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THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, July 3, 1919

Democracy and Christian Union

By Elmer E. Snoddy

The Psychology of Americanism

By E. W. McDairmid

Published Weekly—$2.50 the Year

25

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The Christian Century

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer

WE praise Thee, God of nations, that peace has come again to our war-stricken world. With what cries and tears have we besieged Thee through these terrific years of strain and anguish, of peril and death. The heart of man that turned away from Thee to its own devices and desires turned to Thee in fear and awe as we saw the very fabric of our civilization torn and threatened with ruthless passion and hatred. We have fled to Thee for protection and for victory over our foes. And Thou hast heard and answered our prayers.

Show us in these days of triumph how to be truly triumphant. Take from our hearts all vain boasting, all selfishness, all gloating over the power that has fallen into our hands. Make the nations humble, accepting in the fear of God the vast responsibilities that go with power. Save our enemies from the new enemies that now beset them. Give us, victors, the spirit of succor and conciliation and redemption. We would see those who fought us recovered to a world of brotherhood, of comradeship in the great enterprises of justice and progress.

Overrule to Thy glory all compromises of justice that have entered into the settlement of the conflict. Wherever unrighteousness has entered into the covenant bring to confusion the plans of men and by forces on which they did not reckon let justice be done. Bless the new instrumentality for peace and friendship which has been fashioned. Make the League of Nations a beneficent and efficient tool of Thy favor and providence to maintain order and to bring hope and prosperity to all men.

We thank Thee for our leaders, for the President of the United States, for all who in Thy fear sat in council seeking to know and to do Thy holy will. Continue the guidance of Thy good Spirit in our lives, and bring the nations through the humbling of these years into a mood to listen to Thy law. So may Thy kingdom come and Thy will be done on earth as it is done in heaven. In the name of Christ, our Lord.—Amen.

Independence Day

INDEPENDENCE DAY this year looks out upon a world in which there are now more republics than ever before in human history. The experiments of our forefathers in free government have had a wider reach of influence than they could have foreseen. They asked only that in a secluded part of their world a new experiment in democracy might be tried out. The principles they laid down are now the desire of all nations the world over. It must never be overlooked that beneath the Declaration of Independence was the democracy of the gospel of Christ. No other religion has been so democratic in spirit. In the new world the logical implications of the things that Jesus taught were given political expression. Jesus was the great democrat. He told his disciples that they should not be called rabbi or master. The false distinctions of aristocratic society were to be given no place in his community. So fundamental was this democracy that it transcended the boundaries of race and sex. There was neither Jew or Gentile, neither male nor female, neither bond nor free in the wonderful fellowship of the church he established. This democracy of Jesus found its political expression in the Declaration of Independence and later in the Constitution of our republic.

The cultivation of human happiness and welfare was also one of the great points of interest of Jesus. None were too lowly to escape his notice. He sought to extend the privileges of the few to the whole mass. Going to the

outcast section of his people who had been forgotten by rulers and priests, save for purposes of exploitation, he was a shepherd to them. This same hope of extending the blessings of life to every section of society has been a part of the American idea. As the principles of American democracy go around the world, they will meet with the modifications that are necessary in each nation. But these principles will succeed just in proportion as religion has prepared the way for them. Only in soil which has been watered by the gracious influences of the gospel will democracy ever succeed. Everywhere else in human history it has failed. To the reinforcement of our own national life also there must come ever fresh supplies of religious idealism.

Baptists and Romanists

BAPTISTS have put themselves in the same attitude toward the rest of Protestantism as that assumed by the Pope when the Episcopalian bishops asked him to send delegates to the World Conference on Christian Unity to talk over our differences and see if there is not some way we can get together. The Pope replied: We have nothing to discuss; we are the true church; the Protestant bodies went out from us; we will rejoice to receive them back whenever they decide to return. So the Baptists at Denver, replying to an invitation sent by the Presbyterian General Assembly asking them to send representatives to a council to talk over the possibilities of Christian unity, said: We have nothing to discuss; the Baptist church is so superior to the Presbyterian church in democracy, in spirituality, in "soul liberty" that it is a waste of our time to talk with people like Presbyterians, Congregationalists and Disciples on the subject of any closer organic relationship than now obtains. It is a marvel that the Protestant public which reacts with mordant resentment to the arrogance of the papal attitude should be able to take complacently, as of only casual significance, the unfraternal declarations of the Baptist denomination.

Playing Politics

AS a national election approaches, the politicians of the country are doing their best to make ready for an appeal to the electorate. With a certain type of congressmen there is the idea of appealing to various groups in the constituency. The pro-German vote swept a lot of men into power three years ago. This vote was deliberately cultivated by some who were willing to pay any price for public office. At the present moment we have the ridiculous spectacle of senators playing fast and loose with principle in order to find votes back at home. One day they are denouncing the league of nations because it commits America to interference in foreign questions. They oppose any American responsibility for Armenia. The next week they are quite willing to disturb the friendly relations between this country and the British empire by voting for a resolution that makes us impertinently interfere in a question that is a purely domestic one in that empire. A vote for the fictitious "Irish Republic" is good for so many votes back home. Political consistency is not regarded as of any particular value.

Since these cheap politicians are in all the parties, one can safely speak of the necessity of marking them and massing the forces of intelligence and of political morality against them. Better men ought to be offered for the public franchise, men who have some understanding of the significance of this wonderful epoch of human history. Nor must it be assumed that churchmen have no legitimate interest in such matters. The very cultivation of religious thinking and Christian morality has given to this group in society a sense of consistency and an appreciation of ideal values. If the men and women who pray are without political leadings and have no word for this crisis, then the world is indeed in a sorry plight.

The kingdom of God is not identified with a particular political order, but it must not be assumed that it has nothing to do with social relationships. The will of God will never be done on earth as it is in heaven until we express at the ballot box the aspirations that have way with our hearts at the altar of prayer.

Agitators or Physicians

IT requires no particular acumen to denounce the injustices of our social order. They are apparent to all except the privileged few. Since these abuses are so apparent, the agitator is almost as sure of applause when he attacks the "system" as when another man makes mention of the Stars and Stripes. The agitator is quite willing to pull the house down over our heads on the theory that it is better to be out in the rain than under a leaky roof. He is a destructionist. He can learn nothing from the bridge builder. When the railroad needs a new bridge, it cannot stop all transportation while the new structure is being built. So each day the new bridge takes the place of the old, timber by timber, and it is hard to say when the old left off and the new began. Some would reform the ills of society by some such process. Others seek a cataclysm in which in one burst of zeal the social millennium will be ushered in.

We have enough of the agitator. He is sometimes on the street corner and sometimes on the lyceum platform and sometimes in the pulpit. Our need is for physicians of the social order whose purpose is not to kill but to cure. We live in a time when every kind of revolutionary propaganda is afloat. The conservative citizen is too busy making money to read economics. The only well-read man in the community is likely to be the man of radical opinion. Hence there is no properly balanced public opinion. We once heard a debate between a socialist and a single taxer, but a debate between a revolutionist and an orthodox economist is an event we do not remember to have witnessed.

Within a hundred years machinery has compelled men to congregate in factories; schools have made them more intelligent; democracy has made them more aspiring. We live in an age without precedent in human history. There is no lamp of the past to guide our feet amid threats of revolution. The need of the hour is sympathy,

scientific study and the spirit of justice in every heart. Any doctrine that makes men hate a particular section of human society delays the reaching of our goal. Not hate but understanding is the need of the hour.

Our Part in World Peace

THE world almost held its breath until the formal signing of the peace pact between Germany and the allies was an accomplished fact. There are constant rumors that a revolution in Germany will result in a repudiation of the peace treaty. America entered this struggle with the slogan, "War against War." If that slogan was sincere, have we won or lost? Is the present war but a prelude to greater military organization and deadlier weapons? There can be no doubt that in spite of its defects, the League of Nations does look in the direction of a more rational treatment of international problems. But after all, the problem of permanent peace comes back to the man of the street and his fundamental attitude. The man of the street cannot be drafted for a war in which he does not believe, nor, on the other hand, can his government withhold its hand if by ignorance and hate he has come to believe in a policy of aggression.

The future foundations of peace are spiritual. No international police force, however necessary it may be for a time, can take the place of right understanding. The peace of the world must rest upon international-mindedness. In this we include sympathy and love of human kind. The world must be converted to the creed that God made of one flesh all of the nations of the world before we can be sure of any abiding peace. Our part in the preservation of world peace is therefore quite clear. There must be an end of provincialism. The policy of living in our little corner of the world oblivious of others must give way to the practice of the family of nations. Americans should learn foreign tongues and foreign literatures. Their tourists should go abroad to bring back the best thought of the various peoples.

Religion is the surest force for the building up of international friendship. Our missionary passion has tended to make catholics of us all in the true and unsectarian sense. The spirit of modern missons that makes us helpful to Chinese and Japanese must be extended to take in everybody. And above all, our religion must teach us to forgive our enemies.

Using a Vacation

A VACATION is not a luxury but a necessity. A visit to any of the small inland lakes in the middle west with their humble cottages will convince one that taking a vacation is no longer the diversion of the rich but has become the common practice of very ordinary people. Wage earners will be found there in large numbers. The public charities of the great cities have arranged that the very poorest women and children of the slums should have the privilege of a week or two weeks in the wonderful out doors. There is a certain preacher in the middle west whose work has been a great success. Twenty years ago he took a mission church and now has over a thousand members and the largest congregation in the city. He has boasted through all this time that he never took a vacation. The past year he has been off duty several months with broken health, even though he is only fifty-five years old. He will be laid on the shelf ten or fifteen years too soon. The wasted time this year more than evens up for all the summers he has tried to cheat nature. The ten years cut off of the end of his productive life represents a dead loss which the kingdom has suffered through his mistaken zeal.

Most of us are converted to the vacation idea, but a great many people do not yet know how to take a vacation. Worst of all is the way some preachers take theirs, by going off on another job, working the month that the church voted they should rest, and drawing two salaries. There are also some giddy people who turn their play into hard work by the very intensity of their quest of amusement. Instead of a vacation meaning more sleep, more hygienic living and the cultivation of new sources of power for the inner life, it means a big debauch of eating, drinking, riding and all the rest. These have to rest up from their vacations.

In every vacation program there should be included the experiences that our Lord put into his vacations. He and his disciples were sometimes weary with their public work and went into voluntary retirement. These were times for a fresh examination of their work and of the motives of the inner life.

Serving the Murder Fans

IF any one doubts that there is still a primitive streak in many of our citizens he should note the avidity with which morbid tales are consumed. Recently the metropolitan press has served up to us the grewsome details of the hanging of the murderer, Earl Dear, of Chicago. This story has ministered to the same kind of people that once attended the gladiatorial shows of ancient Rome and who now find joy in the bull fights of Mexico and human fights of America. The murder fan reads the story of Mrs. Dear fainting at the prison gates. The farewell kiss, the cries of the trembling wretch for a drug to ease his nerves, all of these things make delicious reading for the public that likes that sort of thing. It is just this feature of every hanging which constitutes a strong argument against capital punishment. The murder fans find little that ministers to their morbid taste in the taking of a man away to serve a life imprisonment in a penitentiary. Would-be murderers see in this no opportunity for cheap publicity and a transient fame. It is when murder is a flirtation with a spectacular death upon the gallows that it constitutes a lure to the minds of those who pose as being more brave than their fellows.

Nor is the public press the only agency which serves the murder fans. The moving picture would be tame indeed for many minds if it did not have some shooting frays and some death scenes. Things that legitimate drama would no longer venture to present on the stage are now given the public by the film corporations. They serve to inflame impressionable minds. America has the

unenviable reputation of being a place where more murders are committed than in any other civilized nation. The murder habit was fastened on us in the pioneer days when justice was slow and difficult of access. But there is now no excuse why we should be the home of the murder fan.

The Conscientious Objectors

WITH the coming of peace comes also a sounder and sterner judgment upon war itself. The glamour and glory with which a nation clothes its adventure while the struggle is actually on are not so plausible and convincing when the battle flags are furled and the war drum sounds no longer. What hardening effects in the moral life of the world have been produced by the Great War can only be determined after the lapse of time. We are too close to the struggle yet to make any estimate of spiritual losses and gains. But that there should be an all-around coarsening of the fiber of character was to be expected as part of the price civilization had to pay for its temporary lapse into barbarism. And there is to be no evading of this penalty. In the patriotic elation with which the nations confronted the peril of a victorious Germany not a few religious leaders seemed to see that religion was destined to derive great gain from the war. But now that the peril is past and the facts may be surveyed calmly and reported accurately, the moral deteriorations for which the war is responsible are being pointed out with a candor that is likely to increase as the habit of free speech is fully regained. The effects of the war upon individual morality, both among soldiers and civilians, will be a theme for inquiry and estimate for years to come.

Upon the social conscience, too, the war has left many a scar. The insensitiveness of the public mind to the prolonged wrong being done the class of men known as conscientious objectors is one of the tokens of the callous influence of war upon the social conscience. For the sake of keeping faith with their own souls, these men refused to accept service of any kind under military conscription, and were subjected to court martial and the ferocious penalties attaching to military condemnation. Many of them yet languish in prison. There are all types of men among them —objectors to war on the ground of political principles, ethical principles, religious principles of all kinds. Of the religious objectors the larger number are Quakers, Mennonites and those who might be called radical Christians. These last are in nearly all cases young men of college culture in whom a Christian home laid deep the foundations of Christian habit and who caught in college a certain idealistic interpretation of life which their Christian habits compelled them to take seriously at whatever cost to their personal welfare.

There is nothing more tragic in all the war than the fate that has been awkwardly and irrationally meted out to these men. Except in the rarest instances, no charges of sedition or even of agitation were brought against them. They were not guilty of aggressive exploitation of their pacifist views, but stood as passive resistors of the right of the state to conscript them into military service of any sort. As to their sincerity, Major Walter G. Kellogg, in his book, "The Conscientious Objector," just published, says that commencing with a prejudice against them he came to the conclusion that they were as a rule neither traitors nor cowards, but thoroughly sincere. Major Kellogg's service in the war had to do with the examination of the conscientious objectors, preliminary to their court martial. Hundreds of them passed under his observation. Allowing for exceptions, he gives them a clean bill of health with respect to manly courage, depth of moral conviction and devotion to duty as they see their duty. Yet the fact that hundreds of these men still languish in prison has been bruited through the country again and again by such journals as the "Survey," the "New Republic," the "Churchman," the "Literary Digest," and others, apparently without so much as making a dent upon the public conscience of the nation. Before the war the public mind would have revolted at the ferocious treatment accorded these men. But the authentic reports of the hun-like atrocities to which they were subjected in camp and prison have been read by millions whose impulse to do something about it was not stirred at all.

The Christian Century has had numerous contacts with this situation and has spoken its opinion in no uncertain terms. The only response from our readers has been the cancellation of a few subscriptions. The editor has personal acquaintance with a number of the young men now in prison. He has visited them at Ft. Leavenworth, discussed their fate with the officers in charge, and has taken some part in the movement to secure the release of those whose cause and record are indisputably worthy. The public inertia is appalling. The official attitude at Washington is far more sensitive and responsive than that of the general public, even of the church public. Here is a young man of Disciple upbringing, a Junior at Harvard, a Y. M. C. A. leader, declared by Mr. Sherwood Eddy to have the widest and finest Christian influence of any undergraduate in Harvard. He is now in Ft. Leavenworth serving a sentence of twenty-five years! and has been confined, before and since his court martial, altogether thirteen months. The image of this wonderful young fellow as he stood in the sentry room near the prison gate whither he had been summoned, and not knowing his visitor was there observing him, will never be effaced from our recollection. The utter nobility of his bearing amid a scene so coarse and revolting gave one a conscious sense of awe in his presence. His conversation, unresentful, even self-reproving, full of Christly pity as he told of the degenerating effects of prison life upon the worst and the best, was a revelation of the divine dignity of the human spirit. The sanity, wholesomeness, devoutness, and unselfishness of his attitude were a moral miracle, in the face of all that he and his comrades had been through. Interest in his release was far from the front of his mind. Interest in what he could do and get others to do to have the inhuman court martial system and prison system reformed, and what he could do while in prison to win his comrades in confinement to an acquaintance with Christ as he himself knew Him—these were the things that he dwelt on most. His friends must remember, he said, that they must not work for his individual release, but for the release of all his comrades who for conscience sake endure their cross as he endures

his. Here is a portion of a personal letter recently received from him. We give it as evidence of the quality of character which American public opinion condemns by its inertia to the fate of a prison cell.

Thanks, too, for your splendid letter of April 4 and that inspiring little book, "The Daily Altar," which came a few days later. I have not been as regular in my reading of it as either the book or my inner life requires, but I have picked it up often and never laid it down without a feeling of inspiration gained from its pages. What an immense amount of thought and study and prayer must have gone into the writing of it, but the result certainly more than justifies the labor.

But that which makes me feel most deeply grateful to you is the comfort you have been to father and mother during the past months. Though you hold views opposed to my own on both the problem of war and conscription you have, nevertheless, shown a sympathetic understanding of my position which has meant a great deal to the folks at home. Mother is such a brick, and her letters are always so cheerful that it is hard sometimes to realize what a trial my stand has been to her. I know that you have helped much in making it easier for her to bear.

Last week I had a visit from ———. You have perhaps, seen him since yourself in Chicago, where he expected to stop off for a few hours on his way home. His visit, like yours, was a surprise, but it sure was good to see him, nevertheless. Both of us have matured a good deal since we last met, but that process has served only to bring us closer together in our ideals and outlook. There has been a shifting of emphasis, particularly perhaps with me, which has brought us both nearer to the Cross.

Now that the first six or seven months of my imprisonment are over and I look back upon them, a profound sense of dissatisfaction almost akin to shame comes over me. God never put me in a place where men were so in need of Him, and I have done so little to bring Him to them. I have worked hard at the hospital and my work there seems to have been appreciated, but I have let my ten or twelve hours a day of hospital work crowd everything else into the background and even my prayer life got side-tracked for several months with the disastrous results which such neglect always brings. I do not believe man was built to work ten or twelve hours a day seven days a week, but that does not excuse me for my neglect of the most important things in life.

At present I find myself divided between a longing to be free and to indulge in a good long rest, and a desire to live here in prison the kind of life I believe a Christian can and should live. Although mother writes optimistically of my release in the near future, I am not very hopeful on that score. I may have ample opportunity yet to redeem myself as a missionary. Will you help me with your prayers?

The writer of the above letter is one of several hundred young men, not all of them his equal in intelligence but many of them his equal in moral sincerity and depth of conviction, whose continued incarceration the conscience of the American people appear to regard without qualm or scruple. What moral dynamite can arouse the sleepy moral sense of the nation to the irrelevance and therefore the injustice of such punishment as these men are undergoing? Dr. Jowett declared in London recently that this was not "a day when England could afford to shut her consciences in prison." Can America better afford to do so? Dr. Jowett went on to say that there were "men now in prison serving long terms at hard labor before whom I would take off my hat, and they are placed alongside of life-long criminals and often in solitary confinement." He insisted that a tribunal ought to be formed capable of discriminating between treachery and principle.

The problem of the conscientious objectors to military service is a real problem. There must be devised some just way of meeting and handling it in the event of another war. But the way it has been handled in this war is unspeakably unjust and vitiating to the nation's sense of honor. The only thing that can now be done is to set these sincere and unoffending men free, and enact deliberately a statute that shall provide for future cases a penalty that is both relevant and just.

Pittsburgh Disciples and Open Membership

THE race-track type of church journalism which has so far seemed to have a monopoly on the story of the situation at East End Church, Pittsburgh, has so completely caricatured it as to call for a decent and honest setting forth of the events that have recently transpired there. Those acquainted with Rev. John R. Ewers or his great church—the most substantial church of Disciples east of the Ohio river—need not be told that the reports they have been reading are untrue both as to many details and, more especially, as to the spirit and atmosphere in which the church has been conducting its discussions. The earnest efforts of this congregation to take a positive step forward in the practice of Christian unity will not be seriously prejudiced by the uncouth methods of the type of journalism that has been interpreting it in sporting-page fashion. But the multitude of friends of both the pastor and the progressive cause wish to have a sober and scrupulous account of what has happened there. We have carefully gathered the facts through a number of correspondents and personal interviews. In the light of all the facts it is clear that Mr. Ewers' handling of the situation has been discreet and patient and leaderlike in the highest degree. The Christian Century has always counselled patience on the part of progressive leaders, deeming it better to wait for mature and united action than to rush impetuously into action that meant division. But it will be seen that the East End Church is about as well united over its course as a church of that size could hope to be, and we are convinced beyond any sort of doubt that Mr. Ewers' course throughout was the only course a responsible and conscientious leader could have chosen.

The discussion of so-called open-membership has arisen in East End Church in a perfectly natural way. It was not precipitated by the pastor, but grew out of the proposal to unite three congregations existing in an over-churched community—the Shady Avenue Baptist, the Shady Avenue Presbyterian and the East End Church of Disciples. This proposal had been taking on definite form through the winter and spring until at last the Presbyterian minister called together five representative men from each church to meet in his study and discuss it. That meeting is described as beautiful and devout in spirit and most hopeful. The question of baptism or basis of membership of course came up for consideration, as it inevitably will come up wherever the proposal to practice Christian unity is taken seriously. The Disciple representatives seemed to feel that the Presbyterian membership

could be incorporated en masse into the union church without raising any question as to re-baptism by immersion. The Presbyterian minister suggested that if this were done he thought the future practice of the united church with respect to the mode of baptism could be settled acceptably on the basis of immersion, with the understanding that re-baptism should not be required of Christians who might bring credentials from any of the evangelical churches. Some of the Disciple laymen present pointed out the inconsistency between open communion and close membership suggesting that either the Disciples should practice close communion or open membership. The outlook for union seemed so hopeful to the leaders that it was decided to take the matter up with the three church boards and have a committee of ten appointed from each church to carry on the discussion.

At the meeting of the official board of East End Church called to appoint its committee of ten the open membership and baptism questions were freely and cordially discussed. The fellowship was said to be fine, and though there were slight differences of opinion as to the best way to reach the desired end, there was no hostility, nothing but a spirit of deference to one another and an apparently openminded desire to go forward on the path that their united wisdom should choose. At the adjournment of this meeting it was suggested to Mr. Ewers that he speak of the problem in the pulpit the next Sunday and throw what light he could upon it. The pastor willingly responded to this suggestion, thinking as he has since explained, that it was important for his church to define its own views pretty carefully in advace of the meeting of the joint committee so that the practice of immersion might not itself be brought into discussion at all. He preached a sermon expressive of the broader and more tolerant view of Christian fellowship and service, and bearing directly upon the local situation in which the three churches found themselves. He outlined the plan of open-membership for all Christians, holding, however, the practice of immersion intact as the mode of administering baptism. His sermon was interrogatory and tentative. He desired not to commit either himself or his people to any plan of procedure, but only to start the discussion. The response was most encouraging. There were no signs of any hostile reaction. A friendly spirit of meeting the great new duty which the church seemed to be facing was in evidence on all sides. After a week of further consideration and personal conference Mr. Ewers was so fully assured of the hospitality of his people's mind on the subject and so fully convinced himself that this was the only course to pursue, a course conserving, as he clearly saw, every traditional principle of the Disciples of Christ, that he determined to accept the full responsibilities of leadership, and on the following Sunday he came out openly and decisively in favor of the plan of unity, still qualifying his championship, however, with the request that his people give the matter the fullest discussion possible.

During the week that followed, some influence, believed by many to originate outside the congregation, became active against the minister and the cause he had championed. Secret meetings of groups of officers were held. Out of forty-two office-bearers seventeen were drawn into these meetings. On Saturday they summoned the pastor into their session and pointedly declared to him that he must discontinue his public espousal of the plan of union and that the entire union proposal should summarily be dropped. Mr. Ewers replied that he must not be dictated to by a small minority of the church, but assured them that they could rely upon him not to abuse the power he held as their pastor. The only thing he desired was a fair, unintimidated discussion. In his sermon on the following day he again expressed this attitude, holding, however, that the opportunity faced by the three churches was so manifestly a call of God that for the Disciples church to decline to consider it would be recreancy to the leading of the divine Spirit. He asked not that his plan or any plan be accepted but that the whole matter be freely discussed and the decision left to the majority.

This apparently only further incensed the seventeen opposing officials, who came to the board meeting the next night determined to demand that the pastor keep still or resign. Mr. Ewers, whose instincts recoiled from having any part in a contentious situation, especially one that involved his own personality, went to the board meeting that evening and advised the officers that he would present his resignation to the church the following Sunday. The news of the pastor's intention spread abroad during the week and a packed house of seven hundred people heard his sermon that day. When he arose to read his resignation, Mr. A. R. Hamilton, one of Pittsburgh's leading business men, anticipating what was coming, arose also, and said he did not believe the congregation cared either to discuss or to receive the pastor's resignation, but that they wanted to give him a vote of love and confidence. The congregation could not be restrained, but broke into a tumult of prolonged applause, and stood until about 650 were counted. On the negative, one or two voted, but about fifty persons had kept their seats while the vote of confidence was being taken.

It was decided to hold a business meeting of the church on the evening of June 11. About 600 persons were present. A resolution was passed asking the entire board of officers to resign and calling an election of a new board. This resolution carried by a vote of 550 to 45. So far, a majority of the opposing members of the board have refused to resign, some of the elders basing their refusal on the dictum, "Once an elder, always an elder." Humorously enough, Mr. Ewers facetiously remarked that he also was an elder, and yet the recalcitrant ones had asked for his resignation!

So the matter stands at this time. No decisive action has yet been taken on the practice of Christian unity. But the air seems to have been cleared and the basis laid for discussion and definitive action. In a membership of 700 the opposition is said to number only seventy-five at the outside and this group, we are advised, shows signs of crumbling. The working forces of the church are solidly in favor of going forward to the realization of essential Disciple ideals in the midst of the concrete conditions with which the church of today must reckon.

Passing Along the Fourth of July

WE are selfish in everything, even in our use of the calendar. Independence Day has been considered until recently exclusively American property. That for which it stands has been deemed an American product, to be acquired, if acquired at all, here on American soil, and through a really handsome generosity on the part of native Americans. Did not the Pilgrim Fathers come over here for the express purpose of bequeathing their hardly-won freedom to us, their descendants?

To be sure, we have held that others, in other lands, were born to become Americans. These, we argued, would naturally find their way to the land of the free and the home of the brave. Our conception of Liberty Enlightening the World was, that the guiding torch was uplifted for the convenience of these elect souls.

The war and the subsequent struggle for a safe and honorable peace have taught Americans a good many things. Among the rest they have taught us that there are many peoples upon the face of the earth who have not the strength or the wisdom to seek those inalienable rights so dear to the freeman's heart. Some of these peoples are too sodden and hopeless to know that such rights exist. The true spirit of democracy in any land must take account of injustice and oppression in all lands.

Democracy is not a graven image that can be carried through the street in Fourth of July processions, as the Mexicans carry images of the Virgin. But it is a spirit, to be imparted through the medium of consecrated lives to all the nations of the earth.

In the forties Lowell wrote these prophetic words, which we are but just beginning to understand:

> Our country hath a gospel of her own,
> To preach and practice before all the world,—
> The freedom and divinity of man,
> The glorious claims of human brotherhood,—
> Which to pay nobly, as a freeman should,
> Gives the sole wealth that will not flee away,
> And the soul's fealty to none but God.

Eden and the Serpent

A Parable of Safed the Sage

NOW the manner of my wooing of Keturah was on this wise. After that Dinah had been rude to me, I saw Keturah now and again, but I was minded that I would Avoid Entangling Alliances, for I was laboring hard that I might gain an Education, and silver and gold had I none. But there came a night in June when I and the stars looked down on Keturah, and mine heart told me that I loved her. Yet spake I not to her of love that night. But I went to my room, and I regarded mine empty Pocket Book, and I said to it that it might Go Hang, for I would not let another night descend on earth till I should have her as mine own.

And on the next day I sought her, and I was on Horseback, and I led another horse. And I entreated her that she would ride with me far into the Hills. And she did so.

And when we were far from the habitations of men, our horses stopped that they might drink at a Mountain Stream, and there I asked her if she would ride with me down the long road till the end of life. And she told me that she would.

Then rode we forward, and our horses climbed up a Little Hill, and there ran across the Road before us a Rattlesnake.

Now, in the Region where we then were, if a man start upon a Journey, and there cross his path a Rabbit, then will he return unto his House, and go not forth again that day, but begin his journey again upon the Morrow. And albeit I care not for such like Superstitions, yet was it an Uncanny Thing that a Rattlesnake should cross before us on the very first Mile of the road whereon we traveled into our Eden. For the world was bright with the sunlight of June, but the Venomous Beast fled not away, but Coiled himself by the Roadside, with his Head Erect, and his Forked Tongue out, and his Rattles making an Unpleasant Noise.

And I cast my Bridle Rein into the hands of Keturah, and I leaped from my Saddle. And I said,

Whether it be a Portent of Evil, I know not, but the Lord do so to me and more also if there shall live a Rattlesnake that can cross our Path this day and Get Away With it.

And Keturah said, Go not nigh unto him, but return and let us ride on. For he is Dangerous, and his Bite is Fatal.

But I heeded not the word that she spake, and I did as I said I would do. And somewhere among the Memorials of my early days are there the Rattles of a Snake. Thus did I change an omen of evil into a Prophecy of Good.

And I mounted my Horse, and Keturah said, Thou are an Ardent Lover and a Fierce Fighter. I would rather thou wouldest love me than fight me.

And I told her that that also was My Preference.

Now since that day the road hath been long, and the milestones of our journey have been thirty and three, and our pathway hath been crossed often and by many things good, and a Fair Assortment of things evil; but the good have been more than the evil. And that old Serpent, which is the Devil, hath never pulled off on us any of his Adam and Eve stuff.

And I have meditated often on that first Serpent that came into our Eden on the day when God made Keturah from one of my Ribs and sent her back to her place nigh unto mine heart, and I have reflected that that Snake could not have suspected what Combination he was Up Against, or he would have Departed Elsewhere.

For no Serpent can do very much harm in the Eden of an Husband and Wife who do Continually love one another.

Now I know not why Patrick should have been able to get the Snakes out of Ireland and the Lord God should have permitted them to be in Eden. But this have I discovered, that if we may not have Edens with fences that are Snake-proof, the next best thing is to Strafe the Serpents when they first appear, and dispose of them forever. And this would make almost any Eden happy.

The Psychology of Americanism

By E. W. McDiarmid

THE psychological moment has come for the Americanization of America. A slightly new turn has been given to the familiar slogan, "America for Americans." It is expressed in the stern demand that all who live in America must be Americans. How far the influence of Americanism is to be extended around the world is another question that presses for discussion and for settlement. That question must wait, however, upon the accomplishment of the basic fundamental task of making Americanism safe and sure in America. The Spanish-American war brought America to a realization of its place as a world power. The great war has brought the world to a recognition of America as a world power, or as Americans would prefer to have it expressed, as a world influence.

THE MELTING POT NEEDS STIRRING

The events of the past four years have also made Americans aware of the astounding fact that the unassimilated portion of our population constitutes a grave menace to those democratic principles in firm reliance upon which this republic came into being. "The melting pot" needs stirring. Accordingly, expounders of Americanism are doing valiant work in declaring again the fundamental ideas of the fathers of American liberty, and in setting forth in unequivocal language the political, social and religious principles which the foreigner must espouse if he is not quickly to wear out his welcome in this country, and which at the same time all true Americans must expound and defend if they are to deserve well of their country at this crisis in its career. Beginning in August, 1914, the American Journal of Sociology conducted a symposium on "What is Americanism?" A circular letter with the above question as a title was sent out to a carefully selected list of 250 American men and women. It was a characteristic bit of Americanism that only forty-four replies were received to an inquiry which the editors of the Journal believed to be vital and timely.

The replies received were symtomatic of the existence of a growing determination to subject Americanism to a new scrutiny in the light of recent events, and to give it a new appraisal for a generation whose education in the fundamentals of democracy was thought to be in need of refurbishing. Since this symposium of 1914, there has been no lack of published exposition and commentary on Americanism. Among the latest of these, witness the wizard schoolmaster of New York, Angelo Patri, who has transformed the institution over which he presides into something much greater than a school. The June number of the new Red Cross magazine explains how he arouses and holds the enthusiasm of the children.

"Over in Germany," writes Patri, "they said: 'How can America be a nation? It is made of Germans, Italians, Russians, Turks; every nation under the sun is there.'

"The enemy made a mistake, a big mistake. He thought there was no American because there is no national food. Every man eats what he pleases. There is no national dress. The American wears what he pleases. There is no national church. The American worships as he pleases. America is too big to be measured by dress or food or religion. America is an idea, the democracy of life, the right of all men to live freely, fully, the brotherhood of men."

Witness also the little series of talks by Abbey Mequire Roach, entitled "We Americans," now being written for the Kentucky Education-Americanization Committee. So much for the fresh wave of Americanization that is sweeping all over the country. As Abbey Roach puts it, "the war has opened our eyes to the crying need and inestimable opportunity not only of actualizing Americanism domestically but of internationalizing it!"

THE AMERICAN IDEAL

It is good psychology to allow interest to lead the way in thinking and acting. The interest in Americanism is leading to considerable taking account of stock, with all spread-eagle patriotism omitted, and with no waving of the bloody shirt. Never before have Americans been so greatly interested in knowing what their country stood for, and just what it was that America had to offer to all the world as the finest product of all civilization. America is now engaged in the profitable occupation of taking an inventory of stock. Thus the items run: Good roads, good schools, clean games, good public utilities, good transportation facilities, general intelligence, justice, education, opportunity, a level society, a sane religious faith, and back of all, clear-cut ideas of democracy in government, practical ideals of individual freedom and liberty, and wholesome principles of justice for all.

While America is taking stock of herself, the whole civilized world is also seeking to know whether America upon closer examination will bear out the fond claims and hopes inspired in many a faint and weary land. Can America "make good" the eloquent representations of Americanism which President Woodrow Wilson has been inspired to make in European councils? Can the American Goddess of Liberty throw an illuminating and comforting parcel of light across her own house in order? Has she wares for South American trade and "goods" for distracted Russia that will make for stable government, satisfactory social conditions and for the general happiness. The world is seeking to know the answers to these questions and hence there are coming increasingly high commissions from one country and another with instructions that amount to nothing less than an investigation of Americanism and a report back upon its value. Can America satisfy these investigators.

It should always be kept in mind that America does not offer herself to the world as the finished product of democracy. America is a great and hazardous experiment in the art of government. America is a high and noble ideal of social and political life. In a very real

sense, America is a dream-land, and it is the home of those who seek to build the substance of that dream into the fabric of our body politic. The late Prof. Walter Rauschenbusch called Katharine Lee Bates' hymn, "O Beautiful for Spacious Skies," the most beautiful patriotic hymn we have. One stanza of that hymn is as follows:

O beautiful for patriot's dream
That sees beyond the stars,
Thine alabaster cities gleam
Undimmed by human tears.
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea.

The beauty of America lies largely in the patriot's dream of its glowing future. What Heine said of Alfred de Musset, "He has a brilliant future behind him!" may also be applied to the Kaiser but it certainly cannot be applied to America. Historic monuments in America are few. There has not been time enough for history. There is abundant time for progress and development. The psychology of it all is that there is more appeal to the man of today in the task that is simply entering upon the long road to perfection than there is in the enterprise completed and submitted to the admiring populace for their approval. Dr. Felix Adler's well known hymn sets forth the high moral and spiritual character of the building of Americanism:

Have you heard the golden city
Mentioned in the legends old?
. . . . . .
We are builders of that city,
All our joys and all our groans
Help to rear its shining ramparts,
All our lives are building stones.

It will be, at last, made perfect,
In the universal plan;
It will help to crown the labors
Of the toiling hosts of men;
It will last and shine transfigured
In the final reign of right;
It will merge into the splendors
Of the city of the Light.

It was probably seventy-five years ago that Samuel Taylor Coleridge, poet and essayist of England, wrote prophetically of America: "The possible destiny of the United States of America as a nation of a hundred million free men stretching from the Atlantic to the Pacific, living under the laws of Alfred and speaking the language of Shakespeare and Milton, is an august conception." The dream of this poet is now more than fulfilled in a material way. This is the simplest part of it. America is finding physical achievement the simplest of all its tasks; its chief reason for pride now is the awakening realization of the possible speedy achievement of those dreams and ideals for which the fathers died and which every passing year sees nearer their realization. The man who declares that what ought to be done cannot be done is not a true American and time will prove him to be a cheat. Hegel was right when in 1823 he wrote in his "Philosophy of History":

"America is the land of the future, where in the ages that lie before us, the burden of the world's history shall reveal itself. It is the land of desire for all those who are weary of the historical lumber-room of old Europe. It is for America to abandon the ground on which hitherto the history of the world has developed itself."

America the land of desire! It is correctly so called because the desires are realized and the dream comes true!

INDIVIDUAL AMERICANISM

The wonderful years through which the world is now passing have beheld a marvelous awakening of the genuine American spirit which some feared had died out. The uprising of young American manhood in the great war has given the lie to those pessimistic detractors of our humanity who would have us believe that the fires of Valley Forge had long since gone out. Let it be said to the credit of Breathitt county, Kentucky, "Bloody Breathitt," that it had no work for its local draft board because it filled its quota through volunteer enlistment. So, also, with Schenectady county, New York. A county in the southwestern corner of Virginia in this way more than tripled its quota. No case is more inspiring than that of the little county in the heart of Kentucky, unknown to the outer world, but with an undying fame as the birthplace of Abraham Lincoln.

It was little Larue county that sent sixty-six men up to Camp Zachary Taylor, its full quota, and in exact order as Secretary Baker had drawn the order number at Washington. Not one of the sixty-six claimed exemption, not a single one failed to pass the physical examination.

When in April, 1919, in historic Westminster Abbey, impressive ceremonies were held in honor of the American dead, a noble testimony was given by the dean of the abbey. His words, chastely beautiful and eloquent, will bear repetition here in part:

"Let us now unite in thanking God for those of our brothers of the great American republic who have laid down their lives in a sacred and righteous cause. Their death has sealed an unwritten but inviolable covenant between our common brotherhood. Their deaths have laid the enduring foundations of the world's hope for future peace. . . .

"They came in their hundreds of thousands from the other side of the Atlantic to indicate the cause of an outraged humanity and a menaced liberty. The free-will offering of their sacrifice has been accepted. They have received their summons to the task of some other and higher phase in the life of heavenly citizenship."

In view of the large share that America has had in bringing the Hun to his knees, it is not likely that the term "American" will longer be used by the upper classes on the continent of Europe as was the case before the war, with just a shade of more or less forced ridicule or contempt. Prof. Albion W. Small, who makes this point goes on to say: "In certain vocabularies, the term 'American' had recently become synonymous with 'weakling.' In earlier years it was more likely to be construed in variations of 'Comanchee.'" That day has passed and now the American may say on the streets of any of the capitals of Europe, "Thank God! I also am an American!"

THE HEROIC ALAN SEEGER

Americanism has never been more heroically exemplified than it has in the past few years by those sons of America who responded to the call to arms and in training camps and overseas demonstrated so wonderfully the virtues of loyalty and heroism. There is the ever-memorable case of Alan Seeger of Harvard, who was among the first to go, and whose wonderful letters to his mother form a part now of our enduring literature: "You must not be anxious about my not coming back. The chances are about ten to one that I will. But if I should not, you must be proud, like a Spartan mother, and feel that it is your contribution to the triumph of the cause whose righteousness you feel so keenly. Everybody should take part in this struggle which is to have so decisive an effect, not only on the nations engaged but on all humanity." So Alan Seeger passed to his rendezvous with Death, leaving an imperishable record for gallantry and devotion to his fellow countrymen.

Akin to the case of Alan Seeger of Harvard in essential Americanism is the case of Sergeant Alvin C. York, second elder of the Church of Christ and Christian Union at Pall Mall, Tenn. It is a far cry from Cambridge to Pall Mall, but Seeger, poet and scholar, and York, mountaineer and blacksmith, were one in possession of the American spirit and in demonstration of its vitality.

It is the exceptional community that does not have its hero, returning to receive the praise of his neighbors; or its martyr, leaving behind him the perpetual memorial of his sacrifice, as it silently but powerfully will make its appeal to coming generations, as the story shall be told. There has been uncovered in this generation a vast reservoir of undiluted Americanism, out of which streams of blessing have gone to water the whole earth. It has been demonstrated that if the cause be a worthy one and the call inspiring, clerks will drop their quills, salesmen will bound over their counters, lawyers will forsake their clients—all will rush to the defense of the imperiled liberties of their country. Heroes all!

THE BONDS OF NATIONALITY

What are the bonds which are in the process of forming to make America a homogeneous nation? The war has revealed the value of language as a national bond and on the other hand it has been learned that America has not made full use of her language as a means of social assimilation. When the broncho buster from the West fought side by side with the college man of New England in the Argonne forest they had not only the same language to use in common, but also the disposition to use its startling expletives in the same vigorous fashion. Now that it is seen how important a bond language is, and how efficient the American language is in making Americans, those who have influence in educational circles are following in the right course when they seek to bring all the children of school age into schools where the English language is the medium of instruction.

The question of whether the use of foreign languages shall be permitted at all in our elementary schools may only be wisely raised where first of all it shall already have been decided that the English language shall form the staple of instruction. The agitation in various communities looking to the installation of the English language in its rightful place in all private and parochial schools as well as the public schools is good Americanism, of more immediate value than even the promoters of the undertaking themselves are aware. A professor of the University of Chicago tells us of a visit to a vocational school in Illinois, some distance from Chicago. On the platform was a choir of 100 voices. The principal of the school stated that these 100 pupils represented thirty-five nationalities. When, however, they united in singing "My Country, 'Tis of Thee," no nationality was discoverable in their rendition of that patriotic hymn. For the time being all these youngsters were Americans.

PUBLIC SCHOOLS A BOND

Another bond of nationality exists in the public school system of America, the importance of which came to be seen more clearly along with the discovery of the startling fact that in certain sections of the country there had been systematic tampering with the curriculum and with text-books in the interest of foreign propaganda. This discovery awakened the country to the realization of the fact that sufficient place had not been given to a legitimate propaganda in the interest of Americanism. That educators are awake now to the need of turning attention in the schools to the fundamental function of preparing for citizenship is one of the most hopeful signs of the times. Concentration upon the three R's and allied subjects will produce the scholar, but the scholar may by virtue of his acuteness become the most infernal traitor of them all. The scholar may be "the self-seeker, the vote-shirker, the profiteer, the civic bandit." Theodore Roosevelt deplored the fact that neither in his school or his college training was the school motive turned to its proper focus upon the larger purpose of the general welfare, rather than upon the advantage of the individual boy or girl.

Happily, it has been learned from the activities of the war period that attention to the imminent duties of citizenship in our schools, hitherto incidental, perhaps accidental, must result in making this study an habitual one. The fine force of national consciousness provoked by the stirring events of recent years must not be lost; no better place can be found for conserving and developing this force than in the schools in the studied training of pupils in preparation for civic duties. From the flood of reports pouring into the bureau of education may be found the following statements: "We have a compulsory course in education;" "civic obligation is now taught;" "community interests are now studied regularly," "biographies of great Americans are read," "patriotic stickers are put into every text-book." Saluting the flag is a regular part of the day's proceedings in many schools. Patriotic mottoes abound in the class rooms. Loyalty pledges are recited by teachers and pupils. This is exactly at it should be. The chief business of a democracy is education and the most important enterprise that

America has before it is the development of an entirely adequate public school system.

A CONVINCING RELIGION

Prof. Albion W. Small, of the University of Chicago, names a convincing religion as having an important place in a scheme of social assets. His proposition is that there is no more energetic fusing agent in a nation than unity of religion. He calls attention to religion as a social asset, provided it is convincing to the mass of the people. He says: "My own familiar Pillar of Fire and Pillar of Cloud, in this wandering toward the Kingdom, is a vision of the American religion. . . . Its work is dedication to an ideal of life in which each shall give his best to all the others, and receive his best from all the others in promoting a method of life in which our dealings one with another, from the most trivial individual act to the most momentous public policy, shall do all that is possible toward realizing the most and the highest of which each and all of us are capable."

The ideal of a religion in action that will convince modern men generally is one of the great goals toward which the forward-looking religionists of the present are pressing. Religion as a side-issue cannot bulk large in the activities of the day. A religion that does not get itself validated in human experience is worthless. A religion that does not speedily mend outworn religious manners and does not put aside sectarian and superstitious practices will not serve the needs of the future. But a religion that will confidently press its claims to be the most powerful reagent in promoting Americanism and that will present itself for scrutiny as to its sanity and its reasonableness, getting itself accepted, will be the American religion for the coming of which the whole world democracy waits. Quoting from Prof. Small again: "To speak well within bounds, it is probable that when the barbarian super-impositions upon the insights of Jesus have been cleared away, the actual content of Jesus' consciousness which will be recovered will hold a key position in the final world-consciousness."

RELIGION AND PUBLIC WELFARE

There has not been sufficient appreciation of the possibilities that inhere in religion for the promotion of the public welfare. To say this is not to minimize in the least the wonderful results contributed by the American churches to our civilization. The recognition of religion is written into the constitution of the land, and every crisis in the nation's history has been met by men who invoked for their guidance the hidden factors of religion. What moral and spiritual values our churches have created in their communities is not and cannot become a matter of statistical record, but it may be safely said that the church is to be credited for that stage of progress in America which is making of America the desire of all nations. It remains to realize the fuller values of the awakened church, the harmonious church; the church that will go at its task with a sublimation of the efficiency organization of the Standard Oil company or the Singer Sewing Machine company. Probably no greater task has ever presented itself to the energies of men than the task of making the church in America a united and triumphant organization commending itself both by its faith and practice and by the application to itself of modern standards of efficiency and economy. In a word, the church will never be the force for Americanism which it can be and which it ought to be until it is a united church. As long as there is presented to any community the sorry spectacle of five or six struggling village churches where there is a field for only one, it need not be expected that the work of the church conceived of in terms of community welfare will get itself done in any adequate fashion, or that the church itself will commend itself to the minds of modern men.

If this supreme work is accomplished anywhere, it will be in America. Tremendous difficulties confront the workers in this field but there are those who believe that Americanism is equal to the effort and that in the years that are immediately before us America will present an organized and united church to enforce the claims of the religious life and to contribute its mighty effort to the strengthening of an awakened democracy.

Strength

I PUT my shoulder to the edge of grief,
To lift and try if I might bear the load
And go a little further on my way.
I lifted then with all my human strength
And bear the load I did, with bitterness,
But not for long
The heart within me failed.
I lacked the courage of a little child,
The child who soon forgets to be afraid
And goes on cheerfully to meet his fate.
A green bank beckoned me and down I lay,
Too spent to struggle and too proud to pray,
Full of such misery as those must know
Who have no hope and yet must hope or die.
I noticed listlessly the summer sky,
I felt the air that crosses from the sea.
The lengthened shadow of an old tree lay
Upon the marsh-land, and there came the sound
Of birds within the tangled thickets' depths.
What were these things so ravishingly sweet?
Why were they living all about me there?
"Here are old trees," I said, "I know them well,
And there are birds that have no grief to bear."
And slowly as I lay with half closed eyes
My brain with all its strife of reasoning
Gave up the task of understanding life.
I ceased to think and so began to dream.
A soul within me stirred—I seemed to know
That all the pageant of the summer day
Was but the revelation and the sign of God.
Nay, question not the thing I knew,
I saw not God, but trees and grass and sky,
And felt my kinship with these gentle things,
Since trees and grass are God expressed for man,
How close I lay there to the mighty heart of Him.
I tried once more the weight of grief
And found I held it lightly in my hand,
With something of the strength of sky and trees.

H. J. HALL,
In the Cathedral Leaflet.

Democracy and Christian Union

By Elmer Ellsworth Snoddy

MODERN democracy has enlightening implications for Christian union. The first is that Christian union is a creation—not an absolute creation, of course, but a creation in the sense that it is something unique and novel. The democracy we are seeking with such energy and enthusiasm today is a new creation, it never existed before. Other ages have had their democracies, but no age ever had ours. Emerson was right when he said of the American democracy, "There was never such a combination as this of ours, and the rules to meet it are not set down in any history." Democracy faces the future from necessity. It finds its grounds for being and its hope of survival in its idealism.

Now if we think of Christian union in terms of democratic idealism we must think of it as a unique, creative process, always undergoing actualization, but never completely actualized. Other ages have had their Christian unities but no age ever had ours. We have called it a restoration, but in so doing have failed to do it justice. It is more than a restoration. It is a restoration only in the sense that the indispensable condition of its creation is the restoration of the immediate contact with an ever living God and his Christ possessed by the apostolic age and of the dynamic resulting from such contact.

EVERY MAN HAS A PART

The second implication is that in the creation of a Christian union for the twentieth century every Christian must have an active part. Democracy stands for the unique reality and inherent worth of man. It must, therefore, include in its life and creations the active participation of every human being. Otherwise it is not democracy. Every man is an end in himself, and to either ignore him or instrumentalize him is a crime. The case is not different in the church. In fact, here democracy ought to find its highest expression, for real democracy had its birth in the heart of Christ. It follows that Christian union of the democratic sort can be had only through the active functioning of every Christian man. Autocracy seeks union through the subordination and, if necessary, the elimination of the individual. It proposes for passive acceptance by the individual an authoritative institution or creed or program in the formulation of which the individual has had no part.

No small part of our thinking about Christian union is in terms of autocracy. For example, Christian union is made the concern of leaders only. The people of the church may function as auditors at critical moments, as in the ancient clan they may register their acceptance or rejection, but they are not expected to make any positive contribution. Why not have a plebiscite on union, with a willingness to abide by the decision of the people? Then, the current practice of formulating and submitting programs for union, providing opportunity for acceptance only and not for discussion and reformulation by the active participation of all is undemocratic. These programs are thought of as finalities, rather than as tentative starting points in a movement toward finality. This is the great essence of autocracy. All that is lacking is the power to enforce acceptance.

The third implication is that differences are to be encouraged rather than suppressed. For democracy differences are possibilities of achievement to be welcomed. For autocracy they are crimes to be punished. Autocracy seeks uniformity by suppression of personal variations in thought and action; democracy seeks unity by integration of personal variations. One impoverishes human life, the other enriches it. The only Christian union desirable in our time is a union secured by an integration of our differences in thought and action. A union secured by oppression would be too mean and despicable a thing to be desired by the modern man. In fact it would not be a unity, it would be a dead, repressive uniformity which is a wholly different thing.

The moral of this is that even before the church is in a proper attitude to think of union it must show a greater welcome for differences of thought and action on the part of its members. The fact that honest differences are still looked upon as sins even in Protestantism only shows that we are still burdened with the yoke of autocracy which "neither we nor our fathers were able to bear."

THE NECESSITY OF EXPERIMENT

The fourth implication is the legitimacy and necessity of experiment. Modern science and modern democracy were born together. They are interdependent. Science finds in democracy freedom for expression and democracy finds in science an instrument of rational control. Now experimentation is the very heart of science. It gets its truth by experimentation with the realities of experience, and not by the abstract and isolated exercise of the human reason. Democracy, because it must ever face new conditions, new experiences, novel variations and about every thirty years a new generation of human beings, because, in fact, it is never made but always in the making, is compelled to proceed by experimentation. It is always true that democracy is an experiment. Autocracy permits no all-around experimentation. It may permit it in the physical world, but not in the social world. Germany's crime was not that she adopted science so widely in the physical realm, but that she barred it completely from her social and political program. Here no experimentation was allowed.

A Christian union worked out in harmony with the ideals of our time must proceed by experimentation. Harmful differences in thought and action must be eliminated and useful ones selected by experiment.

This is not natural selection but social selection. In the former man has no part; he is the sport of material forces. In the latter he is an active factor contributing "his bit" in the building of a Christian civilization.

The church still shows its autocratic survival by its fear of experimentation. It makes quite a large use of experiment in its missionary and social programs, but in the matter of union experiment seems to be looked upon as an unpardonable sin. Both conservatives and progressives are at one here. Both regard any proposed change as absolute, it must be accepted or rejected once for all. There is no disposition to hold the proposed plan in tentative fashion, to withhold final judgment until tested, in other words to proceed by experimentation. Finality rules from the first. To hold such an attitude is really to distrust God and his providence, for experimentation is the correlate of providence. To experiment is to submit the proposed plan to God for his decision. The church by its present method insists upon making the decision itself; it really rules God out of the enterprise. Where experiment is excluded providence is a fiction. Man either takes the matter wholly in his own hands or submits blindly to a fated order. There is no other alternative. But it may be said that this ignores the message of the Bible on the problem of union. Not so. That message must be discovered in the same way. The increasing workableness of an interpretation in meeting concrete conditions is the only real criterion. An interpretation of the Bible that really furthers union will be the message of the Bible for our day.

FAITH ESSENTIAL TO BOTH

The final implication of democracy for Christian union is the reality and validity of faith as a function of human life. Democracy, because it is never made but always in the making, must proceed by faith; there is no other recourse. Knowledge of the yet unrealized is an impossibility. Democracy must each day at the call of God go out into frontier regions not knowing whither it goeth. Mazzini well said, "No true society exists without a common faith and a common purpose; politics are the application, religion gives the principle. Without God, you can coerce, but you cannot persuade. You may be tyrants in your turn, but you cannot be educators and apostles." A vital, trustful, faith in God and man and the forces of the Kingdom of God is our supreme need in furthering the cause of Christian union. Faith begets tolerance, patience, courage and above all unity. Faith alone releases energies adequate for the titanic task of building a united church.

To summarize: Christian union is a unique creation, demanding the active cooperation of the whole church, proceeding by the integration of differences rather than by their suppression, submitting its methods to God for decision through experiment, and motivated by a profound and vital faith in God and the spiritual forces of his Kingdom. This it seems to me, is what current democracy means to us in the problem of Christian union.

Faster!

By Cephas Shelburne

A FEW days ago I had a funeral. The service was conducted at the residence at one-thirty in the afternoon. The undertaker came to me and said, "Make your service brief. We have to go twelve miles in the country and I have another funeral." We speeded up, and by two-fifteen we were on our way to the little country cemetery. It was a modern funeral, an automobile procession. The big funeral car was hurrying the dead on to the "last resting place," when the undertaker drove the dead car along by the side of the rapidly moving procession and said, "Faster! Faster!! We have another funeral yet." And on we sped and soon, with little ceremony, we buried the dead, and there was a scramble and honking of autos, to see which could hit the pike first and go the fastest.

Entering the doctor's office I read the card on his desk: "Gone to lunch, be back in ten minutes." I found him in a modern lunch room, a popular dairy lunch-room, marble walls and counters, mosaic tiled floors; counters loaded with a great variety of foods ready to be seized and gobbled down without a second's delay; waiters rushing to and fro, clanking of dishes, shouting of orders; the steady stream of hurried, animated hungriness, surging through the doors. Our good doctor was in there with the rest.

> He grabs a sandwich of ancient date
> And shoves it between his thumb and plate,
> Of eggs he seizes on one or two
> That are boiled so hard the whites are blue
> And as indigestible as glue.
> Then a bowl of coffee scalding hot,
> And he backs away with what he's got,
> And hurries the combination down
> With gulp and gasp and impatient frown.

And out he rushes—"Back in ten minutes." Such is life, human life, or rather this inhuman life.

President Woodrow Wilson has written a little book entitled, "On Being Human." He says:

> "Once it was a simple enough matter to be a human being; but

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now it is deeply difficult, because life was once simple, but now it is complex, confused, multifarious. Haste, anxiety, preoccupation, the making of machines of ourselves, have transformed the once simple world. We have seen our modern life accumulate in a great city—the crushing crowds in the streets, where friends seldom meet and there are few greetings; the thunderous noise of trade and industry that speaks nothing but gain and competition; no leisure anywhere, no quiet, no restful ease, no wise repose—all this shocks us. It is inhuman; it does not seem human."

But, what are we going to do about it? Is all this rush, anxiety, confusion necessary and inevitable? In other words, is it essential and wise, even in our modern, complex civilization, that a human being should be inhuman? If this be so, then human beings whom God has made in His image and likeness, and the world that he has made for them to live in, are misfits, out of joint, inharmonious, unnatural and inhuman—and God has made a miserable failure of harmonizing and matching the things of His creation and handiwork.

The Training of a Father

By David Starr Jordan

FATHERS are quite as hard to train as boys, and from experience all along the line, I have come to the conclusion that fathers and boys alike will mostly go their own way, in the long run getting "what is coming to them."

But it is in the power of the father to help a boy to realize his best instead of his worst tendencies and possibilities. To this end, a father should be sympathetic and patient, helping the development of whatever natural taste or genius a boy may have. Virtue is never negative and a boy is held from idleness or vice by giving him something better to work at. If a boy has a real love for some study or for some worthy line of work, encourage that. It marks the way out from temptation. A boy needs in his development sympathy rather than financial help. His ideals need strengthening, not his purse. To have money to burn will ruin all those who burn it. It is hard to raise a boy who is rich and knows that whatever he wants is his for the asking. He is likely to be content with what money can buy, and it cannot buy very much that is worth having. It can help in many things, but a mere aid is not the thing itself.

The father can promote the plain virtues of sobriety, honesty, tolerance and kindliness. The most effective way of teaching these virtues is for him to illustrate them in himself—to show how righteousness looks when it is lived.

Occasionally a father successfully proves his point by becoming the awful example. But that is not the best way, and right living can be most effectively taught, not by precept, but by practice. And remember always that right living is a positive thing. It is not secured by inhibitions. "Don't, don't, don't" never leads to anything worth while. Don't say to boys: "Keep off the grass. Keep out of the dirt. Keep away from the slums." Rather indicate places it is better to go to: "this way to citizenship; this way to science, to art, to a worthy profession."

It is worth while to remember that the boy is the germ of what the man is to be. You cannot change his nature much, but you can develop the best in him till it overshadows the worst. The life of a man at forty will be what was in his heart at twenty-one.

And a father may say to his boys something like this, which in one way or another I have said to thousands of boys in this and other countries:

"Your first duty in life is toward your afterself. So live that your afterself—the man you ought to be—may in his time be possible and actual.

"Far away in the years he is waiting his turn. His body, his brain, his soul are in your boyish hands. He cannot help himself.

"What will you leave for him?

"Will it be a body unspoiled by lust or dissipation; a mind trained to think and act; a nervous system true as a dial in its response to the truth about you? Will you let him come as a man among men in his time?

"Or will you throw away his inheritance before he has had the chance to touch it? Will you turn over to him a brain distorted, a mind diseased; a will untrained to action; a spinal cord grown through and through with the devil grass we call wild oats?

"Will you let him come, taking your place, gaining through your experience, happy in your friendships, hallowed through your joys, building on them his own?

"Or will you fling it all away, decreeing, wanton-like, that the man you might have been shall never be?

"This is your problem in life—the problem vastly more important to you than any or all others. How will you meet it, as a man or as a fool? It is your problem today and every day, and the hour of your choice is the crisis in your history."

The Tender Pilgrims

By Edgar DeWitt Jones

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The Healing Miracle of Happiness

SOME folks are so ambitious to get rich that they rent the house and live in the cellar. Others are so anxious to preserve the parlor furniture and plush carpet, that they draw down the shades, lock the door, and live in the kitchen. As a result, the stuffy parlor produces healthy moths and the cramped kitchen sickly people. Some people set apart the best room in the house for the occasional guest. Their nicest things are kept in that room, while the family sleep in the garret.

Throw open the parlor; you're worth more than carpets and furniture. Give your mind the cheerful atmosphere of the best room in the house. Go to the cellar and garret only when you are compelled to do so, the rest of the time revel in the best room in the house. If you fail to do this, heaven will be a terrible shock to you, for there the best of everything is in daily use.

Use bright wall paper of a rich tint. You had better paper the house every year, if necessary, than to shut your soul in a gloomy prison of dirty dull colored walls. Keep the shades up and flood the house with fresh air and sunshine. In these days of the high cost of living, the best things are free. Fresh air, free sunshine and pure water furnish fifty per cent of our bodily needs. There are a lot of people who are extravagant in the use of the most expensive things and penurious with life's essentials which are free. You can cut your expenses twenty-five per cent by eating less and exercising more in the fresh air. The Scriptures furnish a divine example of outdoor exercises when God walked in the garden of Eden in the cool of the day. Jesus walked in Solomon's porch in winter. You can laugh the doctors out of practice and put the devil clean out of business, if you will take lots of exercise in the open air and laugh for fifteen minutes after each meal.

The fragrances of the flowers you smell are better than the most costly floral emblem of "Gates-ajar," left in the frozen cemetery for the admiration of the ghosts after you're laid beneath the sod. With the besom of faith sweep the cobwebs of doubt and fear from your intellectual sky.

"Where are you going?" demanded an Eastern Pilgram of the plague which he met one day.

"I am going to Mecca to kill five thousand people," was the cruel reply.

A few days later the same pilgrim met the plague returning from his deadly mission.

"You told me you were going to Mecca to kill five thousand people," he said, "but instead of five thousand, you killed fifty thousand."

"No," answered the plague. "I only killed five thousand, as I told you I would; the others died from fright."

Fear and worry kill multitudes of men and women. Let the sunshine of happiness and confidence flood the temple of your soul. The shield of faith is the most important piece of thought armor with which you can protect yourself from the fiery darts of disease.

Health and happiness are the normal conditions of normal men and women. You have to become subnormal or abnormal before you can be sick or miserable. Stop complaining. "Delight thyself in the Lord; and he shall give thee the desires of thine heart."

"Rejoice in the Lord always: again I will say, Rejoice. The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

This thought should thrill you through and through with happiness. It is good enough to make one shout for joy. "The joy of the Lord is your strength."

FRANK H. FOX,
In "Health and Happiness Seven Days in the Week."

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The Daily Altar

By Herbert L. Willett and Charles Clayton Morrison

THIS new book of devotion seems to have been received with almost universal approval by the leaders of the Disciples. Dr. J. H. Garrison, Dr. E. L. Powell, Dr. H. O. Breeden, Dr. Edgar DeWitt Jones, Secretary Corey, Secretary Burnham, Secretary Muckley, President W. R. Warren, Dr. Peter Ainslie, Dr. Finis Idleman are just a few of the leaders who have expressed themselves enthusiastically regarding the book.

There are nearly 400 pages in the book—a page for each day in the year, and also for special days. Each page contains a theme, a meditation on that theme, a scripture selection, a stanza of poetry and a prayer.

The little volume is beautifully printed and bound in leather, with gold stamp. Single copies, $2.00 plus 5 to 15 cents postage. Six copies for $10.00.

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The Larger Christian World

A Department of Interdenominational Acquaintance

Baptists Face Negro Education Task

There is a joint commission on Negro work which represents both Northern and Southern Baptists. The report of this commission was read at the recent convention of Northern Baptists at Denver, Colorado. Two-thirds of the church members of the negro race belong to Baptist churches, but only one-fourth of the schools for this race are maintained by Baptists. The other denominations, together numbering only half as many as the Baptists, are educating sixteen times as many young men for the ministry as are the Baptists, in proportion to their numbers. The recent convention faced its manifest duty of providing more adequate educational facilities for the negroes.

An Episcopalian Healer in New York

One of the striking features of religion in New York recently has been the work of James Moore Hickson, a Christian healer of England, who has been receiving the sick in the chapel of Trinity church. In a mission, lasting for four weeks, it is said that fifteen thousand people visited him. His method was to lay his hands upon the sick and conduct religious services for them. He makes no report of the number of cures. Dr. Manning, rector of Trinity church, said of his work: "It has had the effect of rousing great public interest in spiritual realities. It has called forth a remarkable expression of faith from all kinds of people and from every creed, giving people a sense of new power and reality in the work of the church." It is announced that Mr. Hickson will go in a few days to Philadelphia and from that city will go to Boston for a more extended visit.

Debate the Question of Woman Priesthood

Rev. A. T. Magee, a churchman of England, has been very outspoken in opposition to the demands of suffragists in that country for women clergymen. The result is that he must now face Miss Maude Royden, a churchwoman who acts as assistant pastor at the City Temple (Congregational), London, in joint debate. Dr. Barnes is announced to preside over the discussion. The report of this debate will doubtless become a historic document in the history of the battle for women's rights.

English Church Life During the War

The new year book of the English Church has appeared and is a model in point of accuracy and careful statistical presentation. The most disappointing thing about the statistics is that the Church reports a loss of 60,000 in Sunday-school attendance. This loss is accounted for by the absence of many former Sunday-school teachers in the fighting zone. There has been a gain in the number of daily Eucharistic services held, which indicates the increase in ritualistic interest. Nearly seven million pounds was given by church people for religious purposes exclusive of the government grants.

Episcopalian Journal Takes the Pope to Task

Since the rather curt refusal of the Pope to participate in the World Conference on Faith and Order being promoted by the Protestant Episcopal church the journals of the denomination have been speaking rather plainly of the Roman Catholic religion. A recent issue of the "Living Church" takes the Pope to task for what it alleges was his moral failure during the war, his neutrality. It says: "And the Pope has saved two things: his skin and his rule over the Vatican gardens. He would have risked both had he elected to be Bishop of souls, Arbiter in Morals, instead of a petty chieftain. But he might have won for the Latin communion the crowning honor of confronting Anti-Christ with Thus Saith the Lord. And what has he done with his own soul?"

Presbyterian Pension Fund Growing

The ministerial Relief Fund of the Presbyterian church was reported at the recent session of the General Assembly as being about seven million dollars. The New Era Movement will endeavor to bring the fund up to ten million dollars the coming year. There are 680 ministers who are beneficiaries of the fund and 900 widows and children. During this year the minimum amount paid to any individual will be raised to five hundred dollars. The trustees of the fund asked that the Assembly should establish a minimum salary of $1,500 for ministers in the denomination.

Women at Methodist Social Union

Each of the denominations in Chicago has an institution called the Social Union which provides for a quarterly dinner in a leading hotel with a post-prandial program. These dinners have usually been managed by the men but at a recent meeting of the Methodist Social Union the women were given exclusive charge of the affair. Mrs. Thomas Nicholson, wife of the bishop of this area, was the toastmaster of the evening. The principal address of the evening was by Mrs. William F. McDowell, president of the Women's Foreign Missionary Society, on "The Present Challenge of Christian Women." Mrs. McDowell is wife of the bishop of the Washington area

Inter-Church Conference for Illinois

The inter-Church World Movement Conference in Illinois held in the La Salle Hotel, was attended by many out of town delegates as well as Chicago leaders. Dr. Howard Agnew Johnston, Bishop Thomas Nicholson and Dr. R. W. Gammon were appointed a committee of three to choose seven members representing the larger denominations to become a nucleus of a council of twenty-one members, which will have general charge of the survey for Illinois.

Dr. Frederick Lynch in Chicago

Dr. Frederick Lynch of New York, Educational Secretary of the World Alliance, spoke before the Commission on International Friendship and Good Will of the Chicago Church Federation, June 16, at the noon hour.

Chicago Women Face Summer Duties

Recreation and Summer Outing Work was the subject of the program of an open meeting of the Woman's Department of the Chicago Church Federation, held Friday, June 13. Miss Ruth Pearson, city supervisor of recreation work in small parks, Miss Bertha Iles, who directs the summer program of the Drama League on the Municipal Pier, and Mr. Thomas M. Baxter, director of summer camp activities for the United Charities, were the speakers. Miss Marion White, who has recently returned from War Camp Community Service, gave a demonstration of community singing. The Woman's Department of the Chicago Church Federation is an all-the-year-round organization, holding its regular meetings and keeping on the job trying to meet the city's moral and social needs throughout the summer when most women's organizations are disbanded.

ORVIS F. JORDAN.

THE SUNDAY SCHOOL

Putting on Christ*

WHAT are we most concerned about in this thing we call "Baptism"? Is it the outward form? Is it the precise mode? Forms are valuable but the spirit is the supreme thing. The law is good but the spirit is better. Yes, by all means let us have the outward form correct, but let us never forget or omit the inner spirit, else we have a mere shell. Walking along the sea-shore you content yourself with picking up a pretty shell. It is particularly beautiful while the salt-water is still upon it. After a while you come upon it again. It is dry and dusty and you are impressed by its lifelessness, its emptiness, its uselessness. It is thus with baptism if it be only an outward shell of form. It is the spirit of obedience, of love, of devotion, of intelligence that gives true value to this symbol.

We have all been saying since the days of Walter Scott that there are four steps that lead into the Christian life: faith, repentance, confession and baptism. It is time that every one of these steps was vitalized by a spiritual interpretation. Faith—it must be made to signify vital trust in a living God and Saviour; repentance—it must be made to mean turning your face toward Christ quite as much as turning your back upon sin; confession—it must be more than the mumbling of certain fixed formulas as to the divinity of Jesus; it must mean a complete yielding to the sovereign Lordship of Christ and the pledging of such loyalty that time, talent, money and energy shall henceforth belong whole-heartedly to him; baptism—it must mean more than mere immersion, more than a physical act, it must mean putting on Christ. Alas, that with so very many the external form, the physical act, the technical correctness fulfill the law. The spirit is lost and neglected. We must always be called back to the spiritual significance of this symbolical action.

What is there left to do after the other three steps have been heartfully and properly observed? Study the psychology of the situation and satisfy your mind. You already have faith. You believe in Jesus as your Savior with all your mind, heart, soul and strength. You trust your case to him. You have complete, undoubting confidence in his personality. More than that, you already have repented. You have turned away from your sins. You are trying to live without sin and daily to grow away from it as you grow up into the nature of Christ. You are learning to love goodness, purity, honesty, industry, nobility, gentleness, bravery, honor. You have confessed Christ before men. Openly you have stood up before the congregation and sworn your loyalty to him. You have taken the vows of the new order. You have openly volunteered and taken new obligations sacredly upon yourself. Now, I say, what remains to be done? The value of baptism is the value of symbol. I remember a certain very noble elder who used to say that he always felt humbled when he was compelled to handle the actual bread and wine at the communion table. He said he always felt that he should be able to commune with Christ without the aid of material things. We all feel this. The Quaker does this. We all commune with our Master when away from the communion table—not once but many times and often. Yet we would not do away with the holy emblems. There is a wonderful value in symbols. The Catholic church appreciates this more than we do. They use it to good effect and to the great spiritual enrichment of thousands. A friend of mine when in Rome visited the Baptist mission. He found it bare, plaster off, ugly chairs, a little reed organ and a long, dry sermon. There were seventeen Italians there. Then he entered at the same hour one of the numerous Catholic churches and found it crowded. The sweet bells and music appealed to the ear, the pictures, statues, windows and vaulted roof appealed to the eye, the incense appealed to the nostrils. A mother carried her little child and taught it to kiss the figure of Jesus. We may well ask if Luther was wise to smash the windows and statues of the churches and whether Cromwell was wise to stable his horses and bed his soldiers in the English cathedrals.

Anyway, Jesus felt the value of symbol and so he gave us the bread and the wine and he gave us the institution of baptism. Baptism represents putting on Christ. It is the symbol of initiation. We are buried to the old life, we are lifted up into the new life, we put on Christ. When viewed in this way, baptism becomes the supremely beautiful symbol. Compared with immersion, sprinkling and pouring are poor substitutes. But unless through it all runs the deep and full spirit of obedience, of loyalty, of intelligent acceptance of the Lordship of Christ—it is only an empty form and a meaningless if not blasphemous performance.

Our lesson today, therefore, should include as a fundamental element, the positive teaching concerning the spirit of all religious life. Formality should be dealt a death blow. All forms should be analyzed and the spirit which prompts should be brought out. Church attendance, prayer, baptism, communion and all the rest of our holy forms should be carefully examined in order that attention may be focused upon the spirit—the spirit without which they all become but sounding brass and clanging cymbals. A symbol emptied of spirit is like a dry and dusty shell.

JOHN R. EWERS.

*Lesson for July 13. Scripture: Matt. 25:18-20; Acts 8:34-40.

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A MANUAL OF FORMS FOR MINISTERS. By Benjamin L. Smith. The following list of chapter headings indicates the merit of this little book: Marriage Ceremonies; Ministering to the Troubled; The Burial of the Dead; The Church; Setting in Order the Things That Are Wanting; The Church, Her Work and Worship (with thirteen subtitles as "Christian Baptism," "The Lord's Supper," etc.); The Minister and His Ministry; Records of Marriages, etc. The volume has 240 pages. (Christian Board of Publication.)

THE HEART OF PEACE. By Laurence Housman. The author of "An Englishwoman's Love Letters," is known as a playwright, a novelist and a writer for children, and in this latest book presents fifty or more poems of distinction under the following heads: "The Heart of Peace," "Poems of War-Time," "Beautiful Heart" and "Miscellaneous Poems." (Small, Maynard & Co. $1.25.)

THE PASSING GOD. By Harry Kemp. Mr. Kemp is known as the Tramp Poet, having gone over earth under strange guises in search of poetic material. He has written some excellent verse on religious themes, but the present volume contains almost exclusively love songs, some of which have much charm. (Brentano's. $1.25.)

LOVE STORIES. By Mary Roberts Rhinehart. For delightful fiction based upon a real knowledge of the human heart, with nothing of the moral taint which appears in many novels of the day, Mrs. Rhinehart's books and short stories are not excelled in America. Her latest book contains seven of her stories, most of them centering in hospitals. The sentiment of the stories finds a satisfying complement in Mrs. Rhinehart's appealing humor. (Doran. $1.50.)

IN SECRET. By Robert W. Chambers. The story is here told of a woman's persisting faith and of her remaking of a man through that faith. It is a story of secret service of the war on the Swiss frontier. The plot holds the reader tense until the last chapter is reached. Good summer reading. (Doran. $1.50.)

POEMS AND PROSE POEMS OF CHARLES BAUDELAIRE. The war has increased the interest of Americans in French literature. The poetic work of Baudelaire is of unusual interest because of the very great influence which the American Poe exerted upon the young Frenchman, who indeed had much of the uncanny power which characterized Poe. There is an excellent biography by James Hunaker. (Brentano's.)

CORRESPONDENCE

"The Daily Altar"

THE one thing needed just now to get more spirituality in all the churches of Christ is the establishment of the family altar in every home of the members of the church. The "Century" is now making a most urgent plea for the "daily altar." This is certainly a very vital movement in the right direction. Every earnest follower of Jesus whose soul yearns for more spirituality in his own heart and life and in the churches, will cordially bid this all important movement God-speed. Some prominent writers and preachers have already characterized this daily altar movement one of the greatest and most vital movements among the Disciples since the beginning of the Restoration Movement. Let that be as it may, the present writer feels, in his very heart, that the "family altar" put into immediate practice will produce the greatest spirituality in all the churches. J. C. CREEL.

Plattsburg, Mo.

Postscripts

We recently observed family day at the Wilshire Boulevard church. I presented a copy of "The Daily Altar" to the largest family present. It went to a family of whom there were ten present and seated together, including two daughters-in-law and one grandchild. My sermon for the occasion was "Christian Unity in the Home." I made a plea for family devotion and a good number of persons have agreed to promote family worship in their homes. M. HOWARD FAGAN.

Los Angeles, Cal.

While it has been my privilege to be a regular reader of the "Century" only since May 1, it is already taking an important place in my mental and spiritual diet. In fact, I would almost say it supplies its most meaty portion so far as periodicals are concerned. Not long ago it might have appealed to me as destruc-

"OUR BIBLE"

By Herbert L. Willett

One of the most popular volumes ever published by The Christian Century Press. This recent book by Dr. Willett has been received with real enthusiasm by the religious and educational press of the country. The following are a few of the estimates passed upon the volume:

"Just the book that has been needed for a long time for thoughtful adults and senior students, a plain statement of the sources and making of the books of the Bible, of their history, of methods of criticism and interpretation and of the place of the Bible in the life of today."—**Religious Education.**

"Every Sunday school teacher and religious worker should read this book as a beginning in the important task of becoming intelligently religious."—**Biblical World.**

"The book will do good service in the movement which is now rapidly discrediting the aristocratic theology of the past."—**The Public.**

"The man who by long study and wide investigation, aided by the requisite scholarship and prompted by the right motive—the love of truth, not only for truth's sake but for humanity's sake—can help us to a better understanding of the origin, history and value of the Bible, has earned the gratitude of his fellowmen. This we believe is what Dr. Willett has done in this volume."—**Dr. J. H. Garrison in The Christian-Evangelist.**

"Professor Willett has here told in a simple, graphic way what everybody ought to know about our Bible."—**Jenkin Lloyd Jones in Unity.**

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tive of some things very dear to me, but after the ferment through which one's thinking has been forced by recent world conditions, it comes as a really clarifying and constructive force.

Cedar Rapids, Ia. C. V. ALLISON.

In sending my subscription, permit me to speak a word of appreciation for the readable, thought provoking paper you are putting out. It is a most welcome visitor to my desk. Accept my best wishes for your entire force. W. L. FISHER.

Camp Lewis, Wash.

I recently learned in New York of the high regard in which the leaders there hold the "Century." That this appreciation is not limited to Disciples speaks well for the paper.

Indianapolis, Ind. EARL V. EASTWOOD.

The "Century" has been a real help to me.

South Bend, Ind. ROLENE ABBOTT.

I am a weekly reader of the "Century" and find it helpful and inspiring. GUY H. FINDLY.

Guthrie, Okla.

I have missed a few copies of the "Century." Please send me them. I can't afford to miss a single issue. The "Century" is no luxury, but a necessity. EARL N. GRIGGS.

Fargo, N. D.

It is again time for me to register my approval of the "Century" by enclosing check for subscription for the coming year. I am not only mildly in favor of its stand for progress and common sense in matters religious, but am really enthusiastic that there should be such a journal in our brotherhood.

University of Nebraska. B. CLIFFORD HENDRICKS.

The New Day and a Restudy of the Gospel

A PROMINENT Texas politician remarked to the writer this week, "We have no Democratic party any more, and are rapidly changing our form of government in the United States of America." And it could be as truly said, "We have no republican party any more." The people are restudying government and are attempting to adjust it to the conditions of the new day. And, quite likely, new political parties will be born of this effort, for this is what generally happens after a great war.

And just as some are studying government for the purpose of correcting any abuses, so there are those making a restudy of the gospel, of the Bible, and religion that they may as far as possible make the church more effective and correct any abuses that may have arisen in the kingdom of God on earth.

Probably the Disciples of Christ are leading the way in this matter, due to their democratic spirit and freedom from any official ecclesiasticism. But this condition in religion is just as disturbing as it is in politics, if indeed not more so; for the practical application of the principles of the religion of Jesus Christ has never been perfect in human life, and the soul seeks perfection in spiritual matters and often rebels at any suggestion that this has not already been attained.

Religion is life, and therefore not static. Jesus gave great principles which were to be applied in human life; and those who have sought after God have had difficulty in keeping out of legalism sometimes. The dogmatic is so satisfying to some types of mind, and a positive law which definitely defines duty and fixes responsibility appeals to many hearts whose attitude is more toward the letter of the law than its spirit.

Now the "Courier" would not utter a word to unnecessarily disturb the peace of mind so devoutly sought at this hour of upheaval in human affairs; and it appreciates the fact that most of its readers have little disposition and less time to study and decide upon the various theological questions propounded often in the papers, and knows that the discussion of certain topics only serves to confuse and bewilder the minds of the saints in many cases.

Nevertheless the time has come when the brotherhood should restudy the message it offers the world—and that is exactly what some are already doing. By this we do not mean to suggest that when we have made a restudy we will likely have a very different doctrine to present; but we do mean that our attitude of mind and approach to both the subject matter of the gospel and to those to whom we would carry the message may be somewhat changed. And if so, there is no occasion for alarm or embarrassment—it would be merely evidence that we are growing in grace and in the knowledge of the truth, as it is in Christ Jesus, and that his image is being more fully formed in our lives. So let no one who loves God and the truth and who is seeking to know and do the Master's will more perfectly, be disturbed. God is on the throne, we are on the right road and should sit steady in the boat during the storms of world reconstruction, constantly keeping our eye on our Heavenly Pilot, and launch out where he leads regardless of our preferences or predilections—and most likely he will sometimes lead us where we would rather not go.

EDITORIAL IN THE CHRISTIAN COURIER.

$100 Prize Story

THE Christian Century offers a prize of $100 for the best serial story dealing with the conditions of modern church life, especially the embarrassments and evils of denominationalism, revivalism, traditional theology, etc., and making a constructive contribution to the modern way of thinking about religion. The story should bear directly upon the ideal and practice of Christian unity, especially on the side of the local congregation where questions of baptism, open membership, etc., are involved. In addition to the prize of $100, The Christian Century Press will make the usual royalty arrangement with the author if the story is acceptable for publication in book form. The story must contain not less than 50,000 nor more than 80,000 words. Manuscripts must be in our possession by October 30, 1919. Entries must be made before July 15, 1919. Right is reserved to reject any or all manuscripts. In advising us tentatively of your intention to submit a manuscript, it would be well to indicate in the most general terms the subject-matter you have in mind, so that the question of appropriateness might be decided in advance.

All inquiries will be gladly answered.

Address

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700 East 40th St., Chicago.

News of the Churches

Hiram College Announces Larger Plans at This Year's Commencement

Mrs. Jessie Brown Pounds, of Hiram, O., writes that this year's commencement at Hiram College was of a very high order. The addresses of the commencement period were exceptionally strong. The baccalaureate sermon was preached by Dean Vernon Stauffer, the acting president. Prof. E. E. Snoddy, of Transylvania College, gave the addresses at the ordination service and the Association anniversary. Bishop C. D. Williams of the Episcopal Diocese of Michigan, gave the commencement address, and John Ray Ewers, pastor of East End church, Pittsburgh, spoke to the meeting of the Alumni Association. All of these messages, Mrs. Pounds reports, "tingled with the spirit of the hour. To quote the comment of a discriminating hearer, 'They had been written since the war.'" The graduating class was the largest which has ever gone forth from the college, numbering forty-eight. Among this number were several who had been in war service, and who had completed their college work through persistent effort in spite of the break caused by enlistment and duty in camp or overseas. Another notable feature was the announcement of enlarged facilities for work, to be provided almost immediately. Funds are in hand for the erection of a new science building and the improvement of the athletic field. It is hoped that a second laboratory building may be provided in the near future. Additional dormitory space, especially for men, is needed, and will be furnished soon. Applications for entrance next year are reported already so far in advance of those for previous years that the question of adequate housing is already beginning to look "serious." Mrs. Pounds writes: "Dean Stauffer's year of service as acting president has brought credit to himself and to the institution. Beginning with July, President Bates will be back in full-time service, supported by a faculty of which Hiram is justly proud."

Iowa Disciples Organize for Record Year

The 49th annual convention of the Disciples of Iowa closed June 19th. The sessions were held in Boone. This convention was attended by more than 350 delegates, and was voted one of the best in the history of the state. The Disciples number nearly 70,000 in Iowa. By a misunderstanding of dates, President Arthur Holmes of Drake was prevented from taking his place upon the program, to the great regret of all present. Fortunately, Peter Ainslie, of Baltimore, was nearby and was hastily drafted to fill the vacancy. The convention officers for 1920 are as follows: President, P. Y. Pendleton, Cedar Rapids; first vice-president, N. C. Carpenter, Ottumwa; second vice-president, F. C. McCallon, Lenox; secretaries, Harry Green, Boone, P. G. Dennis, Murray, and H. W. Hunter, Highland Park, Des Moines. The board of managers for the corporation, whose duty it is to look after the business during the year, are: W. M. Baker, Marshalltown; R. E. Snodgrass, Clarinda; Frank Sutton, Lake City; C. S. Medbury, Des Moines; C. C. Crawford, Albia; Dean J. C. Caldwell, Des Moines; G. D. Serrill, Waterloo; James A. Burns, Osceola; J. D. Corbitt, Cumberland; R. H. Polly, Fairfield, and R. E. Kinsell, Valley Junction. On July 8th the board of managers will elect their president, who for the past year has been W. M. Baker; their secretary, who for the past year has been Alfred M. Haggard; and their treasurer, who for the past year has been B. Frank Prunty. This board will be assisted in caring for its properties and investments by three trustees, who were named by the convention just closed, viz., Judge Hubert Utterback, W. M. Baker, and R. H. Polly. To complete the state staff of workers the names of the following field workers should be mentioned; Clark W. Comstock, Waterloo, for the Northeast District; W. B. Crewdson, Council Bluffs, for the Southwest District; B. S. Denny of Ottumwa, for the Southeast District, and F. Hooker Groom for the Central or Polk County District. Upon this body of men rests the task of putting over "the greatest year's work ever undertaken." In the missionary year, which will close October 1, these men have been trying to raise $150,000 for world needs outside the state and for the support of state and district work in Iowa. At the recent convention they voted to attempt for similar purposes in the United Protestant Drive for 1920 the sum of $228,778.46. The convention voted approval of "the league of nations as included in the peace of treaty" and deplored "the fact that there is a movement on foot to weaken the war prohibition measure."

Cyprus Mitchell Returns From "Y" Service in Russia

For fourteen months Cyprus Mitchell served the Y. M. C. A. in Russia, working among the soldiers, being the Russian prison camps also in France for four months. Before going to Russia he served the "Y" for six months in Australia. He has recently returned to this country, and is giving lectures on his experiences in many of the churches of the middle west. He speaks on "Bolvism: Bullets or the Ballot." Mr. Mitchell has received a flattering offer to return to the Russian work, but he has decided to enter pastoral work again in America. His present headquarters are now in Chicago. Mr. Mitchell is a Eureka and University of Missouri graduate, and had his post-graduate work at Union Theological Seminary, the University of Chicago and Columbia University.

* * *

—The following Disciples received the degree of bachelor of divinity this year at the Yale School of Religion: W. Vernon Lytle, B. A., Bethany; Hugh Shields, B. A., Butler; Harry L. Wiggins, B. A., Transylvania; Percy A. Davis, B. A., Hiram. Mrs. Lytle also received a degree. Andrew Leitch, Butler, received his Ph. D. degree this year in the department of philosophy and education.

—The Sunday school at Beckley, W. Va., carries the distinction of being the banner school in the county, and ranks among the best in the state. It is a standard 100 per cent school. The school is evangelistic in spirit. During the past three years 150 additions have been added to the church from the school membership.

—O. J. Grainger of Jubbulpore, India, writes: "We are just at the close of the session of our Bible college. We have had a good year and are laying large plans for next year. I hope it will be possible for us to carry out all we have in mind. It has been a great addition to the institution to have Dr. Macdougall here."

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—On Sunday, June 15, Claude E. Hill, of First church, Chattanooga, Tenn., preached the baccalaureate sermon at Martha Washington College, Abingdon, Va. The first Sunday in August he will preach the sermon for Monteagle Assembly, Monteagle, Tenn. Mr. Hill recently held a short meeting in Selma, Ala., which resulted in forty additions to that church. On Easter Sunday there were twenty-five additions to First church, Chattanooga, with additions nearly every Sunday since that time. First church is preparing to spend $20,000 this summer and fall in enlarging and improving its building to care for the rapidly growing congregation and Sunday-school. The Tennessee 1919 convention will be held in Chattanooga, September 22-25. Five of the downtown church of Chattanooga—First Baptist, First Methodist, First Presbyterian, Centenary Methodist and First Christian—have united in Sunday evening services this summer. The pastors of these churches do the preaching.

—Dr. Jabez Hall, of Butler College, will lecture at Bethany Assembly, August 14. His subject will be "Walter Scott." Clarence Reidenbach, of Downey Avenue church, Indianapolis, will speak August 15 on "Educational Evangelism."

—Ernest B. Motley of Richmond, Va., state secretary of Virginia, and Miss Frances M. Scott of Jacksonville, Ill., were married at the country home of the bride's mother near Jacksonville on June 21. The groom is a Transylvania man now filling a large place in the work of Virginia Disciples, and the bride is a graduate of the State University of Illinois and a teacher in the public schools of Chicago. The ceremony was performed at high noon by W. F. Rothenburger of Springfield, Ill., under a large cluster of beautiful oaks, and in the presence of the immediate members of the bride's family. The new home of Mr. and Mrs. Motley will be located in Richmond, from which point Mr. Motley will radiate in the performing of his state task.

—Elvin Daniels, of Kentland, Ind., who has made a specialty of community work, will speak at Bethany Assembly, August 12-13, his subjects being "The Local Church Facing the Line" and "Reaching Our Objectives in Community Work."

—Gerald Culberson, of First church, Longview, Texas, was called to Richmond, Va., recently to preach the annual memorial sermon to the Brotherhood of Railroad Trainmen of that city. The sermon was delivered in the Seventh Street Christian church and was

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reported in full by the Richmond papers.

—The Iowa Disciples are planning for big things at their jubilee convention next year, which will be entertained by the University Place church of Des Moines. A special committee has been appointed and is already at work upon the program. Dr. Peter Ainslie, of Baltimore, has already been secured as one of the chief speakers.

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—A missionary conference was held at Fargo, N. D., June 29-31, with Grant K. Lewis, Mrs. G. M. Anderson, Milo Smith, C. B. Osgood and Ada L. Foester as the team.

—Guy H. Findly, for the past five years minister at Guthrie, Okla., was this year accorded the degree of Doctor of Divinity by his alma mater, Fairmount College, Wichita, Kan., from which school he graduated in 1904. Mr. Findly received his B. D. degree from Drake in 1914.

—A message from W. E. M. Hackleman reports the death of his mother, at the age of 81 years. Of her he says: "She was a true Christian mother; her noble and heroic life was an inspiration to me in all my work." The Christian Century joins with Mr. Hackleman's numerous friends in an expression of sympathy with him in his deep sorrow.

—Thomas C. Clark, of the "Century" staff, leaves this week for a two weeks' visit in Missouri.

—Dr. and Mrs. J. H. Garrison announce the marriage of their granddaughter, Judith Margaret Garrison, and Mr. Emanuel P. Young, July 2, at Claremont, Cal. Mrs. Young is the daughter of Arthur Garrison.

—Edwards county, Ill., Disciples are now getting out an attractive little paper called the "Edwards County Disciple." L. A. Chapman of the Albion church, is the editor. The goal in view is the coordination of the work of the churches of the county.

—J. E. Davis, minister at First church, Kansas City, Mo., says of Mrs. W. A. Morrison, wife of one of the well-known pastors and evangelists of the middle west, and recently deceased: "In all these years Mr. Morrison's faithful wife has borne her part of the sacrifice and the hardships incident to a minister's life; she was a woman of high ideals, splendid attainments and unsparing of self for the happiness of others." Mr. Morrison is a Drake graduate and has held pastorates in Iowa, Missouri, Nebraska and Kansas. He is at present in business in Kansas City and preaches on Sundays. Mrs. Morrison had been ill for about three months with cancer of the stomach. Her death occurred May 18, and her funeral was conducted by Mr. Davis, at Stanberry, Mo.

—On June 29, O. F. Jordan finished twelve years of service at Evanston, Ill. The occasion is being marked by a campaign to raise funds to wipe out the church debt. On the anniversary day it was raised except about one-fourth, with good prospect of complete success in a few days. The Evanston church has received seventeen new members in the past two months.

—The Oklahoma Christian Endeavor convention will be held next year at Muskogee.

—Lawrence Dry, recently assistant pastor at First church, Lincoln, Neb., will enter the Yale School of Religion in the autumn.

—W. G. Johnston, minister at Kingshighway church, St. Louis, Mo., for about seven years, has closed his work there, and will spend the summer vacationing in the East.

—B. H. Bruner, formerly at Third church, Danville, Ill., and later in "Y" work overseas, has accepted the position of circulation manager for the Christian-Evangelist, St. Louis.

—Ernest H. Reed, who has just returned from France where he engaged in war service, will assume the pastorate at Taylorville, Ill., this month. Mr. Reed formerly served the church at Pontiac, Ill.

—The Nebraska Disciples will meet in annual convention September 15-19.

—Announcement comes of the marriage, on the evening of June 23, at Kansas City, of Mrs. O. W. Lawrence, recently resigned secretary of the Missouri C. W. B. M. organization, and Secretary George W. Muckley, of the Board of Church Extension. Mrs. Lawrence is the daughter of the late Bayard Craig, formerly Chancellor of Drake University and for many years a minister of the Disciples. O. W. Lawrence was well known as one of the most able ministers of the church. The Christian Century joins with the great number of friends of both bride and groom in extending hearty felicitations.

—Mississippi is to have Miss Grace Gilbert as field worker for the C. W. B. M. and the Sunday-school department. Her headquarters will be at Vicksburg, Va., in the office of the State Secretary, W. C. Ferguson.

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A Journal of Religion

Chicago, July 10, 1919

The A. E. F. and the French People

By Herbert L. Willett

Our Literary "Heathen at Home"

Editorial

Published Weekly—$2.50 the Year

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The Christian Century

An Undenominational Journal of Religion

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer

SPIRIT of life and of all progress, we would possess Thy mind. Too oft our hearts grow faint as we behold the breaking up of ancient systems, the redirecting of national purposes, the shifting of power from hands long accustomed to possess it to hands familiar only with irresponsible toil. How shall we think of the upheavals of discontent breaking out over all our world? How shall we think of the clamor and tension with which humanity is distraught, even in these hours of peace-making, when we could have hoped there would be nought but rejoicing over all the world? We hear the rumblings and feel the throes of social passion. Many stand fearful lest at any moment the hidden fires of destruction may leap forth and the habitations they have builded for their souls prove but stubble for the flames. The long content of the people is breaking down. We hear voices that challenge the very base and structure of our social order. Men's hearts fail them for fear.

But we, O Lord, would not be among the tremblers. We would bring faith and hope and courage to all quaking hearts. Yet how can we be strong to help others unless Thou givest us the strength of Thy mind. Lend us Thine eyes, O Wisdom, that we may see what it is Thou art doing with mankind. May we see that Thy judgments are at last being set up in the earth. In the discontent and destruction that stalk through the world may we see the end of Thy patience with man's inhumanity and selfishness, the beginnings of Thy Kingdom of brotherhood and justice which is to stretch from sea to sea. We pray with new ardor for the coming of Thy Kingdom of love, the commonwealth of happy toil, wherein all who labor are honored and rewarded. We fain would see in the crises of the present hour the signs of Thy presence. From the harsh noises of our day, from the strife and clash of unleashed passion running riot in its untamed freedom, from the faltering and hesitance of our rulers who see that the ancient methods of repression no longer avail, from even the godless theories upon which some are striving to build a new society, from all the strange and revolting and incongruous mixture of good and evil, of hope and dismay, that we see boiling up to the surface of our world may we have faith to believe Thine alchemy will produce lasting and lofty good for Thy people. So steady our hearts and make us ready to see the salvation of our God. Amen.

The President's Apology to the Liquor Forces

WHATEVER element of uncertainty and shuffling attached to the inauguration of the Prohibition regime on July 1 is due to but one cause—the friendly attitude of President Wilson to the liquor interests. His request of Congress to rescind the war-time prohibition law so as to enable the bars to keep open after July 1 was refused by Congress. But before sailing from France on June 29 the President sent a communication to this side intended evidently to comfort and encourage the hearts of all liquor dealers. It was as if he had said: I am sorry the Congress has not seen fit to come to your rescue. I am sorry I do not seem to possess the legal power to do anything myself just now. But you may be sure that I am hurrying up demobilization as rapidly as possible, and when that process is completed you may

count on me to exercise my authority on your behalf. It is not necessary, therefore, for you to go finally out of business, for I will surely see to it that you have another chance to open before constitutional prohibition goes into effect next January.

This policy of our Presbyterian President is a shock and disillusionment to the constituency of Christian churchmen the country over. The President's unexpected attitude gave hope and vitality to every legal contention put forward by liquor lawyers against compliance with the law, such, for example, as the proposal to sell beer of two and three-quarters alcoholic content on the ground that such beer was not intoxicating. The Christian citizenship of the nation will not easily forget the President's unaccountable tenderness toward the liquor powers.

The Coming of Arthur Henderson

IT is reported that Mr. Arthur Henderson of England is to visit America soon. He is known as the authoritative leader of the labor movement of his country. In England the labor party is a powerful factor in parliament. The platform of this party probably has more suggestions with regard to sane and rational steps in progressive legislation than any similar document in all the world. In America our labor movement is still in its kindergarten stage. The working people are divided into many organizations, some of them affiliating with the American Federation of Labor, a rather conservative organization, and many more being organized into groups of more radical opinion. In all of these groups there is still the tendency to view progress from the angle of certain elemental physical necessities rather than from the standpoint of the total life of man, physical and spiritual.

Just now there is a tendency in this country to feel a bit puffed up that there has been less agitation and trouble than has been connected with the labor movements of other countries. This has been due to the unique economic position of America, but in the long run the aspirations of the working people of the rest of the world will be the aspiration of our own workers. With the American labor movement belated, we are not participating in the constructive development of the new social order as might have been our right to do by our outstanding leadership in other things. Mr. Henderson is sure to jar us out of our self-complacency without creating an impression of being in any sense a destructionist.

Since the churches have already pronounced themselves in favor of an advanced position with regard to labor, they, too, will feel that the coming of a great constructive thinker like Mr. Henderson is of special significance. The churches live by their service to human society. The recent achievement of national prohibition is essentially a triumph of the church. Unless this moral passion which for half a century has been devoted to the temperance cause is hitched up to another cause, the church will languish. Why should we not develop a conscience on the subject of the working people of the world and consecrate our pulpits to their cause?

Give It a Name That Names It!

IT seems that the name tentatively decided upon for the union of the various missionary societies of the Disciples is, "United Christian Missionary Society." This organization is to be formed on Monday, October 20, at Cincinnati, Ohio, after the usual sessions of the General Convention have been held on the six previous days. This great step forward in the economical and more efficient administration of the general activities of the Disciples was unanimously decided upon at the Kansas City Convention of 1917, and should have been consummated at St. Louis last October but for the fact that the influenza epidemic hindered the holding of a convention last year. But why not give the new organization a name that really names it, that is, that designates it? It should be called "Disciples United Missionary Society." That would save the necessity of forever explaining that the organization represents the communion known as the Disciples of Christ, and would be in harmony not only with the name of the General Convention of Disciples, but with the traditional nomenclature of the people whose instrument it is.

The Backsliders

THE problem of the backslider is no new one in the world. Jesus found it necessary in one of his parables to account for the slow progress of his spiritual message. In the parable of the sower he shows not only the difficulty of getting people started in the religious life, but also the difficulty of bringing them to spiritual maturity. Some are by nature too shallow for any abiding results. Others have allowed competing interests to take up in their lives the place which religion once occupied. Every new pastor is apt to look around for the members of his church. He has a hard time finding them. One church not long since revised its roll and as a result found itself with four hundred members instead of a thousand. By no means all of the six hundred had died or removed to other cities. Large numbers of them lived within reach of the church and were hopelessly out of sympathy with it.

Probably these people were allowed to drift away too easily. Though it is manifestly impossible to prevent all loss, there is a program for local churches which would go far toward correcting this evil. Some large churches have their membership divided into sections in which the eldership of the church exercises oversight. In other churches an organization of women accomplishes the same result. On the whole the women have proved more efficient than the men in most communities.

Back of the problem of the backslider, however, is

an essentially sacramentarian conception of religion inherited from the Roman Catholic Church. According to this conception, the chief business of religion is to save men from hell for heaven by means of creeds and ordinances. The idea that religion has its chief function in the improvement of human life and in the sweetening of our social relations has not entered into the minds of many. The backslider is often a man who thinks he has gotten from the church the only thing she can give him, a certificate of membership in a future kingdom of God. When men come to see that our chief business is realizing the beauties of the Christ life, and that becoming a Christian is not a thing done once for all, but a continual working at the Christian task, we shall have gone far to correct the leakage at the backdoor of the church.

American Illiteracy

STATISTICS gathered during the recent war are now available for many purposes, and if they are interpreted will serve to point the way to new duties. There are conditions in this country which very few of our leaders realized. One of the most serious is widespread illiteracy. It is now known that for all practical purposes, twenty-four per cent of the young men in our draft processes were illiterate. The consequences of such a condition in a republic are most serious. It is essential to a republican form of government that the electorate should be intelligent. A citizenship which can be influenced by the oratory of demagogues with none of the sobering checks that come with the use of the printed page has been the menace of free government, whether in ancient Athens or in modern South America. The menace of this illiteracy to the church, especially the Protestant church, is only too clear. The free use of the Holy Scriptures and the exercise of the right of private judgment in religion depends upon a degree of education more advanced than twenty-five per cent of the draft army possessed.

Men and women who do not read and who rarely or never communicate to distant friends are also lacking in certain spiritual qualities. Their souls are dwarfed by reason of the limited horizons of their experience. Such as these are difficult material for any religion to handle, but most of all for the religion which makes much of the inner principles of faith. Not all of these illiterates are immigrants. Indeed, one of the most serious problems revealed by the war is the number of illiterates from the old American families. These are to be found in the mountain sections, but there are other backward sections where education is but little advanced.

The public schools must be financed and equipped for the performance of new duties. We should not only take better care of the oncoming children, but offer educational courses for adults near their homes that would start them in more progressive ways. An ignorant proletariat is always the material for agitators to work with. A discriminating group of men and women of training can be led only by sound argument and reason.

Should Christians Swear?

THE question may seem preposterous, but not so since some of our Christian leaders have come back from Europe and think it smart to swear in Christian assemblies. Purity of speech is not to be divorced from purity of thought, since psychologists tell us that we learned to talk before we learned to think. Ancient Israel was so much concerned that the sacred name Jahweh should not be taken in vain that no one was allowed to utter the word at all, but various substitutes were provided for common speech. In this custom there may be much that is primitive, but not all primitive things are to be left behind. They often register the experience of the race for the benefit of people who will live thousands of years after.

Profanity breaks up a right association of ideas. The sacred names of religion are associated in our minds with some of the finest things in human experience. That is the reason that sensitive people hear profanity with a sense of shock. It is worse than hearing one's mother dishonored to hear the great names of our holy faith used to express a carter's anger or a business man's disappointment.

Of course, one needs to know what profanity really is. There is a difference between profaning the great words of religion and the foolish use of by-words which have no meaning. The latter may be an offense against good taste while the former is an offense against the holy things of the soul.

In Roman Catholic circles there is a society devoted to the task of encouraging pure speech. It ought to be one of the daily duties of a Christian man to aid in such a movement in the circles where he is intimate. The firm refusal of a strong man to endure the blasphemies of his companions would go far to set higher standards everywhere.

The Union Service

IN most communities this summer there will be union Sunday evening services. The union sentiment has advanced this far at least. There will be a careful division of labor for the preachers, and at each service there will be union sentiments expressed. Unfortunately these services are not, as a rule, as well planned as those of the average individual congregation. The wise pastor can better lay out a course of sermons than some committee. The union service lacks a plan and often fails to come to grips with community problems. It is for this reason that doubt is expressed in some quarters about the utility of a community service. Each community has its own problems in religion. A college town is apt to have intellectual problems and a manufacturing town often has social problems. The town in general is so used to the booster attitude that

it blinks at the hard fact of its own inefficiency, not realizing that this is the surest means of condemning the town for all time to come in the eyes of the people who count. If the union service would come to grips with these local problems, the union platform would ring with authority and become a real force.

One thing the churches find when they come together, and that is that there are certain Christian people in the town who have never seen their way clear to join any church but are happy to join in the union services. These people have their own convictions about religion and, either rightly or wrongly, believe that they could not join any of the existing churches. They would be able, however, to be part of a religious movement where toleration of diverse religious opinion was one of the foundation principles. This new constituency should prove to be a stimulus to the churches, not only in an evangelistic way but in some more fundamental ways.

Our Literary "Heathen at Home"

A HUMOROUS little incident that seems to us to have more than whimsical significance is reported by Israel Zangwill in a recent issue of the "New Republic." He had ordered from his bookseller a copy of a new political magazine, "The International Review," and by error the bookseller had sent him a copy of "The International Review of Missions." Mr. Zangwill was divided, he says, between annoyance and amusement. "To send me this—me of all persons in the world—to whom missionaries had been anathema since childhood; conceived as sort of spiritual spiders in wait for the Jewish soul and spinning a wicked web of textual sophistry to entangle it!" Thus he pondered as he held the magazine of missions in his hand. Nevertheless, this Jewish litterateur, having a moment of leisure, opened the magazine and turned over its pages "in ironic expectation of ubiquitous futility." He confesses to the "pleasant disappointment" of finding that it was as much concerned with the League of Nations as the magazine he had really ordered. He was amazed "to come upon passage after passage" instinct with the idea that Christianity is meant not alone for individual souls, but for nations in all their complex relationships. The thing was new to this author of "The Children of the Ghetto." He rubbed his eyes, grew enthusiastic over the "discovery" he had made and declared that "the missionaries had been converted to Christianity!" Henceforth they "might well hope to enlist the sympathies of more than the invalids, women and children, from whom their present support is confessedly drawn."

What were some of the passages that struck Mr. Zangwill with such surprise? The first one seems to have been the question asked by Dr. J. H. Oldham, the editor, "whether the missionary movement if it is to live in the new world must not take a great leap forward and press into the throbbing heart and center of the nation's life." Other passages we will let Mr. Zangwill quote in the context of his own recital, as follows:

> Mr. J. S. Brough, in a paper on The Eternal Source of Missions, so eloquent and candid that it is a grief to learn that he has just died of the conventional epidemic, says: "The general life of the average professing Christian does not move men by its self-sacrifice nor does it challenge conventional standards. . . . There is an unhappy amount of bite in the criticism made of us which concentrates on our lack of truth, our lack of love and our lack of life. We are held to be out of touch with reality in respect of God or man; we are seen disastrously wanting in true fellowship among ourselves or with those outside our borders. . . . We require a fresh direction of impulse, a revised scale of values; for it has been made clear to us that our normal standards differ disastrously from those of God." Mr. E. Shillito, writing on Missions and the Man of 1919, similarly admits that "the Christian Church has often turned aside from its calling" and asserts that "the hope of the world lies . . . in a commonwealth of nations." . . . "The man of 1919" will not listen to the "cowardly" doctrine that Christ's teaching is "meant only for individual souls and not for nations in their commerce with one another." Dr. Diffendorfer, an American colleague, sets forth the programme of "A Dominantly Missionary Church" that is to win the world and "uncover the world's great needs, not in terms of theology or in the cant phrases of the classroom, but in the concrete language of everyday life that all people understand." In his Unoccupied Fields at the Home Base, Mr. Basil Mathews proclaims that after "the unimaginable ruin of the welter of war" we are at the turning-point when "the world will receive the trend of civilization which will determine whether international and interracial relations are to be rooted in rivalry, or to grow from cooperative emulation under the rule of Christ."
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> So great "a cloud of witnesses" puts the miracle beyond question. The missionaries have been converted to Christianity!
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> And not only under the immense impact of the war have they been brought to see where the duty of the Church lies today, but they boldly maintain that such has been the work of its missionaries in the past. They "have been a perpetual protest against any claim for Christianity that falls short of universal domination. *They have denied by their witness the unjust claims of nationality.*" True, the assertion I have italicized is only an example of that "law of missions" which I have pointed out in my little book on "Chosen Peoples"; the tendency to see newly-conceived purposes as retrospectively in action. As a matter of fact national rivalries have often been imported into missionary effort, just as Christ himself has been universally nationalized. Still, if an inaccurate, it is a noble re-interpretation of Christian missionary effort, an inspiring concept for the future, a re-charging of a decayed battery, a linking of the Christian with the larger human hope, a revised reading that redeems "Missions" from the flavor of crankiness their official organ admits to be associated with them.

Mr. Zangwill does not go the full length of complete disillusionment. He still has doubts. He wonders, after the fashion of the uninformed, why there is so much emphasis on missions abroad and so little on missions at home, and he resents what he calls the "commandeering for Christianity of that ideal of a brotherhood of nations which is common to all good men, and which was first categorically proclaimed and prophesied in the Old Testament." Yet these cavilings do not bulk large in his mood, for, as he says, "the more I watch the tragi-comedy of the Peace Conference the clearer becomes the futility of politics and politicians." "For a new world order," he adds, "there must be a burning missionary faith, an apostleship ready for all sacrifice." And he concludes with the pledge that if Christian missions will really supply this faith and this apostleship of sacrifice he will "gladly haunt Mrs. Jellyby's drawing-room, enter into communion with the natives of Borrioboola-Gha, and even put money in the plate."

The deeper significance of Mr. Zangwill's story is

not in his discovery that missionaries had been converted to Christianity, but that he was himself in such profound need of being converted to Christian missions. While he is uttering his enthusiastic words in praise of the missionary ideals set forth in the magazine he is unwittingly disclosing a benighted state of mind in himself. He shows himself to be quite uninformed as to the most far-reaching, comprehensive and intense enterprise in the modern world—the endeavor on the part of the Church of Christ to take the whole world for the Kingdom of God. Mr. Zangwill had probably had no first-hand contact with Christian missions since he was a child. Those misconceptions formed in his childhood had remained with him to the day when this copy of the missionary review fell into his hands. He was a literary heathen in a Christian society, richly informed about all else, but as ignorant about Christian enterprise and ideals as one of the natives of his "Borrioboola-Gha." The ideas that struck him with such surprise are commonplaces in the thinking of Christian leaders. These are the ideas upon which the whole missionary enterprise is today being projected. Had Mr. Zangwill gone to church occasionally in any progressive Christian community, he would have become familiar with these sentiments. If he had read or even turned the leaves of the ten volumes reporting the World Missionary Conference at Edinburgh in 1910, or the four volumes reporting the Latin-American Congress on Christian work at Panama in 1916, he would have known that the missionary enterprise rests upon ideas whose magnitude, depth and daring command the support and the awe of the best minds the race has produced.

One is continually running upon these naïve self-revelations of our literary heathen. Here, for another example, is Mr. Francis Hackett, who reviews Professor E. S. Ames' recent book, "The New Orthodoxy," also in the "New Republic." He is quite amazed at what he finds this writer on religion saying. The social emphasis of Dr. Ames, the revolt against mere introspective piety, the ethical basis of our modern thinking about God and immortality as contrasted with the speculative and metaphysical basis of the older thinking, and especially the practical way in which the personality of Christ brings God near and gives Him a form we can grasp and utilize—these are the elements that Mr. Hackett seems surprised to find in the teaching of a Christian preacher, a man of the church. But interesting as Mr. Hackett's comment is on Dr. Ames, the revealment of Mr. Hackett himself is still more interesting. The emotion of "discovery" is his dominant feeling as he reads "The New Orthodoxy." He is manifestly not well acquainted with the things that are being said in the modern church. His imputation to the church of conceptions opposite to those of Professor Ames shows that he is not aware how far the church itself has moved in a generation. Mr. Hackett gives away his state of mind at the beginning of his article when he says:

> Most of my acquaintances have no religion. That is to say, they are no longer in any conceivable sense orthodox. They are, if anything, anti-orthodox. And they never dream of going to church. A few of them, whose businesses keep them in small communities, do break this rule, but they go to church on the same principle that politicians kiss babies or savages rub noses or salesladies wear high heels. It is to prove they are regular fellows. Away from the inglorious need of being regular fellows, the need of placating the herd instinct of their community, they willingly disclose their indifference to religion. They think and talk of it as something connected with church-going, something forced and tedious and unreal, like paying amiable visits to censorious relatives. They associate religion with flaccid men and women who wear birds in their hats. All the hypocrisy and ritual of small-beer, brown-stone existence, all the droning dreariness of men dressed like undertakers, all the repressive severity of teachers and monitors—these things they identify with the religion from which they have fled. When they think of it at all, they think of Edmund Gosse and Samuel Butler, of The Way of All Flesh and Father and Son. Those books, still aching after the splinter had been removed, express their inmost heart. Perhaps occasionally they knew what it was to experience a warm wave of happiness in connection with religion, such as Tolstoi so wonderfully communicates in his descriptions of the Russian Easter. Those ardors, however, could never compensate for the chain-gang conformity of church-membership. Religion to most of my acquaintances remains the synonym for a house of bondage. Once they outgrew the subordinations of youth they spontaneously, joyfully, cast religion aside.

Mr. Hackett does not explicitly identify himself with these acquaintances whom he thus describes, but he leaves us to infer that he is like them in respect to having cast aside religion and the habit of church-going in youth-time. Such men do not know how much water has flowed under the bridges since they attended Christian worship. So they keep imputing to the church, just as Zangwill kept imputing to Christian missions, the narrow views against which they revolted in early life. The thought-life of the church is far more advanced and far more congenial to the scientific spirit than such men know. We do not say that there is nothing novel in Professor Ames' book, nor that it would be generally accepted in church circles as an interpretation of Christian faith. Indeed, The Christian Century takes radical issue with its claim to be in any adequate sense an interpretation of religious experience. But our present point is apart from such considerations. The things in the book that amazed Mr. Hackett on account of their unorthodoxy are by no means so uncongenial to the informed body of churchmen as he supposes. They are the structural convictions that are reshaping religious life and institutions everywhere.

Some of these literary heathen of ours are more hopeful prospects than others. Mr. H. G. Wells is one. His conversion to Christianity is already in process. For twenty-five years he has been writing as if there were no God. During the past five years he has made the great discovery. First in a glimpse, a flash of revelation—in "Mr. Britling." Then in "God, the Invisible King" and "The Soul of a Bishop" Mr. Wells showed that the light was growing more steady. And now in "The Undying Fire" we have from his hand a truly marvelous theodicy. One can almost predict the outcome of the thought process of this facile genius by plotting the theological curve of his past writings. He is moving steadily toward Christ, and we dare to believe that he will at last find him, in whom all our speculations and hopes concerning God find substance and reality.

A most pathetic illustration of literary heathenism is found in the case of Mr. John Burroughs, lover and student and interpreter of nature, who, if any man does, holds communion with her visible forms and to whom she speaks a various language. In a recent issue of the "North American Review" this great naturalist writes himself down an atheist. He declares he finds no principle of design in nature and therefore cannot believe in God. Yet he approaches nature with the awe of a worshipper. And he concedes that life is incomplete unless something which he defines in vague terms as very much like religion, but which he refuses to call religion, lies at the heart of it. The trouble with dear John Burroughs is that he is trying to make nature match the apologetic of Paley's age and Butler's, and being unable to do so concludes that he is outside the circle of Christian thinking. But has he never read Bergson, or Schiller, or Royce, or Hocking? These are the creative minds that are producing for modern Christianity an apologetic which would show John Burroughs how close he is to the Kingdom of God, and how the sort of spiritual reality which he ungrudgingly confesses to is, after all, the essential and basic element of true faith in God.

Will not some one endow a mission to our literary "heathen at home"? They do not know what the church is doing, nor what it is teaching. They do not know the quality of its intelligence, nor the congeniality of its ideals to the best thinking of the age. They ought not to be left to languish in the heathen darkness of cynicism and ignorance when the light is shining all about them.

A Loss of Stage Properties

MANY readjustments will be necessary before the public can become accustomed to a land without intoxication. Unexpected embarrassments occur. We are told that there are county poor farms which suddenly have become so nearly depopulated that they have not enough hands to harvest the year's crops. However, a comfortable compensation is found in the fact that there are comparatively few inmates for whom the product will be needed. A writer in a popular magazine calls attention to the failure in after dinner oratory. The flow of wine and the flow of jests and eloquence have been so closely related that there is a question as to whether the latter will continue with the former checked forever. It is not so much that a speaker *is* funnier when he is in a state of semi-intoxication as that he seems funnier to an audience who are in the same condition themselves and therefore extraordinarily appreciative. So it is doubtful if, without what the cowboy calls "lubrication," the wheels of post-prandial mirth will continue to revolve.

One matter to which, so far as we have noticed, attention has not yet been called, is that of stage and literary properties. What will authors and playwrights do without glasses and decanters? How can dull scenes be enlivened without the ancient and always convenient recourse to drinks? What will take the place of merry interpolations of song, such as,

> "Cheerily, oh, the wine will flow—
> Ha ha, boys, ha ha!"

and so forth? Can we spare from our reading such a familiar passage as this, for example?—"He walked unsteadily to the sideboard and poured out a glass of wine with trembling hand." Or as this?—"Have something, old boy?" "Don't care if I do." "What shall it be?" "A Scotch for me. I feel a bit shaky this morning." What thick volumes will be lost to literature hereafter in the repetition of these well-known scenes! And what bother authors will be put to in having to think up something to say instead!

There is one aspect of the case which is a trifle disconcerting. What will posterity think of the habits of good society as it shall find them reflected in literature? Will the next generation decide that the characters of Dickens are not nice persons to know, since their potations apparently form so large a part of their program of life? Probably not. Genius creates its own atmosphere, and readers will realize that they are in a different world from their own—a world with different standards and obligations. However, such realistic pictures of the past will teach their lesson by showing the poverty, squalor and ignorance which have attended the reign of John Barleycorn, and for which, in an age of prohibition, there will be little excuse.

The Bumble Bee

A Parable of Safed the Sage

WE came, I and Keturah, to the place where we are wont to spend our Summers. And we walked under the great Pine Trees, and I went with uncovered head, for I reverence them. And we came nigh unto the nest of a Bumble Bee, and I knew it not. And a Bumble Bee flew at me Furiously, and he assailed my Head, and he thrust out his Sting.

And Keturah saw him, and she cried out, Alas, my husband, for he hath stung thee on the Forehead.

And I answeerd, and said, I am very grateful to that Bumble Bee.

And she said, Hasten, and put something on it, ere it swell.

And I said, My head is not Swelled, neither shall that Bumble Bee swell it. He stung me not, and I am very thankful to him.

And she said, If he stung thee not, I am glad. But I know not why I should be thankful. For it was in his heart to sting.

And I said, My hair groweth thin, and my friends say, Safed groweth toward Baldness. But this Bee got tangled in my Hair. He that hath hair enough to entangle a Bumble Bee is not Bald.

And I considered how many are the annoyances of life, and even of its threatened dangers, that afford us ground for joy, if we only know how to interpret them.

The A. E. F. and the French People

TO a very large number of the American people there has come a unique experience in the course of the past two years. They have had the opportunity to cross the Atlantic and live in a foreign land. They have been permitted to see one of the most historic countries of Europe, and meet many of its people in a variety of relations. The significance of such an experience is not to be misjudged. We have thousands of young people who would be willing to make any sacrifice for the sake of study in Paris or other of the French cities. Students of art or music or language have paid a heavy price for such a chance at all periods during the past half century. Suddenly to this vast company of young Americans there has come the opportunity to see this famous land, at the very time when it was most worth seeing. And this chance has involved no expense in money, but rather the privilege of a great service to the nation and the world.

What has been the impression made upon our young men and women of the overseas forces by this contact with the French people? All the traditions of the past have been friendly. We have had a sincere admiration for the French nation as the result of the services rendered the young republic of the United States by the unselfish efforts of Lafayette, Rochambeau and their compatriots who came to our aid in the dark days of the Revolution. We have cherished the sentiment of friendship growing out of a common struggle for liberty, which brought into being the first two republics in modern history, which stand, and promise to stand through the years, as the leading exponents of the ideals of democracy. The Statue of Liberty in the harbor of New York, the gift of the French Republic to America, is a silent symbol of the unalterable sympathy between the two peoples.

MUTUAL DISLIKES

Yet one who associated with the American Expeditionary Force in France was often witness of the strained relations between the Americans and the French, and was glad to see the earnest efforts which were made by the General Staff to get the boys out of the country and back home at the earliest possible moment. Nor was it possible to resist the impression that the French people themselves, both military and civilian, were glad to see these efforts pushed with all reasonable expedition. There can be little doubt that the period between the signing of the armistice and the present, at which time the last units of the A. E. F. are being removed from French soil, has been a trying time to the people of both nations.

This is not the result of any profound change of sentiment on the part of either people toward the other. In the heart of France there is a profound gratitude for the part America has played in the war, a gratitude as profound as it was on those wonderful days when the first of the American troops landed at St. Nazaire, and when a few days later they made their appearance on the streets of Paris, amid the wild jubilation of its people. The arrival of General Pershing and his staff in the capital will not easily be forgotten by any who witnessed it, and there are few Frenchmen who can tell you the events of those weeks without emotion. That sentiment is unchanged in the thought of intelligent citizens of the French Republic.

All the early training of the American forces was done by French officers. The conditions of European warfare, particularly of the present war, were quite different from anything contemplated in manuals of instruction used in America. The first necessity of the American participation in the struggle was the mastery of French tactics. That was accomplished for all branches of the service, infantry, artillery and supply, under French officers. The comradeship which thus sprung up was was very warm, and it was marked by admiration manifested by each nationality for the other. That relationship did not cease until the American forces were prepared to take their places in the line, first in co-operation with French and English units, and then as an American force.

CAUSES OF IRRITATION

Why, then, should there have developed the measure of irritation and mutual disesteem which marked the latter months of our stay in France? The answer is not difficult to discover. It must include several items which the thoughtful reader can easily comprehend.

Few people are likely to admire either individuals or groups of a foreign sort on first acquaintance. The traveler who goes abroad for the first time and journeys about in Europe is likely to come back with the impression that every sort of folks save his own countrymen are possessed of peculiarities which make them most undesirable fellow travelers, or hosts. The mark of the provincial and unpracticed traveler is a sort of incorrigible disesteem for every nationality but his own. This is in part patriotism, and in part narrowness. With more experience of the world one comes to find friendly and congenial people in almost every land.

Most of the boys of the A. E. F. were away from home for the first time. They were full of the vivacity and initiative which makes people quick to criticise the things they do not understand, and are likely not to admire. In the days of fighting these estimates of the French had little time or occasion for expression. But after the armistice was arranged there was little to do, time hung heavily on their hands, and irritations that would have seemed of small moment in days of stress, had full opportunity for appearance and expression. The boys wanted to get home, and rightly so, and they criticised every delay in their return. A lot of things went wrong, as they always do when a multitude of things require attention. The very qualities which made the boys from America first-class fighting men,

the wonder of Europe—dash, initiative, intrepidity and endurance—made them also first-class critics of everything that went on. They criticised the service, the conditions in which they found themselves, their officers (on the side), the General Staff, the Y. M. C. A., and the French people, among whom most of them were living. And there were excellent reasons for all the criticisms, in spite of the fact that most of the difficulties were unavoidable.

With many of the French people they got on admirably. The poilus they liked, even if they felt a good-natured kind of superiority to many of them. They had a great admiration for the almost incredible things which the French soldiers had done in the war. In many instances they learned to like the French girls, whose good nature and frank admiration they appreciated. The housewifely virtues of the average French woman of town and country are not without an appeal to the man who dreams of a home. And the number of marriages which resulted from the stay of the A. E. F. in France was not surprising.

FRENCH THRIFT

But there were other conditions which were not so satisfactory. The French people are perhaps the most thrifty in Europe. They have for centuries practiced the art of careful saving and shrewd tradesmanship. Their usual fare is simple, and their expenditure small. To them the free-handed, prodigal Americans, spending money lavishly, seemed like opulent visitors from a land of boundless wealth. Prices went up with a rush. Of course, all conditions were high, but they became at once higher when an American wanted to purchase. The boys soon discovered this, and it made them resentful. It looked to them as if the people who should have been grateful to them for their timely assistance in winning a great war were concerned only to make money out of them.

They were quite right in feeling as they did. But they might have felt less like regarding their experience as the only one of the sort if they could have known that the boys in most of the camps in this country had just the same experience in their dealings with our own people. Prices went to inordinate altitudes in the vicinity of all the camps, and the boys in France had no monopoly of misusage. People have much the same tendencies in all lands and at all periods. I saw recently the copy of a letter written by a boy overseas to his parents at home. He was in the army that had gone out to help the foreign people win their liberty from a threatening foe. But he did not think that the people he had come to help had the least appreciation of the service that was being rendered them. They were ungrateful, mean in spirit, and full of cleverness in taking advantage of the soldiers at every opportunity. That sounded much like other complaints I had heard of late. But when I examined the date I discovered that the letter was written by a French boy in the army brought over by Lafayette to assist the colonies in the Revolutionay struggle for freedom, and referred to the American people among whom he and his fellow soldiers were quartered.

It must also be remembered that many of the features of French life differ radically from our own. The French people have some habits and practices which we do not admire. Their faults are as outstanding as their better qualities, for they make little concealment of their opinions and practices, good or bad. Some of these were offensive to boys who had been reared in the atmosphere of American homes. These facts, with a certain tendency to think of the French as less competent and efficient than themselves, made the boys frequently contemptuous of the folks they met day by day, and likely to apply to them terms of disesteem of which the most common was "frog." In much of the conversation of the camps the Frenchmen were ordinarily spoken of as "frogs," for reasons which were not always clearly understood.

NATIONAL DIFFERENCES

This was unfortunate. It made every intelligent American uncomfortable to hear such expressions, for they did justice neither to the real French people nor to the more thoughtful sort of American opinion. No one from the United States needed to conceal from himself the fact that there were features of French life which he did not admire. Decent, self-respecting boys did not like the effrontery with which vice flaunted itself on the streets of French cities, in a manner quite commonplace to many European communities, but flagrant and disgusting to most of us. The free and universal habit of drinking wine and other intoxicants was a temptation to some and a perplexity to others who had come from a land which was preparing to rid itself of the evil. Nor were the boys likely to be deceived by the claim that the drinking of light wines, so long practiced by the French, and so important a feature of their daily social and commercial life, is a harmless habit. No one can remain long in that country without seeing the unhappy influence of the practice upon the efficiency of the nation. People cannot drink even what they think are light wines with every meal without paying the price in lowered vitality and efficiency. Intelligent and careful observers of French life today are confident that drinking and sex irregularities are far more disastrous in their effects upon that nation than is commonly supposed.

But it was unfortunate that so large a portion of the A. E. F. came into contact for the most part with the people who represented the least favorable aspects of French life. The boys who went into the universities of France, availing themselves of that admirable arrangement made by the Y. M. C. A. and later taken over by the General Staff, were given an experience of French hospitality and worth of a different kind, and one which they will never forget. Into the finest of French homes in the chief educational centers, like Toulouse, Montpelier, Dijon and Grenoble, they were taken with open-hearted good will. They met the most intelligent and cultured of the members of those old, finely trained communities. They enjoyed privileges

which only the most favored among the French themselves can secure, for the French are among the most reserved and reticent of people in their domestic life.

UNIVERSITY GROUPS

These fortunate young men of the university groups will tell you a different story of the real France as they were permitted to know it. It would have been well if all our young men and women could have had this opportunity. We should have had a less biassed account given of our great neighbor across the sea than that which many of the A. E. F. have brought home, after a purely superficial acquaintance with the least impressive types of French life. And probably even that prejudiced opinion will give place to more balanced sentiments as the facts become more fully known, for the American youth is essentially fair-minded and generous in his judgments, and the worth of a nation that has produced the great spirits who have made the name of French illustrious is not to be undervalued by open-minded people.

It is a noteworthy fact that the sentiments of the best of both nations never changed. The French people as a whole never wavered in their good will toward the Americans. Few people would have taken the presence of such large numbers of troops of another nation in their towns and cities, and the policing of their streets by American troops, with as much patience and good humor as did the French. And the official group that represented America was always accorded sincere and manifest admiration. From his first appearance until his final departure, almost at the hour of this writing, President Wilson has been the object of unvarying interest and enthusiasm among the French people. Even for the few days which followed his frank and mandatory message regarding the Italian situation, always a matter of considerable sentimental tenderness to the French, while the press of Paris went as far as it could in voicing the national sympathy for their allies beyond the Alps, the general opinion was one of admiration for an utterance which made perfectly clear a conclusion with which both France and England agreed, but which neither had quite the courage to announce.

We have every reason to be proud of the service we have been able to render France in her hour of need. We need be in no doubtful mood as to whether she understands and appreciates it. The small frictions growing out of inevitable misunderstandings where two peoples so different in habits and methods meet for so long a period over so large an area will fade from the memory of both as the magnitude of the enterprise in which both have engaged is comprehended. The bonds that bind us to France are far more numerous and far stronger than they were before the war. They range all the way from the delightful friendships between comrades in arms, and the love episodes that resulted in the coming of many war brides to this side of the Atlantic, to those national relationships which companionship in a great peril and a great achievement have made possible. France will be to us even more than ever before the land of romance, of beauty, of marvelous artistic attainment, of fine historic tradition, of intellectual eminence, of scientific achievement, the home of heroic deeds and of a noble and chivalrous people.

HERBERT L. WILLETT.

The Rock That Is Higher

By J. H. Jowett

WE can only find our refuge in something bigger than ourselves. Even our home cannot be just our own size or it would become our grave. We must have room to stretch or we shall shrink. If we were never to meet anybody who is most evidently bigger than ourselves, we should speedily suffer from arrested growth. Even my reading must be a rock that is higher than I. I must lift up mine eyes in aspiration and discovery and wonder. If my books are about my own size, if they make no exacting demand upon me, if the food they offer is only soft stuff with never a hard crust which requires thorough mastication, my mental life would not even be allowed to remain stationary, but would pass through swift impoverishment and deterioration. Yes, even my books must be higher than I if I am to rise.

And this is true of everything else, but it is preeminently true of our God. Our God must be bigger than ourselves or our religion will be a petrifaction. But the deadly peril is that in our everyday working thought of God He is often no bigger than ourselves. He is not a great Being to be looked up to and to be greatly worshipped. He is more of our own size, on our own level, a Being to be looked at and not to be revered. "Thou thoughtest that I was altogether such an one as thyself." That is the real danger, not so much in theory as in practice. We act as though the Holy God were just like ourselves. And so there arises a flippant intimacy which we foolishly regard as freedom. We take liberties with God and call it liberty. There is a hail-fellow-well-met sort of air even about our spiritual communion. There is no adoration, no wonder, no awe which draws us to our knees. We speak to Him without much thought about it. We say "anything that comes." There are no soul silences. *There is no great listening.* We are as big as our Rock. We are not as those on whom there falls the solemn shadow of the Almighty.

There will be no depth in our life while there is no height in our vision. Our prayers will move among lesser things until we gaze upon the unutterable glory. And here we can be mightily helped by the inspired Word. Let us take some great passage of Scripture where the glory of the Lord is revealed. Let us read it very slowly. Let us linger before the heavenly treasure. Let us fix our eyes steadily upon the glory. Let us kneel before it. Let us look up and pray! I am now before the Rock that is higher than I. And such a prayer could not be thoughtless. It could not be filled with trifles. Even before I begin to speak in audible prayer there will be an enlargement of aspiration and

desire. Worship will be ennobled. "Great is the Lord, and greatly to be praised." I should enter into this Psalmist's secret, which is the secret of the Lord.

One other word. The soul finds her true rest in aspiration. The soul cannot rest when it is cramped. There is great rest in stretching. "Reaching out to the things that are before." That strainless rest becomes ours when the Rock is higher than ourselves.

Peter's Fishing Excursion

By the Late Jenkin Lloyd Jones

SIMON PETER saith unto them, I go a fishing. They say unto him, we also go with thee." It was a troublous time. Things had gone badly with the little band. They had been trying to solve the unsolvable until their heads ached and hearts drooped with loneliness and discouragement. The great-hearted leader, the beloved and loving friend, had been violently put to death, bringing not only paralysis but utter rout and ruin to their plans. There had come destruction to their ideals. Long excitement, continuous exposure, sleepless nights, their own uncertain fate and imminent danger had unstrung their nerves until, in colloquial phrase, "they did not feel fit for anything." They were willing to work, but what was there to do? At that juncture if they had tried to do anything, it would probably have been the wrong thing. If not the wrong thing, the right thing would have been done in the wrong way and in the wrong place. Any suggestion of missionary work would doubtless have been met with the rebuff that "it could not be made to pay expenses." In short, the disciples were at one of those passes which every one encounters, once in a while, a point where further effort seems impossible, where the finite will is bankrupt, where human resources are exhausted and any struggle seems, for the time being, fruitless, conscience itself a burden. In such an emergency there is plainly nothing so good to do as to follow Peter's example and "go a fishing." For once, at least, the impulsive Peter was nearer right than his more sedate and sober companions. Under such circumstances one had better "go a fishing"; that is, abandon the high fields of struggle, forego the prayerful endeavor, resign oneself to the inevitable, nestle in the maternal arms of Nature, make confession to the high priest of day, wrap oneself about with God's healing mantle, the delicate fresh air, visit the shrine where shines the truest symbol of the Holy Ghost, pure water, and worship in the temple of quiet whose unwalled aisles are reared in the vale of solitude. There perchance the reluctant mills of thought may begin again their grinding and the soul, unsummoned and unconscious, gird itself anew to its task.

When the poor slave of what we sometimes call civilization finds himself tired, cross, disturbed beyond all measure by trifles, the first thing he is apt to do is to send for a doctor, if indeed he be not so far gone that he does the more desperate thing of sending for a preacher, expecting a little ghostly consolation from his religion which, under other circumstances he places high on a shelf out of reach. Better than either is to take Peter's prescription and "go a fishing"; indeed, the wise physician, whether he be of mind or body, will promptly endorse the Petrine remedy. Such a patient needs the subtle restoratives compounded in God's great laboratory of the out-of-doors more than he needs quinine or Dover's powders. He needs a bath of sunlight, a diet of fresh air. With good Izaak Walton, I would emphatically say, during the months of July and August at least:

> I, in these flowery meads would be;
> These crystal streams shall solace me.
> * * * *
> And here see the sun both rise and set;
> Here bid good morning to next day;
> Here meditate my time away.

And, with Sam Walter Foss, a humbler poet of modern times:

> The woods were made for the hunters of dreams,
> The brooks for the fishers of song;
> To the hunters who hunt for the gunless game
> The streams and the woods belong.
> There are thoughts that moan from the soul of the pine,
> And thoughts in a flower-bell curled;
> And the thoughts that are blown with the scent of the fern
> Are as new and as old as the world.

This fishing party had poor luck at first. The record says that "on that night they caught nothing," but the next morning as the great gold globe appeared above the eastern hilltop and shot his arrows into the blue waters of Galilee, driving the mists before him like a flock of frightened sheep, making the water resplendent with the indescribable glory that is the despair of artists, calling the birds from their leafy bed-chambers to praise God in their unwritten ritual of song, loading the breezes with the healing fragrance of Lebanon's cedars, perfuming the air with the breath of palm trees and the attar of roses that is distilled by the Celestial Chemist, then the nerves of these fishermen became steadier, they were in a sane mood; courage came into their hearts, and their vision was cleared and their eyes uncovered. Now their souls grew alert again and to them the noble form and the commanding voice were somehow present once more and their Lord stood upon the shore. I suspect he had been there all the while, but they were too despondent even to look for him, much less to see him. A voice was ready to speak to them the night before but they could not hear. No heavenly voice has been heard from that day to this by man or woman suffering from the blues. No illuminated face ever appeared through any glory of the morning to faithless eyes. Doubtless there were plenty of fish

in the lake the night before, but the fishermen had been casting their nets in the wrong way and upon the wrong side. When they did cast the net upon the right side, "they were not able to draw it for the multitude of fishes." However it was with them, we know that the Lord never appears to us while we mope. We are deaf to the voice when cheer is gone. At such times the best thing to do is to go with Peter a fishing.

Let us touch this principle on the material side first. When the tides of life run low and the business man loses the power of smiling, he had better go a fishing. It is in this way alone that he can successfully conduct the battle between bills receivable and bills payable. In this way alone can he provide for the rainy day of which some live in far too great a terror and to which others live in wicked indifference. It is better to take a few rainy weeks or months at the outset of life than to spend fifty years in cloudy weather. And on the side of severest prudence, closest economy, the pinching money-making ambitions of life, one had better become a sun-worshiper for a few days, seek the mid-summer benediction of the oaks that invite him with extended arms, and take Hosea Bigelow's primary lesson in theology:

> You must get up airly, ef you want tu take in God.

For in this way only can one make the most material business go. The woman who cooks away the appetite she tries to gratify, who wears the body out in preparing its raiment, has bargained for defeat. The Lord of health and strength has been taken away from her. Let her say with the disciples, "I too will go a fishing with you," and in that rest find renewal.

But this law is more than a physical one. How often are the chords of life overstrained in the struggle for culture; how frequently in the pursuit of duty the mind grows despondent, listless and bankrupt; the keen eye becomes lusterless, under drooping lids, indicating the tired soul, the sick heart, because, like the disconsolate disciples, the owner has lost sight of the Lord. "I go a fishing," said Peter. It is well. Let all such respond, "We will go with thee."

Still higher in the realms of the spiritual life it is well to go fishing occasionally. In their inordinate eagerness to save souls, their undue anxiety to possess themselves of the highest Lord, men not infrequently find themselves in the position of the impulsive Peter and the unfortunate disciples. Vision is denied them. Both sight and hearing gone, all is blank. An ever growing anxiety about the conditions of felicity in the world to come fills the heart with a strange panic. There is a nervousness lest the Almighty may neglect his duty towards the world, a worry lest the preacher may speak the truth so plainly that this dear pew-holder may withdraw his subscription, or that dear family hovering on the border of the parish be frightened away. Let these go a fishing spiritually and find that real salvation comes only to those who have moral poise; true sanctity comes only with health of spirit as of body to those who live in harmony with the creative forces of the universe. Moral ill-health sometimes precedes physical ill-health, as oftentimes the converse is true. A healthy soul can make great uses of a poor shift of a body. Witness William Ellery Channing and Elizabeth Barrett Browning. While an unhealthy mind will break up the finest constitution, as any doctor will tell us. If we could only let our minds go a fishing an hour a day or half a day in the week or one month in the year, it would be easier for us to keep our books balanced. Our expense accounts would be less alarming. A gracious beauty bath, a more kindly fellowship with earth and air, a more intimate acquaintance with the spot where the sweet williams grow and the robins sing, is the best remedy for the gross and feverish appetite for stimulants of every kind, which so drain the pocketbook. Our extravagances are born out of our unhealthiness. Our dissipation is but a symptom of a deeper disease. Like the disciples, we lose our Lord, never to see him again until a healthier spirit looks through a rested eye. There is nothing so cheap as health, nothing so expensive as disease. God's real restoratives are very cheap. Sunlight, beauty, fresh air, and water are supplied at low rates to those who go to the right market, while the compounds of the apothecary are always costly.

There is a religious value in the mid-summer abandonment. In it the sinner hears a call to return to the simplicity of common sense, to a respect for the economies of God. He is summoned to worship in the boundless cathedral, to revere the sancity of out-of-doors, the sacredness of temples not made with hands. I do not mean the "sinner" in the technical theological sense, but I mean the violator of God's laws in matter or in spirit, in the church or out of it. When the church fails to minister to such a soul and is incapable of saving it; there is still hope if it can escape from the lesser sanctities of the within to the greater sanctities of the without. Let him keep a holier Sabbath by learning therefrom that

> One impulse from a vernal wood
> May teach you more of man,
> Of moral evil and of good
> Than all the sages can.
> Sweet is the lore which Nature brings;
> Our meddling intellect
> Mis-shapes the beauteous form of things;
> We murder to dissect.

But we haven't yet reached the heart of our mid-summer sermon. The vacation days are not days of indolence but of tremendous activity. The mystic alembics of God are in these days charged to bursting with creative energy. Today measureless wheat fields groan in birth throes, teeming acres throb with the pulses of the creative God. While nature is doing so much it may be pardonable for us to do a little less, that we may better "stand and see the salvation of the Lord." In April, May and June, the farmer was burdened with a sense of anxiety. It was for him "to make" his crop, as he put it, but in July and August his energies are taxed to gather the crop that God made after all.

So the rest we need and seek is not indolence but repair, not dissipation but re-creation. Science corrects the beautiful Greek parable that made sleep the twin sister of death. Sleep is instead the most active and constructive of all conditions. The conscious forces retire only that the dominion of the unhasting and unresting forces

may be more complete. It is well that the fitful will should resign the throne in favor of that infinite will that is so much more executive. What seems deathlike is most intense life. The enginery is now directed indeed by the divine Hand of which we know so little save that it exists and works. How deep is the breathing, how strong and steady the pulse of the sleeping child. The deeper physiological functions are now being carried on at their maximum. Physiologists are inclined to think that during sleep most of the constructive work of this physical system is done. While we wake, we waste tissue. While we sleep, Nature takes control, carts away the debris, builds up the waste places, and renews the tissue. There is an exact analogy in the life of the spirit. During sleep even the murderer is innocent and the lustful is pure. In their sleep, the coarse renew their babyhood and the hardened are mellowed with innocence. The shadowy touch of a mother's hand, the remembered glee of childhood hours, and the blessed kiss of earliest love come again to the soul in sleep. Sleep is one of the ways in which God ever reconciles a wicked world unto Himself. We wake up with a new chance. We wake up re-stored. We wake up re-formed.

This symbolizes the vacation I plead for. Let us sleep awhile to the distractions of society, to the formalities and pretensions of fashion, to the feverish ambitions of business, that the deep undercurrents of our natures may flow freely again, the still waters of the soul may restore again the neglected gardens of the heart and cause them to blossom as the rose. Let us run the engine into the shop, not to rust, but for repairs. Let us learn economy of effort and transact our most important business in retirement. God's methods are wiser than ours, He makes no such fuss as we do over business; consequently he does not tire. When we do less, he does more. Our helplessness is his helpfulness. In sleep we are powerless, He is powerful; He giveth his beloved not only sleep but also "in sleep" as the proper rendering of the old Psalmist's phrase puts it.

> God's greatness flows around our incompleteness,
> Round our restlessness, His rest.

Better then than any plans of work or dreams of future activity in these coming weeks, is the hope that there may go on within us this process of reconstruction, this unconscious but divine restoration, the noiseless building, of which we are passive recipients. We lend ourselves to those higher, more subtle forces which create. Let us then with Peter go a fishing, but let us do it in such fashion that, come next September, we may be able to cast our nets on the right side, and find that we will be "unable to draw them for the multitude of the fishes." Oh, if only all those who seek to flee from work and care could apprehend the nice conditions upon which God alone consents to reconstruct body or soul, if we could only know the difference between rest and dissipation, make ourselves passive recipients instead of feverish seekers, what a restoration would be ours, what successful fishing we could do on our return.

Life is a brook and as we travel downward with it, listening as we go to the ballad written in water and sung by the stream, we stumble upon the human ingenuity that would harness this lyric of nature to a grist mill. We need not resent it, for the song grows still more musical when it makes merry with the water wheel. We will not regret that we belong to that practical, contriving Yankee age that does not hesitate to hitch Pegasus to a plow and would, did opportunity permit, plow up Eden and set it in corn. So we will make the most of our mill, glad that our brook can lay hold of

> A wheel with its iron teeth
> And turn a shaft that is hung beneath,
> With a jumbling thump of the tumbling bolt;
> Like the awkward trot of a barefoot colt;

Until

> The place is thrilled with a rumbling tread,
> And the air is gray with the ghost of bread!

As we continue to follow the brook, it becomes a river, Nature's great democrat that brings down the high and raises the lowly, a noble symbol of the spiritual restoration that awaits mankind. It fertilizes the soul by which it passes, gives bloom and verdure, yet ever hastening to the sea, it is filled with a ceaseless yearning to find itself embosomed in the fathomless depths of the greater mystery.

Hasten where we will, to lakeside, mountainside or seaside, to the calm within five minutes' walk of our own door, or the fastnesses of remote mountains, it matters not how or where we go so long as we find the reflections of the sky and the broader vision that comes with climbing. If we seek to solve the conundrum of the crags and would fain read the story of creation in the succession of lichens, mosses, grasses, shrub, tangled brush, towering pine and stately oak—we may find them anywhere where life lends itself to the restoring spirit. They come to a soul that goes a fishing anywhere. Perhaps most surely to those who go a fishing at home and in the home spirit. More blessed than all the new fangled "resorts" of fashion and its sports is the privilege of nestling once more into the old but ever new loves of childhood homes. Let us go on blessed pilgrimages to the feet of the venerable, to those who sit watching for us on the beach of that ocean, where the fore-splendors of another day already light up the brow now crowned with almond blossoms and the memories of transfigured ones. Let us renew again those sanctities of which

> Time but the impression deeper makes,
> As streams their channels deeper wear.

In all these ways we may "go a fishing" and this kind of fishing does not necessitate railroad fare or costly travel. It only needs the yielding of the open eye and the uncovered ear, the teachable spirit.

Let us not miss this point. The brook, the river, the lake, the mountain, and the fishing-ground that I have been speaking of may be found at home, perhaps more easily than anywhere else. The cheapest and best way for most people to go abroad is to stay at home, for the fishing grounds least visited are those only to be found by traveling inward.

The Present Task of the Ministry

By President Woodrow Wilson

WE live in an age when a particular thing cries out to be done which the minister must do, and there is no one else who can do it. A very interesting situation has arisen, intellectually, in our own day. There was a time, not many years ago, marked by an entirely different intellectual atmosphere. There was a time, which we can all remember, when men of science were content, were actually content, with a certain materialistic interpretation of the universe. Their antagonistic position with regard to spiritual matters was not a defiant position. It was a position of self-assurance and of self-content. They did not look into such matters, because they were convinced that it was vain to look into them, and that there was nothing that would come of their examination of the secret motives, of the secret springs of action among men, of the secret source of life in the world itself. But that time has gone by. Even men of science now feel that the explanation which they give of the universe is so partial an explanation, that for the benefit of their own thought—quite aside from the benefit of their own souls—it is necessary that something should be added to it. They know that there is a spiritual segment in the complete circle of knowledge which they cannot supply and which must be supplied if the whole circle is not to show its imperfection and incompleteness.

A MEDIATOR BETWEEN OUR SOULS AND OUR KNOWLEDGE

In connection with the administration of universities in our day there is an exceedingly interesting situation in the field of science. It used to be possible to draw sharp lines of division between the several fields of science. But it is no longer possible to do that. The science of physics can no longer establish a scientific frontier against the science of mathematics. The science of physics, on the other side, cannot determine with definiteness where its jurisdiction ends and the jurisdiction of chemistry begins. Chemistry, on its further borders, cannot clearly discriminate between its field and the field of organic biology. Biology knows that it shades off into that great historical biology that lies in the field of paleontology, recorded in the buried records of what the earth's surface contains. And all of these sciences are aware that, linked as they thus are together, they must have some common principle and explanation; that we cannot stop at any frontier; that the domain of knowledge, like the globe itself, is round and there is no stopping place; that what we have to do is to complete, at whatever cost, the map of knowledge, to press onward into the field where lie the unknown things both of physical knowledge and of spiritual knowledge.

In other words, we are in the presence of the absolute necessity of a spiritual co-ordination of the masses of knowledge which we have piled up and which we have partially explained, and the whole world waits for that vast task of intellectual mediation to be performed. Who shall mediate between our spirits and our knowledge? Who shall show our souls the tracks of life? Who shall be our guides, to tell us how we shall thread this intricate plan of the universe and connect ourselves with the purpose for which it is made?

I do not know who is to tell us if not the minister. I do not know in whom these various bits of knowledge should center and bear fruit if not in him. The world offers this leadership, this intellectual mediation, to the minister of the Gospel. It is his if he be man enough to attempt it; man enough in his knowledge, man enough in the audacity and confidence of his spirit, man enough in the connections he has made with the eternal and everlasting forces which he knows to reside in the human spirit.

INTERPRETING THE PLAN OF GOD

I believe that we have erroneously conceived the field of the Christian Church in our age. If my observation does not mislead me, the Christian Church nowadays is tempted to think of itself as chiefly a philanthropic institution, chiefly an institution which shall supply the spiritual impulse which is necessary for carrying on those great enterprises which relieve the distress, distress of body and distress of mind, which so disturbs the world and so excites our pity, among those men particularly who have not had the advantages of fortune or of economic opportunity. And yet I believe that this is only a very small part of the business of the Church. The business of the Church is not to pity men. The business of the Church is not to rescue them from their suffering by the mere means of material relief, or even by the means of spiritual reassurance. The Church cannot afford to pity men, because it knows that men, if they would but take it, have the richest and completest inheritance that it is possible to conceive, and that, rather than being deserving of pity, they are to be challenged to assert in themselves those things which will make them independent of pity. No man who has recovered the integrity of his soul is any longer the object of pity, and it is to enable him to recover that lost integrity that the Christian Church is organized. To my thinking, the Christian Church stands at the center not only of philanthropy but at the center of education, at the center of science, at the center of philosophy, at the center of politics; in short, at the center of sentiment and thinking life. And the business of the Christian Church, of the Christian minister, is to show the spiritual relations of men to the great world processes, whether they be physical or spiritual. It is nothing less than to show the plan of life and men's relation to the plan of life.

I wonder if any of us fully realize how hungry men's minds are for a complete and satisfactory explanation of life? I heard a very pathetic story told the other day about a poor woman, a simple, uneducated woman, in one of our cities, who had, by some accident, got hold of one of Darwin's books—I don't know whether it was the "Origin of Species" or not—and who found, even to her

unlettered mind, a great revelation in the book, a revelation of the processes of physical life and of the plan of physical existence. She told a friend that it had taken out of her—in her expression—"all the kick" there was in her. She said: "I don't find anything in the preaching that I hear. It listens good, but it is so soft. It doesn't seem to give me anything to chaw on. It doesn't enable me to understand what happens to me every day any better than I understood it before. It doesn't even put bread in my mouth or in my children's mouths. But I read that book and I saw that there was something doing. I saw that there was something going on of which I was a little part, and it has taken all the kick out of me."

ONE REASON FOR TODAY'S RESTLESSNESS

I believe that her experience is typical of the modern intellectual situation. We are infinitely restless because we are not aware of the plan. Just as soon as we are aware of the plan and see that there is "something doing," something definite, something to which we are related, even if by mere inexorable necessity, we at least know that it is futile to "kick," that it is inevitable that the processes of the gods should be ground out, and that, therefore, the whole operation of life is something to which we may properly relate ourselves if we choose, but must relate ourselves in some fashion whether we will or not. How arid, how naked, how unsatisfactory a thing, merely to know that it is an inexorable process to which we must submit! How necessary for our salvation that our dislocated souls should be relocated in the plan! And who shall relocate them, who shall save us by enabling us to find ourselves, if not the minister of the Gospel?

Shall he stand up in his place of teaching and talk as if there were antagonism between science and religion? If he does, he is taking religion out of the modern mind, for religion cannot remain there if it is antagonistic with science. Religion is the explanation of science and of life, that lost segment of the circle of which I was just speaking. Think of the knowledge, therefore, with which the minister must equip himself! Not at the outset, for that is impossible, but as he grows in power and in his own understanding of the plan of the world. Think what it is that he must do for men!

It seems to me that the minister must interpret the plan, not only in terms which will satisfy men of science and the deeper students of theology, but also in terms and from a point of view that will aid the man in the street who can see only a little part of the plan. The minister must seek out for him such part of the plan as can be made visible to his obstructed eye, and lead him on from this little door where he enters the plan to that larger comprehension to which every door which enters the plan at all must ultimately lead. He must show men that there is a plan and he must show that plan to them ultimately in its completeness.

THE HUMAN SPIRIT MUST BE DISCOVERED

In that way he must discover for men their spirits. I sometimes think that men in our age are either losing their spirits or thinking that they have lost them. It is a very confusing age for a man of conscience. In the modern organization of economic society, for example, no man is a complete whole, every man is a fraction. No man is an integer. His conscience has to reckon out for itself what part the fraction plays in the whole and what possibility of independent action there is for the fraction. The undetachable fraction lies imbedded in the mass and cannot be entirely discriminated from it, and men have allowed their consciences to run down because the mechanism in them seemed to be affected by great magnets outside, which made it impossible for them to work independently. All their individual compasses were disturbed by great masses—chiefly of gold—in their neighborhood, and they have asked themselves how they could disengage their consciences and become independent instrumentalities in the sight of God. The task is so tremendous and so perplexing that many men have adjourned the effort and have decided that all they can do is to drift with the general movement of the mass. They are craving to have some one rediscover their spirits for them.

Not many men in my hearing profess scruples in respect to their business and occupation; not many men indulge their consciences, and they are a little ashamed of evidences of indulging their consciences. Ask the majority of men why they go to church and, if you get the same answer that I get, you will get an answer something like this: That it is expected of them to go to church; moreover, that they have lived in that community, men and boys, a great many years, and their fathers and

To the Singer

POET, sing your song.
What though none heed your lyre!
Let heaven still inspire
Lyrics both sweet and strong.
Poet, sing.

Poet, why now grieve?
Though men may turn away
At the high noon of day,
They will return at eve.
Poet, cheer!

Poet, lose not heart.
What though men nurse the wrong,
And scorn your loving song!
What though the nations hate,
And grim war devastate!
Earth shall not learn your art.
Poet, sing.

Poet, dream your dream.
Long years may come and go,
Old age may bring the snow,
And yet all seem in vain.
Cease not your heavenly strain.
Earth still shall catch the gleam!
Poet, dream.

THOMAS CURTIS CLARK,
In the Catholic World.

mothers went to the same churches before them; they like to maintain the moral traditions and the vague spiritual connection which go with the habit of attending church. Don't believe a word of it. It is a pure sham. Every man who is not absolutely dried up is kept alive by an inexhaustible well of sentiment. It is the fashion of our age to cover the well over with concrete so that you cannot even see or guess the gleam of the waters, but they are there, creeping up in the soil and maintaining all that produces living fruit.

What the minister has to do is to blast away these concrete covers and say to men, "Here are the only sustaining waters of life, here is the rediscovery of your spirits." In that wise they must reveal God to men, reveal God to them in thought and in action, re-establish the spiritual kingdom among us, by proclaiming in season and out of season that there is no explanation for anything that is not first or last a spiritual explanation, and that man cannot live by bread alone, cannot live by scientific thought alone; that he is starving, and that digestion of this dry stuff that he takes into his mouth is not possible unless it be conveyed by the living water of the spirit.

SAVING THE WORLD, NOT INDIVIDUALS

I take that to be a very great and a very difficult task—a challenge to the best things that are in any man. I congratulate young men who are looking forward to the ministry that this is their high and difficult function in life. I beg them not to apologize for the Scripture to any man. I beg them not to explain it away in the presence of any audience, but to proclaim its sovereignty among men, the absolute necessity of the world to know these things if it would know itself. For it is a very significant matter, in my mind, that the Gospel came into the world to save the world as well as to save individual souls. There is one sense in which I have never had very much interest in the task of saving individual souls by merely advising them to run to cover. It has never seemed to me that the isolation of the human soul, its preservation from contamination such as the Middle Ages attempted, or any modern substitute for that, was graced with any dignity at all. If men cannot lift their fellowmen in the process of saving themselves, I do not see that it is very important that they should save themselves, because they reduce Christianity by that means to the essence of selfishness, and anything that is touched with selfishness is very far removed from the spirit of Christianity. Christianity came into the world to save the world as well as to save individual men, and individual men can afford in conscience to be saved only as part of the process by which the world itself is regenerated.

Standing outside the ministry, longing to see it come to the relief of those of us who undertake the imperfect processes of education, longing to see the modern world given the privilege of witnessing a day when the human spirit shall come unto its own again, I congratulate all young men who are looking forward to the ministry, in taking their part in giving to the world the vision of God.

The Future Task of Christian Education

By Benjamin S. Winchester
Of the Commission on Christian Education of the Federal Council

THE experiences of the war have given a new significance to the teaching work of the Christian Church. On the one hand, the fact has been revealed that multitudes of young men drawn from all areas of society, when brought face to face with the supreme crisis, have been pathetically ignorant of the fundamental elements of the Christian gospel. On the other hand, the very overthrow of the autocratic powers gives new significance and urgency to the task of providing each individual with the opportunity for a genuine religious experience as the only sure basis for self-control and self-direction in a true democracy. It is the task of the Christian churches, through the exercise of their educational function, to build up in the individual a clear conception of the Christian way of life and the Christian ideal for society, while at the same time cultivating a sense of personal relationship and responsibility to God.

In view of this responsibility, the following named facts ought to give us especial concern: It is estimated that from one-third to one-half of the children of school age fail to receive systematic religious instruction from any agency whatever. Certain groups in the population are particularly neglected; e. g., children of foreign born; Negroes and Indians; industrial groups; adolescents; college students; adults; rural communities. A very small proportion of time is set aside for religious instruction, mainly one hour on one day in the week—"not more than four per cent of the time is devoted to schooling." The attendance upon these infrequent class-sessions is irregular, averaging not much over 60 per cent of the enrollment, as compared with 95 per cent often attained in day school. The educational standards are lax, as compared with those of the day school; very seldom is credit given the pupil for anything beyond the mere fact of attendance, or the bringing of the Bible or an offering. The program of the weekly session is overcrowded, due to the effort on the part of various church agencies to inject into this one hour a little of every kind of instruction and training that is felt to be desirable. The result is mental confusion, on the part of the pupil. Where different ages attempt to provide an educational program for other times than at the Sunday school hour, these programs, being prepared independently, fail to correlate and supplement each other, not infrequently duplicating each other in part. Teachers, administrators and pastors are inadequately prepared either to teach or to direct others in

the working out of a consistent system for the local church and the local community.

In order that the Christian churches may discharge more effectively their teaching responsibility, it is suggested that they earnestly address themselves to the following undertakings:

I. A clearer definition of the teaching office of the church. While it may be neither possible nor desirable to attempt to reach an agreement among the Protestant churches as to what constitutes Christian doctrine, it is clearly desirable, and ought to be possible, to come to an agreement as to the fundamental essentials which are to constitute the aim of the evangelical churches and pervade all their teaching work.

II. A simplification of program. Instead of a multiplicity of unrelated programs, vying with one another for adoption by the local church, it should be possible to offer to the community one simple, but comprehensive system or curriculum of religious education, elastic and adoptable, capable of joint promotion by co-operating churches, yet readily correlated with the plans of individual churches, and the program of the public school.

III. As a means to this end, the unification of agencies, so far as concerns educational plans and programs. Upwards of a score of organizations exist, interdenominational or undenominational in character, each one of which has its own independent program for the instruction or training of youth in religion. It is high time for the church, as the parent organization, or the churches unitedly, to take vigorous measures leading to the creation of some joint agency through which the various existing organizations may unitedly build a common system of Christian education for the local church and community. Nothing is more urgent than that the scattered forces of evangelical Protestanism be united in the achievement of their common educational task.

IV. A more vital and effective training for leadership. The educational program for the local church is overladen with unnecessary and often unrelated and irrelevant subject matter, the fragmentary survivals of past systems and the complex product of rival theories of education. Nowhere is this condition more patent, or more disastrous, than in the schools which have as their object the training of teachers and pastors. The curricula and methods of these schools need to be carefully scrutinized with reference to the specific requirements of today and radically reconstructed, to the end that those who are being trained shall be able not only to proclaim a clear message, vitally related to the problems of our time, but shall also have opportunity to learn by experience and experiment, under expert guidance, the art of administering a church so that its whole influence shall be broadly and consistently educational.

NO MERE CAMPAIGN CAN BE EFFECTIVE

This is a peculiarly favorable moment for revising and vitalizing the teaching work of the churches. Under the stress of their war experience, there has been a great strengthening of the bonds of sympathy and the spirit of co-operation between the various denominations. In many quarters there is manifest a strong tendency toward integration of agencies and effort. It is highly desirable that the opportunity afforded by these tendencies be fully turned to account, in order that such changes as may take place in the field of education may be broadly conceived and carried out in full consciousness of the requirements of the task as a whole.

The task of transforming a world just emerging from war into a world pervaded by the spirit of Christian Brotherhood cannot be accomplished by the mere launching of a campaign, however vigorous. The task involves far more than the working of surface changes—it means nothing less than the transformation of society itself. The presentation and acceptance of a new social ideal, the development of new and larger sympathies, the cultivation of new relationships, the practice of unaccustomed duties and the cordial undertaking of larger responsibilities. It can only be accomplished through an educational process, but we are today more than ever encouraged to believe that the whole nature of society can be thus transformed in the course of a generation, provided churches can work out together clear and definite objectives and unitedly strive for their attainment.

WE can never heal the needs we do not feel. Tearless hearts can never be the heralds of the Passion. We must pity if we would redeem. We must bleed if we would be the ministers of the saving blood.

J. H. JOWETT.

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Will the Peace End War?

THERE is a jangle of judgments over the work of the Peace Conference. What one thinks reflects more or less one's temper. Those of vindictive temper think it is a soft peace. So also does a Frenchman who has suffered so bitterly that it seems almost more than human for him not to call for revenge. The idealist who scans the future for the fruitage of bitterness in the hearts of children yet unborn thinks it a hard peace. The Frenchman inclines to think in terms of vindication, punishment and the complete undoing of an age-long enemy. He would ruin Germany and thus dispose of her. The American inclines to think in terms of "the war to end war," and asks the world to forget the past and build for the future comity of nations. The Frenchman went forth to repel an attack upon his home and feels that he is safe only when he gets the invader in prison. The American went to war in the spirit of sheer idealism to put an end to autocracy and having done so he reasons that a democratic Germany will be quite as welcome in the sisterhood of nations as is the once autocratic but now democratic France. Frenchmen faced war's horrible realism as American's did not. America stands apart enough to keep a lofty idealism, to judge European nations and peoples dispassionately in the light of all their sins against one another in the centuries past and to think of the changing courses of history effecting in Germany what has hitherto been effected in France and England.

In America we have various tempers reflected also. The idealist of radical type calls the President a hypocrite because he did not win all his ideals in the hard-headed conflict of battle for national advantage in Paris. The military minded denounce him for not going the limit with Clemenceau and ruining Germany utterly. The narrow partisan can see nothing good in the peace simply because the President had an influential part in making it, and the chauvinistic nationalist denounces it because it proposes, in a careful and meager way, to carry into peace-time policy the very principles for which we fought.

All great statesmanship builds on ideals, but no statesman is ever able to win all his ideals in practical politics. There are radical American idealists who would have had the President withdraw because all his ideals were not accepted, and there were radical Frenchmen who would have dismissed the Peace Conference and sent the French armies to govern Germany had they possessed the power to do it. Between the two we have presented to us what is perhaps the best we could expect.

The Peace of Vindication

When we measure the terms imposed upon Germany over against the crimes the German militarists committed it is an easy peace for them. If we make no discrimination between the German people and the Prussian militarists and Junkers who planned the war their sentence is light. There will be no such scenes enacted in Germany as they enacted in Liege, Louvain, Lille and scores of other places. The Saar coal fields will not be devastated as were those of the Briey. The Germans will rebuild only a part of what they ruined and that will not be done with slaves such as they made of Belgians and Frenchmen. They will pay for only a fraction of what they destroyed and, even if the last bitter drop of blood is required of their leaders, it will be but as a drop to the sea of blood they have shed. There is no possible sentence executable that can repay with an eye for an eye all the rapine and murder they have done. If we were to demand the vindication of vengeance we should have to exterminate the German Junker class, most of the military leaders, several million German soldiers and then pick out civilians, men, women and little children, to the number of some millions—especially little children—and slowly starve them to death. The four million soldiers killed is less than half the mortality brought upon the Allied peoples, and there are vast populations in Serbia and Poland where there are few children left.

Think back, gentle reader, as you no doubt have done already, to that peaceful day in your life, now nearly five years ago, when this Prussian war engine suddenly came roaring across Europe upon an unoffending, industrious little nation of peaceful folk. Let the shades of the dead pass before your vision in a vast procession, marching four deep. For nearly three long weeks, day and night without sleeping, you would have to stand while the soldier dead passed along. Then imagine the mangled and maimed of the war following, a pathetic procession more than twice as long as that of the heroic dead. Then let those who are in cruel and untimely civilian graves because of the war pass in review, a heart-rending and all but endless line, led by the little children starved to death, who are followed by a million unoffending Armenians and Syrians foully assassinated in droves, with countless millions of the robbed and the grief-stricken. Thus you would have a terrible parade of the victims of Prussian war-making. We might go on and call for those who must repair the damage and pay the war debts by the sweat of their brows. They would double the procession. In it would march the shadow figures of millions yet unborn, carrying upon their work-worn shoulders the burdens of a century of unrequited toil to repay the debt thrust upon the world by the heartless cruelty of an ambitious Junker clique whose creed was blood and iron. A peace of adequate and utter vindication could only be made possible by all those who fought Prussian barbarism becoming themselves utter savages in order to execute it.

ALVA W. TAYLOR.

[Next week Professor Taylor will write on "The Peace of Justice."]

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THE SUNDAY SCHOOL

Fellowship in Suffering*

IN the Lord's Supper again we need to enter more deeply into the spiritual significance. It is not enough to observe the supper every week! it is the spirit in which we observe it. Once a week is not too often to enter by this beautiful symbolism into fellowship with our Lord. If we have had battle, sorrow, temptation, difficulties, we welcome this spiritual feast where we may taste and handle things unseen. The weekly observance is correct; we only need to go on and correct our way of partaking of the holy supper.

Here are spread the bread and the wine. They represent —we may not say it glibly—the broken body and the dedicated blood of our blessed Savior. A broken body—and we must ask, "Have I suffered anything for him this week?" Blood! "Have I given precious energy, life itself for him since last we met?" How far removed from actual life seem those words of Paul, "Fellowship in suffering." Paul knew it in scourgings, imprisonments, shipwrecks, perilous journeys and hard labor—but do we? Church work today is often such a trivial thing—a social call, a pleasant supper, a little gift which speaks not of denial.

The Lord's Supper must bring home this lesson to every waiting heart or else it utterly fails in its purpose. Here lies the great value. Each week, after the pleasures, the follies, the grind of business, the maddening noise of existence, we come into the church and there is spread the table. Silence reigns, the emblems pass from hand to hand devoutly. We bow our heads; we concentrate our minds upon our own manner of life. We seek to square our lives by Christ's. As Whittier puts it in that superb hymn:

> "O Lord and Master of us all!
> Whate'er our name or sign,
> We own Thy sway, we hear Thy call,
> *We test our lives by Thine.*"

Above all, we search our souls for the sufferings that we have endured for truth and righteousness; we resolve to endure more and work more painstakingly for our Master; we crave forgiveness for our light and foolish and vain lives. The deep value of this weekly communion is that it checks up our lives and drives us to compare our lives with Christ's in the matter of suffering for a cause. It is like inspection day in the army. It is like the invoice in the store. It is like the parents' visit at the school; it pulls us back to Christ and, therefore, it is of vast worth.

"Fellowship in suffering!" I confess those words always send a chill into my soul. I always feel utterly unworthy. How much have I suffered in his cause? I think of the martyrs, the reformers, the missionaries. I think of Shelton up on the roof of the world. How valiantly have I battled for the truth? I consider the men and women who have risked all for some noble principle. How fiercely have I struggled with my peculiar temptations? I think of men and women who daily fight with wild beasts. How much have I sacrificed for the progress of the reign of God? I think of humble people who give to the point of self-denial. Suffering? Have I a right to speak of it? And yet this is the lesson which the broken body and the consecrated blood speak to me in those silent moments when the Lord's Supper is being kept. I know one elder who, overcome by his emotions, wept at the communion table and went out of the church a changed man. All his after life was lived in a spirit of quietness, service, sacrifice, and humble toil for the cause of his Master.

May the lightness with which we have heretofore observed the sacred feast be put aside and may a weight of deep significance come upon us at the weekly supper with our Lord. May the living in between the Sundays be of such a nature that we may truly feel that we have some part, even in small degree, in the progressive sufferings by which our Savior is winning this world. It will mean duty and dollars, it will mean service and sacrifice, it will mean pain and deep care, it may mean misunderstanding and crucifixion, but we dare not shrink while we partake of the broken body of Jesus and drink the royal wine of heaven.

JOHN R. EWERS.

*Lesson for July 20. Scripture, Matt. 26:26-30; 1 Cor. II: 23-26.

BUT turn out of the way a little, good scholar, towards yonder high honeysuckle hedge; there we'll sit and sing, whilst this shower falls so gently on the teeming earth, and gives a yet sweeter smell to the lovely flowers that adorn those lovely meadows.

IZAAK WALTON, in "The Complete Angler."

$100 Prize Story

THE Christian Century offers a prize of $100 for the best serial story dealing with the conditions of modern church life, especially the embarrassments and evils of denominationalism, revivalism, traditional theology, etc., and making a constructive contribution to the modern way of thinking about religion. The story should bear directly upon the ideal and practice of Christian unity, especially on the side of the local congregation where questions of baptism, open membership, etc., are involved. In addition to the prize of $100, The Christian Century Press will make the usual royalty arrangement with the author if the story is acceptable for publication in book form. The story must contain not less than 50,000 nor more than 80,000 words. Manuscripts must be in our possession by October 30, 1919. Entries must be made before July 15, 1919. Right is reserved to reject any or all manuscripts. In advising us tentatively of your intention to submit a manuscript, it would be well to indicate in the most general terms the subject-matter you have in mind, so that the question of appropriateness might be decided in advance.

All inquiries will be gladly answered.

Address

Editor, THE CHRISTIAN CENTURY
700 East 40th St., Chicago.

News of the Churches

St. Louis Church Unloads Great Debt Carried for Twelve Years

Union Avenue church, St. Louis, has completed a fund of $75,800 with which to wipe out its indebtedness of $75,000. This good news will be cause for rejoicing among all the churches. Five hundred members participated in the giving and it is expected that a subscription will be made by every member before the work stops. There were three gifts of $5,000, two of $3,000, two or $2,500, two of $2,000, one of $1,400, twelve of $1,000 and twenty-three of $500. A remarkable achievement this is. The church building, one of the most beautiful and elaborate in the Disciples fellowship, was erected in 1907 during the pastorate of James M. Philputt. Since that date the church has paid out over $64,000 in interest. On Sunday, June 29, when the announcement of the completion of the debt fund was made, the names of Dr. Philputt and Dr. B. A. Abbott, his successor in the pulpit and the predecessor of George A. Campbell, the present pastor, were mentioned frequently with grateful appreciation. Dr. Campbell's ministry in St. Louis has come to quicker fruitage in the freeing of the church from its great debt than even his most hopeful friends would have dared to predict when less than two years ago he left Hannibal, Mo., for his new field. There were 152 accessions to the membership in 1918 and already ninety-five in 1919. The congregation is rejoicing, not alone in its present attainment, but in the constant deepening of its spiritual life through the ministry of Dr. Campbell. The church property is worth over $200,000.

Tolbert F. Reavis Returns from Mission Field on Furlough

Prof. Tolbert F. Reavis of Buenos Aires has just arrived in the United States for his regular furlough after seven years' missionary service in Argentina under the Christian Woman's Board of Missions. In addition to carrying on evangelistic work Mr. Reavis has pursued graduate courses in the University of Buenos Aires and has been a professor in the Colegio Americano, the Christian School and Seminary conducted jointly by the Methodists and Disciples. During the coming year Professor Reavis will be attached to the faculty of the College of Missions at Indianapolis, and will give courses, one in Spanish on the "Literature and History of Argentina," and one in English on "Social Conditions of the Argentine and Paraguay." Professor Reavis' courses will be directly related to the preparation of new missionaries for our South American field.

Church Prospers Despite the Fact That It Has a Human Creed

Capitol Hill church, Des Moines, Ia., led by the energetic pastor, W. C. Cole, reports 463 accessions to its membership in the three years of the present pastorate. Its heavy debt has been reduced to $16,000 and provision made by the Winey Financing plan to liquidate this amount in ten years. Mr. Cole has made 2,402 pastoral calls, and has succeeded in unifying the congregation's fellowship, which was somewhat torn when he came to the church. This fine report is made by a church of Disciples which has a human creed written into its articles of incorporation. The exact wording of this creed is not given by our reporter, but it is said that "no one who subscribes to the doctrine of the destructive critic can occupy the pulpit if the fact is known, and the elders are charged with finding out and protecting the church from such bolsheviki." This convenient creedal device, taken, no doubt, from the practice of the primitive church, and with ample New Testament authority for its adoption, is passed on as valuable news to those churches of Disciples who are still under the delusion that human creeds stand in the way of the progress of the church of Christ.

Christian Business Woman Needed for Luchowfu, China

A very great need of the Foreign Society just now, according to Secretary S. J. Corey, is to have an experienced business woman to take charge of the purchasing and business details of the Luchowfu Hospital, China. This hospital is being enlarged by a $50,000 gift from the China Medical Board and will be made one of the best institutions in China. There are to be two American physicians, three American nurses, and excellent equipment available here. An experienced, young business woman of good health and fair educational equipment could find here a rare opportunity to serve the Chinese and her Master. It would not be necessary to learn the Chinese tongue, although it would be helpful to do so. The Luchowfu Hospital is the only institution, except a small Chinese hospital, for a million people in that section of central China. The Foreign Society would like to hear from any qualified person who would like to undertake this work.

Virginia Congress of Disciples Well Attended and Interesting

The Second Annual Congress of Virginia Disciples was held in Lynchburg, June 12-19. Splendid attendance. H. O. Pritchard, L. E. Sellers, Geo. A. Miller, E. B. Bagby, Earl Wilfley, John Stuart Bryan, C. W. Cauble, and many other well-known speakers, were on the program. The board of trustees of Virginia Christian College voted unanimously to change the name of the college to Lynchburg College, and also to inaugurate a campaign for $500,000 for the institution —twenty per cent for improvements and the remainder for endowment. It is highly probable that the Congress will, hereafter, set apart a day or two for the work usually done in the state convention, thus combining the two state gatherings into one. The Virginia Congress will, in the future, embrace the territory of Maryland, District of Columbia, and Delaware. E. B. Bagby of Washington was elected president of the 1920 Congress, and J. T. Watson of Lynchburg, secretary.

* * *

—Members of First Church, Richmond, Ky., surprised the pastor, Homer W. Carpenter, by presenting him with an automobile. He has been in Richmond just a year and has led the church in a great work.

—L. N. D. Wells, pastor of High Street Church, Akron, O., preached an annual sermon to the couples he has married in that city from the beginning of his residence there. This sermon has become a sort of institution. Mr. Wells had married 968 couples up to July 1 and his annual sermon to them was on the topic "Harmony and Home." A soloist sang "Oh Promise Me" and a quartette sang "Home Sweet Home."

—After two years of Y. M. C. A. service overseas, Alfred O. Kuhn has accepted the pastorate at Albuquerque, N. M., and reports a happy beginning of his work there.

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—Mayfield, Ky., church, J. J. Castleberry, pastor, recently closed a revival meeting with seventy-five additions to the membership. During 1919 there have been over 100 accessions to this church. An average attendance of 830 for four successive Sundays last spring is the extraordinary record made by the Sunday School. Mr. Castleberry is popular throughout Kentucky as a commencement and special occasion speaker.

—The marriage of Mr. Ralph K. Walkins and Miss Lois Lhamon took place at the residence of the bride's father, Dean W. J. Lhamon, of the School of the Bible, Drury College, Springfield, Mo., recently. Both bride and groom are instructors in the University of Missouri and will live at Columbia.

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—Sumner T. Martin, pastor at Loveland, Cal., invites Disciple tourists going to Estes Park to stop off and call at his residence or attend services at the church.

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NOTES FROM THE FOREIGN SOCIETY

Dr. Shelton from distant Tibet, writes: "These next few years are going to be great times in the world's history. O, that I might have the strength and vitality of youth and the wisdom of old age continued for the next twenty years."

The word from Tibet comes that famine is imminent there. Many families are living on dried turnip leaves boiled with a little barley meal. The same situation prevails in many parts of India.

Fifteen young people were baptized in our Takinogawa Church, Tokyo, Japan, Easter morning. Ten of these were students in the Middle School of the Mission.

The war has stirred even the old static religions to attempted action. Hinduism, which has always been nationalistic and anti-missionary and which as far as anyone knows has only made converts like Anna Besant and a few spiritualists from the West, has now organized a missionory society of its own! Another imitation of Christianity's methods!

P. A. Davey of Japan writes: "Poor Buddhism!—You can imitate the Christians in organizing Sunday Schools, Y. M. C. A.'s, etc., but there is one thing you never think of organizing, and that is a Temperance Association with a prohibition plank in its platform and its open fight against the brothel and licensed prostitution. You have fine words but no power to do. A friend attended a meeting of Buddhist sects the other day. This Japanese Christian lady said that the speakers said some beautiful things in their addresses but in every case each speaker had a very great difficulty in drawing anything but a very weak conclusion from his fine but empty remarks. Without doubt, she said, 'The FINAL VICTORY WILL BE CHRIST'S'."

Our little Drum Tower Sunday School in Nanking, with one hundred and twenty members sent $30 to help European distress. Eighteen of the girls in the Christian Girls' School, Nanking, were recently baptized by W. R. Hunt.

A. F. Hensey, of Bolenge, Africa, writes: "You will be glad to know that King Albert of Belgium has appointed me, by Royal decree, November 10, 1918, a member of his Commission for the Protection of the Natives. As there are only two Protestant missionaries on this Commission, our Mission is gratified to have one of its members chosen."

S. J. Corey, Secretary.

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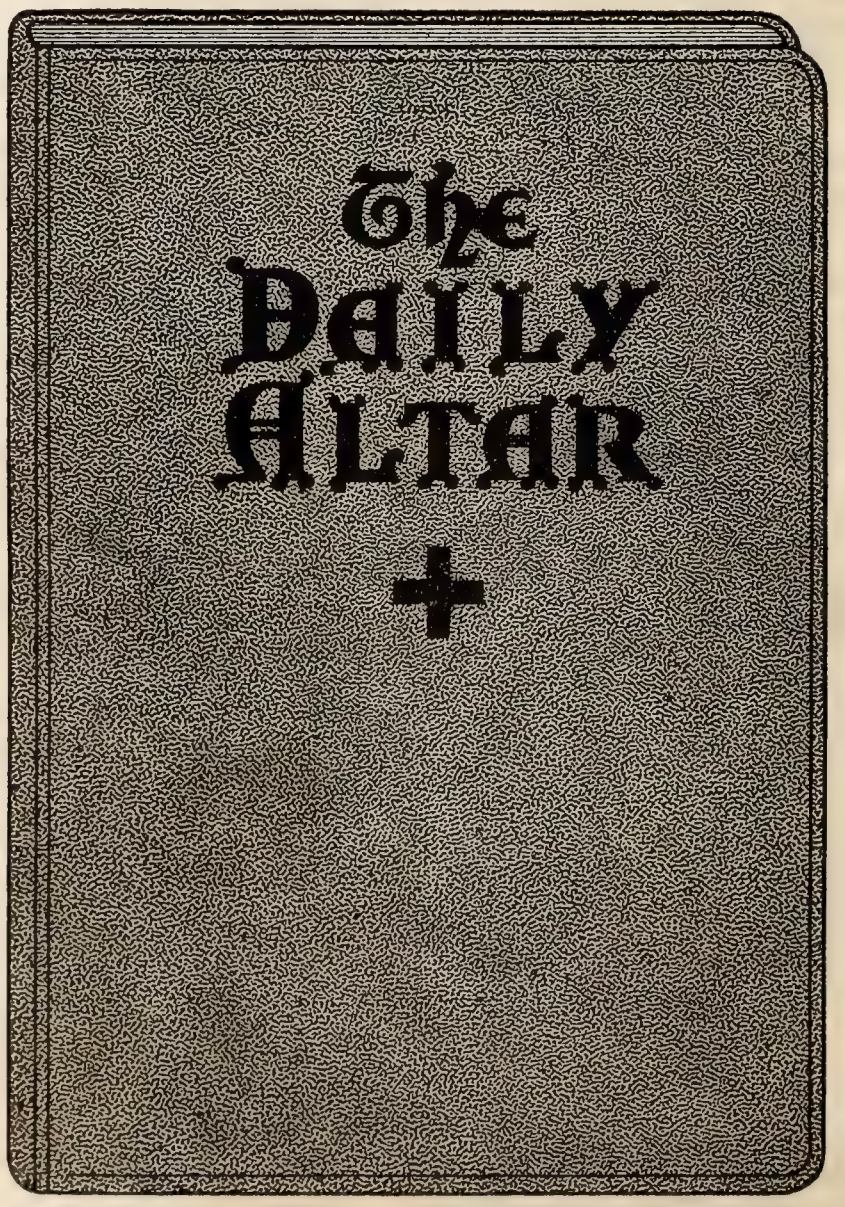

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An Undenominational Journal of Religion

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

O LORD, we would possess the mind that was in Thee. We would think of life, of its events and circumstances, and its destiny, as Thou dost think. We would stand at Thy side and see what Thou seest and judge of things as Thou dost judge them. We are in confusion. Our perceptions are blurred and inconstant. There are times when a light surprises our eyes, times when a sudden flash of insight seems to open up a path into the mystery, but we so soon and so easily lose our way, and baffled with conflicting promptings we know not what to do. We need some one to guide us, to superintend our thinking, to command our reason as well as to control our will.

Thou Master, let Thy mind rule over our minds. King of Love, be Thou also King of our knowledge. Take our intellects and use every power as Thou shalt choose. We consecrate our thoughts to Thee. Our science is at best but a fragment of truth, a bit broken off the vast world of reality. We know only in part. We would not scorn what knowledge we have, but we would confess how insufficient it is when we confront life earnestly. In humility and weakness we come to Thee for wisdom. Show us ourselves in the light that Thy presence always sheds. Let us look out upon nature and mankind, and upon God, through Thine eyes. What glory must such a vision bring us! What courage for our tasks, what power to endure sorrow and pain!

O Seer of the invisible, give us Thy sight. Make spiritual things as real to us as they were to Thee in the days Thou wast with us in the flesh. If Thou dost give us the mind that was in Thee our whole world will be new. Ugly and forbidding things will become strangely beautiful. Things that now lure and obsess our hearts will lose their fascination. And a great hope will rise up within us in the strength of which we shall do our daily work and share even now in the joy of victory. We would be Thy disciples indeed. We would understand Thee. In Thy words we would find Thy mind and learn how to walk in Thy steps. Thou whose name is not Love only, but Truth also, be not impatient with our dullness, but teach us until the wisdom that was in Thee is our own.—Amen.

NOW that national prohibition has arrived, what shall be done with the temperance boards of the various denominations? The Presbyterians have solved the problem by greatly enlarging the function of their board. It is to be called "The Board of Temperance and Moral Welfare." A new battle of even greater importance to the race than the fight against alcohol, that of raising the standard of sex morality, has been begun. Dr. Winfield Scott Hall, a Presbyterian elder, who has for years been a teacher in Northwestern Medical College and a well known lecturer on sex topics, has been secured to take charge of the new department of social hygiene. Other departments will be organized for the promotion of the interests of the family, child welfare, recreation, and amusements. Dr. Hall has written a number of books for popular use and is a commanding figure to do the work laid out for him. The program of other church temperance boards will be watched with interest in the light of this announcement.

ON one page of a recent issue of the Chicago "Standard" (Baptist) we have the editorial opinion that "federation always means that the Baptist church yields its identity." On the news page of the same paper we read this significant note about an overchurched village of Illinois: "A few years ago the church at Sandwich, Ill., was on the verge of closing its

doors. In the early part of 1917 an opportunity was given to federate with the local Presbyterian church. This was accepted and this year the last dollar of Baptist indebtedness has been paid; the pastor's salary increased $150; several new members received; the entire apportionment met (the first time this has been done for years), and in the Six Million Dollar Drive the church 'went over the top' by $100. This is the largest missionary contribution made by this church in its history of seventy-six years."

FOR many years church federation was rather remote from the consciousness of the local church. There was a national federation in New York, a long way off from most of our churches both in geography and in thought. It has been the noteworthy achievement of Rev. Roy B. Guild during the past two years to organize in many cities of the country local federations with paid secretaries. These federations have quickly attacked the problem of a local program. In a compact book of about a hundred pages, Mr. Guild tells the story of the way these local federations are working and what the results have been. The book has the suggestive title of "Practicing Christian Unity," which has a somewhat different connotation to Disciples, but which is altogether appropriate to the contents of the book.

"HURRAH for Sin!" is the suggestive title of a new book by a radical, Charles W. Wood. To sell the book it is announced that no "respectable publisher" would have printed it. It is this confusion of liberalism with irresponsibility which holds back the cause of progress. "Hurrah for Sin!" will bring a loud chorus of—not Amen, but something like it.

THESE are the days of "conferences" in various sections of the country. They have the nature of a chautauqua and a camp-meeting combined. The old-time camp-meetings, as notably the Methodist camp-meeting at Des Plaines, Ill., tend to take on more and more the character of religious chautauquas. The Moody Church of Chicago is now conducting a conference at Cedar Lake, Ind., across from some famous resorts where the ungodly trip the light fantastic night after night. At Winona Lake, Ind., is the leading Presbyterian assembly of the middle west. The interdenominational conference of outstanding importance in the middle west is that held at Lake Geneva this year under the control of the Inter-Church World Movement. The Western Passenger Bureau has granted the one and one-third fare rate for those attending the conference from the states of Minnesota, Wisconsin, Iowa, Missouri, Illinois, Indiana, Kentucky, Ohio and Michigan. Following are some of the most prominent speakers of the conference: Dr. F. A. Agar, efficiency expert of the Northern Baptist Convention; Dr. Guy W. Sarvis, Dean of Nanking University, China, who is to lead a study course on "New Life Currents in China"; Dr. William A. Brown, long connected with the International Sunday School Association; Dr. David McConaughy, author of the book, "Money, the Acid Test"; Dr. Charles L. Ogilvie, professor in Peking University; Dr. R. W. Patton, head of the nation-wide campaign of the Protestant Episcopal Church; Rev. Perry J. Rice, executive secretary of the Chicago Christian Missionary Society (Disciples), having had a broad experience in home mission work; Rev. Arthur C. Ryan, missionary in Turkey, driven from the country because of his assistance to the Armenians; Dr. John Timothy Stone, pastor of a great metropolitan church; Dr. J. Campbell White, long head of the Laymen's Missionary Movement, then president of the College of Worcester, now secretary of the Interchurch World Movement; Bishop Luther B. Wilson, prominent Methodist Episcopal clergyman of New York. Correspondence regarding any phase of the conference is welcomed by Frank B. Bachelor, Executive Secretary Inter-Church World Movement, 19 South La Salle Street, Chicago.

IT is heartening to consider the quietness with which the American people have accepted the fact of national prohibition. No doubt many long-time users of liquor are in real physical suffering, but there have been no riots and the "No beer, no work" movement is now a joke. Yet it is astonishing to find that the most rabid utterances have come from some members of the Roman Catholic Church. The Catholic "Standard and Times" says: "The Catholic church in the United States has got a thrust below the fifth rib in the guise of a measure for the public spirit." The Rev. John Belford says of the prohibition law: "No one should have the least scruple about evading it, breaking it or defying it." The holy father has evidently suffered from a very severe blow, but it reached a region a little lower down than the fifth rib!

A WRITER in the "Standard" (Baptist) complains of an unnamed fellow-Baptist who said of Dean Mathews' statement of Baptist principles adopted by their convention at Denver: "Do you think that statement is just the sort of thing we should publish to the world? It's all right to have it for ourselves and to read it in our churches, but it is scarcely fitting to give it to outsiders." We confess that we share the views of the anonymous Baptist. Some day this statement will be considered one of the skeletons of the family closet.

WE have paid a terrible price for what we have learned in the great world war, and it will be too bad if any of this wisdom is allowed to slip away from us. Especially have our religious workers across the seas had a remarkable opportunity to study the American man in relation to his religious needs. It is particularly gratifying, therefore, that Bishop Brent, head of the American force of chaplains, has urged that some of the leading chaplains be sent to their various denominational bodies with a special message. Beginning October 1, conferences will be held in various sections of the country attended by clergymen and lay religious workers. To these conferences the chaplains will bring

the fruitage of their experiences and some suggestions as to how the church may make a better approach to the manhood of America. This speaking campaign is being financed by the various religious denominations for the benefit of their constituencies.

DISCIPLES OF CHRIST in Chicago are conducting this year three Daily Vacation Bible Schools in three different centers. At Douglas Park the first morning session opened with only four pupils. The word "school" in the nomenclature had evidently not proven attractive to young America. Miss Grace Phillips, who knows no such word as defeat, went out on the streets and invited children in. The enrollment has reached seventy-five, and includes children of nearly all the races and nationalities in the immediate neighborhood. It is quite a different constituency from that reached by the Sunday school. This summer work is only one item in a program of social and religious helpfulness which will be carried on at this center henceforth. Rev. Samuel Kincheloe, who has returned from a notable career of helpfulness to the soldiers in France, has been chosen to lead the work. Douglas Park has commanded the service of some strong preachers in the past, but its program of doing conventional church work for "Americans" has not succeeded well in this Bohemian and Jewish neighborhood. There is no other church within a mile and yet it was at one time considered necessary to abandon this field. We shall hope for a convincing demonstration of the value of modern methods with Mr. Kincheloe at the helm and the Chicago Christian Missionary Society directing.

THE legalistic method of accomplishing reforms is still dear to the hearts of some of our enthusiasts. A Baptist layman, G. W. Mingus, offers ten dollars for the report of the first Baptist church to write it into its covenant that no member shall use tobacco. Probably the prize money is not large enough to secure the desired results.

SUBSTITUTES for the old-time booze are appearing on every hand. In some saloons pepper is being added to some of the drinks to induce a simulation of a "kick." The W. C. T. U. comes along with a proposal to popularize butter-milk and offers the suggestion of making butter-milk lemonade by adding the juice of several lemons to a bottle of butter-milk. The soda fountains are over-worked and in some cities the employes are striking for higher wages. Meanwhile the idea of just drinking water and ceasing to be excited over drinks has a few advocates.

AN interesting session of the Methodist Centenary celebration at Columbus, Ohio, was that held on July 8 when Rev. Christian F. Reisner of New York conducted a conference on the subject of moving pictures in church. Among the addresses given was one by David Wark Griffith, the well-known film producer, and one by Dr. S. Earl Taylor, who has been so successful in popularizing missions by means of the motion pictures. Pastors who have used pictures in their churches were present and spoke on the results they had been able to secure. The use of the movie for religious purposes should be tested not simply from the standpoint of crowd-getting power, which it undoubtedly possesses, but also from the standpoint of religious atmosphere in the service. That religious truth can be dramatized no one doubts who has witnessed some of the great plays, but whether the present generation of producers has any feeling for this enormously important project is yet to be demonstrated. Who knows of a truly great religious movie?

THE achievement of the Methodist Episcopal church in raising a hundred and thirty-five million dollars for their world-wide church work has given us all a thrill and left us in a condition of wonder and amazement. A part of the secret of this remarkable achievement is to be found in their principle of getting as many people as possible under direct personal responsibility to a religious task. It is said that 11,965 charges reported to the Commission on Finance the personnel of their organization. A half million Methodists were thus organized in the centenary movement, each carrying specific personal responsibility. It is well known in local churches that the people who work and attend are the people who are given a "job." It is the spiritually unemployed who soon become the "backsliders."

PROTEST against violence as a settlement of social problems has been made by some of the most notable ministers of New York. These men have pledged themselves to oppose in every way the use of force instead of reason in the settlement of industrial disputes. They are not only opposed to the action of I. W. W. plotters in this country and the throwing of bombs, but also the illegal use of the police and militia in the control of striking workmen. Among those signing the resolution are Dean Brown of Yale, Rev. Harry E. Fosdick, and Rev. Frank Mason North, president of the Federal Council of Churches of Christ in America.

ONE of the interesting phenomena in English church life is the number of resignations of bishops. The prime minister, Mr. Lloyd George, a nonconformist, now has on his hands the appointment of bishops for Oxford, Truro, Chester and Lincoln. The English Church Union has asked to have the privilege of appointing a committee to confer with the prime minister in these appointments. One of the chief reasons for their dissatisfaction is the fact that Mr. Lloyd George evinces no interest in giving the "Catholic" party any preference in his appointments, but, on the contrary, seems to look favorably upon broad churchmen. The situation brings home more clearly than ever the absurdity of the state church system. Dating back to the time of Constantine, it has been the source of trouble politically and a foe to spirituality. The remedy in England as everywhere is disestablishment.

THE Presbyterian church at Elwood, Ill., was almost dead. For years it had failed to function. Finally it was fortunate enough to secure an up-to-date minister and wise enough to provide him with the tools of success. With a second-hand Ford, purchased at small expense by the church, he was able to coordinate the membership in a new way and by the activity of his parish ministry to introduce new life into the old organization. It looked like "plunging" at first, but the church has the first evening congregation in years and things are prospering. How long will it be until an automobile is noted in every contract between pastor and congregation?

A MODEL saloon substitute was on exhibition at the Methodist centenary celebration at Columbus. Among other features was a pool table. So great was the objection against this game of skill that the table had to be removed from the grounds. It would have been an interesting thing to have secured from the objectors a statement of the reasons for their opposition.

SECTARIAN propaganda in army and navy is having an increasingly difficult time. Rev. F. Paul Langthorne, assistant secretary of the general committee on army and navy chaplains, has issued a call for a hundred navy chaplains. He wants "a special kind of minister—a sturdy, outstanding, brotherly man between the ages of twenty-one and thirty-five who cares a good deal more about the welfare of the enlisted man than about distinctions in creeds." Raymond Fosdick has recently made this declaration: "Sectarian stratification is the worst possible basis for social work in the army. As a matter of fact, there is no reason for its continuance. The religious interests of the army are wisely entrusted to the chaplains, and with an ample number of chaplains, no need appears for further emphasis along this line."

DR. SIDNEY L. GULICK continues to agitate for a solution of our immigration question as a basis for future good-will with the Orient and other sections of the world. There has been formed the National Committee for Constructive Immigration Legislation, a secular organization so far as any church relationships are concerned, but embodying the religious idealism of one of our foremost Christian statesmen. Dr. Gulick and the members of his organization believe in restricted immigration in order to prevent unemployment and Bolshevism, but would base the restrictions on what they regard as a scientific principle. They urge that immigrants should be admitted on the basis of three to five per cent of the different racial groups already in our country, with no exclusion of orientals. The number of immigrants admitted would depend upon the condition of the labor market in any given year. The American Federation of Labor has a program which demands that immigration shall be totally forbidden for a period of four years. They claim it will require that much time in which to absorb the four million soldiers who are being demobilized. In the meantime thousands of our present immigrants are seeking opportunity to return to the land of their birth and the labor shortage will be greatly increased as soon as they are permitted to depart. Between the demands of the rather aristocratic and class-conscious American Federation of Labor and the equally self-regarding and class-conscious demands of the organization of American manufacturers must stand the citizen who has no other interest than the general prosperity of our country. This unbiased jury must be instructed by the evidence to render the right verdict.

WITH the country full of the news of strikes and labor troubles, resulting, in the case of Argo, Ill., in the death of three strikers shot down by factory guards, it is quite evident that the preachers of brotherhood and good-will have a specially urgent task on the coming Labor Sunday. The Commission on Church and Social Service is sending out earlier than usual this year the material for a great program on August 31. There is hardly a community in the United States which is not now directly affected by the prevailing discontent, and Christian leadership should be making itself felt in helping solve the problem.

THE visit of the Archbishop of Canterbury to the two national assemblies of Presbyterianism in Scotland this year was an event of peculiar significance. The Archbishop, Dr. Randall Davidson, is of Presbyterian lineage originally, his grandfather having belonged to the Scotch Kirk. Sir Douglas Haig, the British commander in chief, himself a loyal Presbyterian, was also at the assemblies and spoke to the idea of uniting the divided family of Presbyterianism and later on forming a "United National Church of Great Britain." He contributed a fertile suggestion in his idea of a "general staff" which would consider matters of Christian strategy. What has been more headless than the work of the denominationally divided church?

THE situation in Russia is a tangled one and travelers have brought the most contradictory reports. We have received through Dr. John R. Mott, a message from His Grace, Archbishop Platon, Metropolitan of Odessa, who was for some time held in prison by the Bolshevist authorities. He declares that the church has been dispossessed of its property and deprived of its income and its schools for the education of priests closed. His story of martyrdoms, which we repeat in part from his own words, is a shocking recital: "A large number of the prelates of the Russian Orthodox Church received the crown of martyrdom at the time of the Revolution. Hermogen, Bishop of Tobolsk, first performed compulsory hard labor, in spite of his advanced age, and was, later on, drowned in the Tobol River. Archbishop Andronicus of Perm was first tortured—his eyes were put out—and then shot. Vasily, former Archbishop of Tchernigoff, who was sent by the All-Russian Church Council to investigate the circumstances attending the death of the most Reverend Andronicus, was also shot. Bishop Varsonofiy of Staraya

Russa, Vicar of Novgorod, was placed under arrest as a hostage, because of an attempt on the life of the Bolshevist Commissary, Lenin, and, later on, was shot, in company with many other persons. The former Bishop of Orel, Makariy, was seized in Vyazma, and publicly shot. We possess, also, information concerning the shooting of other bishops of the Orthodox Church of All the Russias; for example, Evfrem, Bishop of Selenginsk, who was shot in Moscow, Mitrofan, Bishop of Murom, an old man of seventy, who was shot in Murom, Ambrosiy, of Tcheboksary, and others. With regard to the death of Bishop Ambrosiy of Tcheboksary, who was well known to you, we are told that they first bound him to the tail of a horse, then hacked him in pieces, which they scattered to the winds. Many hundreds and, possibly, even thousands of members of the lower ecclesiastical orders, not only monks, but also from among the parish clergy, of the Church of All Russia, have, likewise, ended their lives with martyrdom, having been shot, had their throats cut, or been hung."

THE Chicago Church Federation has recently gathered statistics of the people received into Protestant churches at the Easter season. While the figures are only an estimate based upon incomplete reports, it is known that at least 17,000 persons were received. This is about ten per cent of the membership of the denominations reporting. As this increase is almost entirely the result of pastoral activity in the local church, it would seem to indicate that the church is no longer recruited by the professional evangelist. Billy Sunday added only a few hundred to the church membership of Chicago after a campaign costing over $100,000 and by the use of the most spectacular organization.

Following Up the Union Service

REGRETTABLE it is that in the past the union services held on summer evenings in many cities and towns all over the country have really come to nothing in the way of new co-operation among the churches. After two months of compliments and implied good-will, the same old individualistic approach to the problems of the city is made in the autumn. Is there nothing to be done this year different from the other years? Are we not ready for the next step? The conventional series of union services is in reality a co-operation among preachers. When the hot days came and no one preacher could get a congregation, and when preachers had less inclination to preach than in the cooler weather, the combination service resulted. The official boards of the churches consented. Usually these laymen had nothing to do with the co-operation of the summer-time. What we need this fall is a meeting of all the official boards of the town. In most cities this would be a remarkably significant group of men. They are for the most part the pillars not only of organized religion but of commercial and social life in the community. Such a meeting, if it was permitted to talk freely, would almost certainly talk of the competition and overlapping of the churches in the community and would begin to hunt for remedies. It would also seek out the neglected people and suggest methods for reaching them.

Once these laymen became thoroughly conscious of looking at religious problems from the community standpoint, they would see the need of educating the community religiously. It is an alarming fact that there is an increasing number of children growing up without the Sunday school and with no religious instruction. Some of these are from well-to-do homes where the parents are now latitudinarian about spiritual matters. Some are from the poorest homes where there is no fit apparel for Sunday school children. The community ought to be reached with a publicity campaign in the local newspaper showing the fundamental importance of religious education. There are many other tasks lying close at hand.

The church co-operation of the future must be more democratic. It must involve official boards and whole congregations. The co-operation of preachers is not enough.

A Message to the Churches

THE Federal Council of Churches has sent out a message to be read in all of the churches expressing the great convictions which found utterance in the notable meeting in Cleveland in May. The message is rather long and for that reason may not secure the attention which it deserves, but it is a document which would prove highly edifying if read in any of the churches. A paragraph from the section on social duties is especially noteworthy: "In these days of rapid social changes the Church must help to safeguard against assault from any side those elements of our inheritance from the past which deserve to endure in a Christian social order. It must resist mightily the strong temptation to carry over into days of peace, methods of violence and motives of hate which tend to appear in time of war; and the temptation to appeal to racial and class prejudice or to the use of force, whether physical or economic, as a support for demands that have not been squared with justice—temptation to which all groups in the nation are alike exposed. While the churches recognize the special emergencies created by war conditions and are always opposed to irresponsible utterance and systematic misrepresentation, they must maintain always the priceless treasure of liberty of conscience, and must now work for the speedy restoration of the democratic rights of freedom of thought and speech and for the resumption of all interrupted processes of orderly social progress and imperiled standards of human welfare."

Not Dust But Ashes

THE notice of a minister leaving his pulpit to go into commercial life always suggests a tragedy in some man's soul. Our church journals often chronicle the fact, but in the individual case we cannot draw the moral. As one remembers these one by one, they readily differentiate themselves into several distinct groups. There

are a few, a very few, of these men who left the ministry under a cloud. Subjects of unpleasant gossip, which in some cases was true, these men are known to have fallen in the presence of temptation. The minister who loses his own soul is one of the most tragic figures of our humanity. Some men have found they have no gift for this preaching task. They mistook their calling. Like all misfit men they are to be pitied. We commend their wisdom in leaving the ministry and draw the mantle of charity over their failures. But we fear that most of those who leave the ministry do so in a mood of discouragement. There is no more difficult task these days than the leadership of organized religion. There is a great inert mass in the population that seems incapable of religious interest. After all of the minister's favorite plans have been tried and have failed, he feels that the next thing to do is to resign and go into some other calling. If some wise friend had been near by, he would have counseled a vacation for this man. He would have urged him to defer his decision until he had recruited his energies. He would have galvanized him with new life by sending him off to a religious convention. But the minister had no one near to whom he could unburden his soul, and the church lost the service of a trained man who might have succeeded.

For the minister who contemplates giving up his job because it is hard, we commend the resolution of Safed the Sage some weeks ago. Let us be Ashes rather than Dust when we finish. It is better to burn up in the service of God than to rot out in some easy secular career. For our tasks we must develop power to perform them. The difficult task is the challenge of God and especially honored is the soul who confronts it.

Political Unrest in America

A CALL has been issued by a group of prominent Americans for a conference on the political situation in America. This call arises out of a state of dissatisfaction with the old political parties which control at the present time. It is difficult for any one to make an intelligible statement of the differences between republicans and democrats at the present time. The liberal and independent voters find themselves perplexed in seeking a medium for expressing their political opinions at the ballot box. It by no means follows that the Committee of Forty-eight, as the movement calls itself, will seek to organize a political party, though that is certainly one of the alternatives. A group of organized liberals, thoroughly conscious of their fundamentals, might choose rather to form temporary connections with existing political organizations when such organizations showed themselves willing to grant even a measure of the program which liberals demand. It is interesting to note the names of some outstanding churchmen among the signers of the call, among these being Rev. John Haynes Holmes, Rev. Herbert W. Butler and Mr. Amos Pinchot. If this movement of progress can have behind it the witness of conscience on some of the evils of the age and a great moral enthusiasm for reconstruction, it will undoubtedly prove of service.

Another Famine in India

WE have scarcely caught our breath after the high pressure campaigns of the past year for various funds for philanthropic purposes until the news comes of another famine in India. The American missionaries living in that country report that not in forty years have they seen such widespread distress. In some ways the present famine is a result of the loyalty of India during the war. Owing to the food shortage in Europe, they took a chance and sent all of their grain they could spare to the Allies. This made India dependent upon a normal crop this year, and the normal crop has not come. Cattle are being sold for sixty-five cents apiece since the owners can no longer feed them. The government has opened up large relief works, but the enormous population of India constitutes a problem too large even for the British Empire. The Federal Council of Churches and a committee representing the various mission boards are now busy seeking funds in this country to help us discharge our share of the responsibility of the western world to the dying people of India.

The Great Day of the Lord

OURS, surely, is none other than the great day of the Lord. No day since the fall of Rome, not even the day of the Protestant Reformation, nor yet that great day in which the world saw an independent Republic founded in the new western hemisphere, is comparable to this day of ours in significance for the Kingdom of God. When has the whole earth been shocked so wide-awake as now? When have men's souls the world over been more vibrant with expectation and hope, more humbled with disillusionment and uncertainty? In deep-going spiritual revolution, in ruthless revealing of respectable errors and evils which have entrenched themselves from ancient times in the social order, in the perilous releasal of mighty forces hitherto suppressed by tryanny or unconscious custom or conscious veneration for law, and in positive achievement of great new reforms for which years of prayer and labor have waited, where is there a day in history that can compare with this? And who can conceive for the future a greater day, a day in which mightier forces may operate, in which a sharper issue between social chaos and God's Kingdom may be struck, a day of such infinite possibilities for both good and evil? If this is not the day of the Lord it is beyond human imagination to conceive what that day must be.

What greater things could God do to certify his presence and his very special working than he is now doing? To melt the earth and literally roll up the firmament with the fervent heat would be not so marvelous as the things God is doing before our eyes. If Christ be not now coming in the clouds of heaven what could his coming to mankind mean? If such events as we stand in the midst of are not signs of his presence where should any generation look for tokens that he has indeed come?

The premillenialists, misguided as we believe them

to be in identifying the second coming of Christ with a physical event, are nevertheless nearer to the new Testament in one respect than the rest of us, in that they live in a mood of constant expectation. For the rest of us, the evolutionary idea of steady development has dominated all our thinking and we have become so habituated to saying, Every day is a day of the Lord, and, Every day is a day in which Christ comes, that the days and the centuries are all reduced to a dead level of value. But this view of progress is neither evangelical nor evolutionary. The revision which the conception of evolution has undergone in the past two decades at the hands of scientific men has made a place for vast and sudden leaps in any life process. Over a long period changes may be very slow and steady, or very slight, when suddenly a radical departure occurs and the life form shoots forth a marked variation with which a new species or type begins. This conception of sudden variation has many important implications for biology, but it also affects the application of the evolutionary idea in every realm. Its effects in the realm of social progress are obvious. We know that mankind goes forward very unevenly. We know that there are long unprogressive periods, then a sudden leap forward as if some new factor had been introduced from the outside into the evolutionary stream, and from this date a new society takes its origin. Many have been these outstanding crests in human history at which it is clear that new epochs have been begun.

But if it is valid for the evolutionary scientist to look at history in this way why should not the evangelical Christian look at history in the same way, not merely as a gradual unfolding of the will of God, but as a gradual unfolding relieved by cataclysmic interruptions where the divine life emerged with singular and special clearness? Why, in other words, should not the primitive idea of a day of the Lord be an integral part of our most modern Christian thinking and our Christian expectation? If we could bring back to our hearts this biblical mood of expectancy, of hope, of scanning the horizon for tokens of Christ's fresh coming, keeping our hearts free the while from superstitions and materialistic follies, we should be taking over from the millenialists the one distinctive virtue of their position and greatly enriching our own Christian experience.

The full value of this day in which we live is not brought home to our soul until we deeply feel it as the great day of the Lord. Its marvelous achievement, its immanent peril, its unimaginable opportunity—these are all the extraordinary drawing near of God to man. God has unsheathed his power and is striking with their long deferred fate those hoary injustices which have tyrranized over mankind. He is tormenting the souls of men with fair dreams which rebuke and shame us for the unbrotherly and unhappy way we have lived together in generations past. And he is causing us to face the opportunity of a new world at the very moment when passions of brute and demon are unleashed amongst us, thus leaving the character of our new world in doubt until it is determined by the free choice of our social will. That is to say, the very peril in which our civilization stands is a drawing near of God, the very uncertainty with which men regard the future, seeing the moon as if it were turned to blood, is the guise in which Christ appears to us on this solemn and challenging day of the Lord.

And lest the task should seem too much for us and our hearts should grow cynical or afraid, God has certified his special presence by the marvels that he is bringing to actual consummation before our eyes. When was there a time in all the range of human history when such marvels have been accomplished by God working with man as in this half-run year of 1919? If we dare to pick out the five most important specific reforms which have engaged the wisdom and moral energy of western civilization in the past century we should enumerate them thus:

The uniting of the nations in a league to inhibit war;

The achievement by woman of the political right of suffrage;

The prohibition of the liquor traffic;

The reconciliation of the interests of property with the interests of labor in industry, and

The uniting of the dissevered forces of the church of Christ in one body.

This would seem to be a list of the outstanding moral enterprises of western civilization into which mankind has been pouring dream and prayer and service without stint for generations. But the first three reforms have been actually accomplished in this very year, or so potentially realized as to be beyond doubt. The joyous and poignant reality of it all is brought home to our hearts only with much mental effort. We stand too close to it to feel how vast is its blessing, how rich is the boon God has given. Only think, the American state is henceforth to have the immeasurable advantage of woman's direct participation in its affairs! Only think, the American nation is delivered at last from the unbroken slavery in which alcohol has held mankind from the beginning! Only think, the nations of the earth, faint and sad with four years of fighting, have made a definitive and conscious beginning at organizing their forces and resources for peace and brotherhood! Only think, only think! And think, too, how swiftly events and forces seem carrying us toward a solution of the two unfinished problems—in industry and in the church. Sooner than we dream these two great tasks may be accomplished. Mighty ideals are rushing into reality in these days. Surely God is drawing near. Surely this is the great day of the Lord!

Anna Howard Shaw—A Modern Deborah

THERE can be no doubt that the Deborah of ancient times had a sense of humor. That capable woman who came out under her palm-tree, in intervals of her housework, to settle the politics of Israel, was shrewd above all others of her sex. When Barak refused to go to war without her she said, in substance, "Now, Barak, you'd better not take me unless

you are willing to suffer for the rest of your life the stigma of having once played second fiddle to a woman"—and thus established herself as the one woman who has had wit enough to say, "I told you so!" beforehand.

Granted the sense of humor in Deborah of old, it is easy to see a likeness to her in a woman who has just finished her work in this world. Chroniclers of the ancient time thought it worth while to preserve the name of Deborah as a part of the permanent history of Israel; chroniclers of today unhesitatingly write the name of Anna Howard Shaw with the names of the real statesmen of this generation.

Dr. Shaw was like Deborah in that she lived under primitive conditions. She belonged to the last group of American pioneers. A native of England, she came to this country at an early age, and at nine years began her fight with poverty in the backwoods of Michigan, forty miles from a postoffice and one hundred miles from a railroad. The little cabin built by her father had a dirt floor. The family were too poor to own a horse or any farming implements, and the little Anna helped to put in the potato crop by cutting holes in the hard earth with an ax. Later on those plump little hands, which were afterward to flash out in eloquent appeal before great audiences, helped to dig a well, and to lay a floor of boards and to place partitions in the rude cabin. Her father was obliged to be away from home a large part of the time, leaving his family defenseless against the Indians, and one of Dr. Shaw's most vivid memories was of lying in the loft while a band of Redmen rioted below and waited for her to come out from her place of hiding. At fifteen she began to teach school, walking eight miles each day and earning four dollars per week.

She was a pioneer in another sense. Higher education was difficult of attainment for any woman in those days, even for one who had ample means. By her example and her direct help Dr. Shaw made it easier for all women in all kinds of circumstances. She fought her way through college and university, suffering often from hunger and always from the hardness of the conditions under which she worked, but in doing so she blazed a road for the multitude of struggling women who should come after. Some one asked recently if Dr. Shaw were a "real doctor, and if so, what kind?" She was pretty nearly all "kinds of a doctor"—a doctor of divinity, a doctor of medicine and a doctor of laws, at least. But in all her effort for an education she was a real pioneer, not a mere taker of degrees.

Like Deborah, too, she was a gallant fighter. She knew no fear of Sisera and his armies. Shrewd, patient, kindly but unconquerable, through her long career as a reformer she led her forces in a steady advance. She never whined, or posed as a martyr. She knew a surer way—the way of humor, good sense and reasonableness. At times she might have been called a good loser, but in truth she never felt herself to have lost. She measured the strength of the enemy, she calculated for obstacles and delays, but she never forgot that the stars in their courses were fighting against Sisera, and that she, being on the side of the stars, would eventually win.

So she was like Deborah, most of all, in knowing the joy of a life linked to a great cause. Patriotism, democracy, reform, religion, these were to her no mere words with which to play at oratory. Her impassioned eloquence and her tireless activity were the expressions of her splendid faith in righteousness and truth.

This modern Deborah, like the one of old, had the joy of living to the time of victory. Prohibition had come. Woman's suffrage was in sight. The Peace Pact was signed. She had rallied herself for one last effort in behalf of the League of Nations, but she believed that the stars were fighting for it and that she could well afford to rest. The words Browning wrote of himself might fitly, with the change of a pronoun, be applied to her:

> One who never turned her back, but marched breast forward,
> Never doubted clouds would break;
> Never dreamed, though right were worsted, wrong would triumph,
> Held we fall to rise, are baffled to fight better,
> Sleep to awake.

The Needs of Great Men

A Parable of Safed the Sage

WE went, both I and Keturah, unto another city; and there we attended a Convention. And the people of that City were given to hospitality, and they received us into their homes, hoping to entertain Angels unawares.

And the Hostess of the Home where I and Keturah lodged spake privately unto Keturah, and she said:

Behold, all that we have is thine, and thy husband's. And I stand much in fear lest we be not able to do for thy husband what should be done unto him. For we have heard that he is a man of Distinction.

Now no one knoweth how little Distinction I have so well as Keturah, nor how little I deserve that little; but Keturah will never divulge that unto another, though she remind me of it in private.

And this woman spake unto Keturah, and told her what things that she had heard concerning the husband of Keturah. And she said, I fear lest I be not able to do for him what should be done for so Distinguished a man.

And Keturah spake unto her comfortingly. And Keturah said, A Distinguished man needeth a bed no longer nor wider than any other man, nor a bath tub any more commodious. As among women the Colonel's lady and Judy O'Grady have all the essentials of their nature in common, so it is with men. Give unto a man three things, and he will do very well. Give him a comfortable place to sleep, and feed him well three times in the day, and make not too much fuss over him, and he will think that he is having a good time.

And our hostess said, Why, that is exactly what I do for mine own husband.

And she did even as Keturah said. And we were very happy in that place.

The War and the Religious Outlook

By Robert E. Speer

THERE need to be no fear that the war will have ended or impaired religion. The religious instinct is indestructible. Individuals may perhaps succeed in ridding themselves of it, but it returns in their posterity. In humanity, of every race and every age, it persists as a force of changing form but undiminishing power.

But whether the war will have affected the Christian religion is a different matter, and it is a matter of the gravest consequence to the Church. What effect has the war had upon the views of Christianity which have been traditional in the Church and upon the sentiments and moral judgments which we regard as distinctively Christian in their origin or their character? Has the war left the world more or less responsive to the message of the Church? Has it led the Church to discover any need of modifying its message? Has it confirmed or invalidated any of the essential Christian convictions? Has it made men more or less conscious of the needs which Christianity professes to meet? Has it made them more or less convinced of the ability of Christianity to meet those needs? Has it given us a darker or a brighter religious outlook?

Our view of the situation will depend in part on what we believe to be the facts as to the influence of the war on religious faith and life, and in part upon our interpretation of those facts. There may be and there is a wide divergence of view as to what the facts are. But even when they are determined and agreement regarding them is reached, the question remains as to what the facts have to teach us. Facts by themselves, even when correctly stated, do not necessarily give us the truth. They become the truth only when rightly related and interpreted. The fact was that Jesus died upon a cross. But the truth was that his death was but the beginning of his career. Indeed, the discovery of facts can often not be divorced from their interpretation. Sometimes it is only the significance which we attach to facts that makes them visible to us at all. In this interpretation we may, of course, be found to be mistaken. Nevertheless, as clearly and impartially as we can, we are bound to try to face the facts of the effects of the war upon what we believe to be Christianity and upon the Christian Church.

SOME EVIL EFFECTS OF WAR

We have to recognize at the outset that the effects have not all been of one kind. Some have been favorable and some unfavorable. There have been results that make the task of the Church more difficult, and other results that are reassuring as to its future. There are influences that darken the religious outlook and other influences that make it bright. And perhaps it does not seem easy at first to determine on what side of the ledger the balance falls.

One the one hand the war has left behind it hurtful tendencies which make the task of the Christian Church more difficult. At least three such influences have become evident: first, certain unfavorable effects upon the character of men who served in the army and navy; secondly, a relaxation of some of the moral ideals of the rank and file of people at home; and, thirdly, a more widespread criticism of the Church.

In the first place there is the possibility of unfavorable moral reactions from the war on the part of the five millions of young men who were enlisted in the army and navy, about half of whom got across the sea and on whom the war made the keenest impressions. What the final effects of the war experience upon these men will be no one can yet venture to say. Only time will show. Innumerable facts and interpretations of facts, which may or may not be true, are before us, but it is difficult to generalize from them with any confidence. Here is a personal letter, for example, from a young officer of the American army in France, but who can say to what extent its vision and its confusions, its religious interest and its ethical interrogations, are representative?

> Over here we have asked ourselves many questions, and the decisions have been made individually often under adverse circumstances, and frequently without much regard for the future. We have asked ourselves these questions:
>
> 1. Have we been taught a false standard of sex morality? We see a vigorous nation whose standards are totally different from our own. The people are respected, intelligent and splendid in every way. Which way is the better? The decisions in thousands of cases are obvious.
>
> 2. Have we been taught the wrong ideas about the liquor question? Everyone knows that even the children over here take wine, etc. We have asked this question over and over, and decided in one of two ways.
>
> 3. What real harm is there in gambling? The churches can answer us that question and they have a lot of material to work on.
>
> 4. Which has failed, the Church or Christianity?
>
> The need of a fixed understanding about the greatest thing in life is paramount. At home I was a church member, but over here, along the banks of the Meuse Canal, I found Jesus, and I saw a new, higher, holier vision. . . . I know what is going on in the minds of our men, and to the institutions of honor and truth in the States the task of reconstructing our thoughts, tendencies and habits is brought.

Again one asks, how representative is such a letter? At least this much can be said, that the moral danger to which men in the army and navy have been exposed must have left deep scars on many lives. There will be much to be regretted and mourned. No doubt many habits of respect and reverence will have been broken down. There will be a narrowing of mind by the neglect and atrophy of many of the finer interests of life for which war has no use. It can hardly help being true that for many there will be a weakening of their sense of the sacredness of many human values. There will also be a loss of personal initiative and feeling of individual responsibility, due to the mechanical monotony of much of the military routine. There will be a dulling of some of the finer sensibilities, due to the prevalence of profanity and gambling. For many there has been a lowering of ideals of personal purity, due in part to the different standards prevailing in France and in part to the weakening of the sense of moral shame in connection with the army method of dealing with dis-

ease. These are but a few out of the score of debilitations and deflections to which character is exposed in the work of war.

ILL EFFECTS IN THE HOME LAND

But those who have actually been in the army and navy are not the only ones whom the experience of war has effected. Upon the rank and file of men and women at home there have been new influences at work, perhaps less powerfully but certainly no less clearly, and some of these influences have been such as to effect a relaxation of certain moral ideas and so to make the task of the Church more difficult. Such an intense emotional experience as war distorts human feeling. It fires the passions of revenge and hate, which are constantly aroused and often officially fostered in war in spite of all that is done to repress them. And hating is always easily transferred from the deeds and principles which ought to be hated to persons, who can not be hated without moral injury to the hater. War also is an experience of overstrain, and the reactions both from its loyalties and from its antagonisms leave men too often relaxed in the normal fidelities and tepid in the normal resistance of life. Further, it is a time of corporate action when individual rights and prerogatives necessarily have to give way to the interest of the national life. In consequence, many values of personal liberty and of self-determined moral action are impoverished. Men yield to social pressure and follow the throng, using phrases which do not sincerely express their own moral and intellectual temper. And there has been an amount of coercion of opinion which, even though it was in a good cause and for good ends, has been full of moral danger. Still further, the economic waste involved in war on such a colossal scale is not without its moral losses also. The moral good of the war, in this economic view of it, was the principle of the subordination of all means to great ends, the lesson that it is worth while to make any sacrifice and to pay any price, to the last of life and possessions, for righteousness and freedom; but the unavoidable elements of folly and uselessness in the application of this principle in such a huge war have been morally weakening. They have offset the lessons of thrift and frugality that were essential to the financing of the war.

But perhaps the most serious loss of all lies in a general wearing down of moral qualities and the deflection of moral estimates. War is an immense concrete activity. It diminishes the interest of many men in general principles and theories. The idealism which has been so prevalent in America has lessened this peril, but the conversations of civil and military life, the character of books published and of articles in magazines, show how engrossed most men's thoughts have been in specific actions and how indifferent and confused they have been as to general principles whether of politics or of economics or of religion. Ideas have been subjected to immediately utilitarian ends. "Will this help to win the war?" If not, the temper of the time bade it step aside until the war was won. And the temper of the time made the usual mistakes in the matter and would have sealed up, if it had been allowed, some of the moral and spiritual fountains of strength and sacrifice.

Such entries as these on the moral balance sheet might be indefinitely multiplied. But it is more important to note, in the third place, some of the unfavorable issues more distinctly related to the Church. At the outset of the war the Church was accused, and every other agency of human life, of guilt and impotence for not having prevented the war. This accusation soon largely passed. It was seen that true ideals are not self-fulfilling and that the responsibility for failure does not rest upon the ideals or the institutions which embody them, but upon the human agents through whom alone they must be achieved. It was obvious that whatever failures there had been on the part of Christian men had been due not to the fact that they were Christian, but to the fact that they were men not yet adequately Christianized. Many other charges against religion and its instrumentalities, as they are known among us, have come and gone during the war and since its ending. Some have come and remain—the idea that the Church is the buttress of privilege and of social and economic conservatism, that it is not democratic, that its spirit is negative and selfish, full of prohibitions rather than of abundant life and joy, that its organizations and especially its divisions are outworn and unreal. These ideas, it is true, are not new. The war did not create them, but it has provided occasions for their wider and clearer utterance. Moreover, it is true also that the turmoil and upheaval of war disrupt many conventional associations. Men who found themselves passively in accord in sluggish times awoke to wide divergence, and the Church was criticized on one side for the things which on some other side were deemed its special commendation. To one man it seemed to be a shelter and defense of radicalism and to another of fixed Bourbonism; to one the conservator of ideas and experiences apart from the actual warring life of the day, while to another it appeared to have lost its distinctive character altogether and to have been submerged in the world as one of its agencies of conflict. Thus the complexity of the nature and mission of the Church has been clearly illustrated in the criticism during the war and after, and the difficulty of its work is seen in the present unrest and uncertainty of hundreds of the clergy, both those who went into war work and those who stood by their posts at home.

SOME HOPEFUL ASPECTS

But let us turn to the hopeful aspects of the religious outlook and consider the effects of the war that are reassuring to the Christian Church. There are at least three favorable results that are deeply significant: first, the effect of the war in stimulating the idealism of men; secondly, the confirming of many of our fundamental Christian convictions; thirdly, a new incentive to greater Christian cooperation.

In the first place, in spite of all the harmful effects of the war upon men's lives, the net result of the experience of the young manhood and womanhood of the nation during the years of war will probably be found to have been good. It has been a great educational discipline. It has stimulated worthy ambitions. It has held before men's eyes the ideals of righteousness and duty as the supreme ends of life and work, for all those to see by whom such

ideals are discernible. It has magnified in men's minds the significance of moral and spiritual values. It has taught men anew the glory of devotion to a great cause and has revealed the beauty of sacrifice. It has shown that there are great ends to be achieved worth more than life itself. It has evoked a spirit of unselfish service on such a scale as the nation has never witnessed before, and has brought a clearer realization that the great objective in life is not to acquire private gain but to minister to the growing good of the world. It has called forth a spirit of heroism and endeavor, which it is now the opportunity of the Church to use and to turn into the channels of its own great tasks. Further, the forces of religion were given during the war such an opportunity to work on and for the young manhood of the nation as they had never had. If this opportunity was not used to the full it was nevertheless better used than any other single opportunity of the war. And results are evident now in the unhindered and sympathetic accessibility of our nation to the message of the Christian Church, if spoken in the spirit and after the fashion of that speech in which men first heard it long ago and have heard it again in each human age when the living Word was needed afresh by men.

In the second place, the fundamental convictions and ideals of Christianity have been clarified and confirmed. For a time many feared the effect would be otherwise. They did not see how Christian principles could escape the destructive influence of war. They have escaped. But war is not to escape their destructive influence. We hear Mr. Asquith's voice speaking the judgment of the men who bore the burden of it, declaring that "under modern conditions war itself is not only a crime but an anachronism." It passes, but the Christian beliefs remain.

The war has disclosed the depth of our faith in God. Belief in him is clearer and more authoritative than ever. It is the well-nigh unanimous testimony of those who have returned from the front that nowhere did one meet so little atheism or agnosticism as in the army. One of the outstanding characteristics of the soldiers' life seems to have been their instinctive trust and assurance regarding God. Certain teachers and writers had undertaken to show that the physicist, the psychologist and the philosopher no longer believed in God and immortality, and one might naturally have inferred that such teachers would have dissolved the theistic faith of their pupils and that the common man would no longer have presumed to hold a faith repudiated by such accredited intellectual authority. But in actual life and human convictions that view was swept away during the war as by a flood. Men everywhere were found believing in God.

MEN HAVE LEARNED TO PRAY

The pressure of life forced men to prayer. Where else could they go? To Pershing and Haig and Foch? But where were these to go? Just where they did go. To God in prayer. Whether or no the nations adequately recognized their duty to God and dependence upon him in public and official and corporate ways, the hearts of men and women and children found adequate comfort and strength only in God. There was more praying in America among all classes of people than ever before in our history. Probably men were not able to present any new apologetics for prayer—they just prayed. And nowhere was the naturalness and inevitableness of prayer more clearly revealed than in the experience of those who were face to face with the grim realities of warfare. "Pray?" said a rough lad when he came safely back. "No, I never did before, but I tell you when I got up to the front I prayed. Everybody prayed there." Though all this may be soon forgotten, there is here an experience and a confession on which to build.

The Christian conception of the nature of man has also been confirmed afresh and accepted by all. The Christian doctrine of man is a bold paradox, asserting both his capacity for divine service and sacrifice and his appalling gift for moral degradation. On the one hand it has taught that man is made in the image of God and that Christ-like character is his true destiny. On the other hand it has declared the terrible power of sin to destroy the divine image in human life. And in what a striking manner has the war revealed the truth of this Christian paradox! For we have seen on the one hand a godlikeness in men on a scale that we had never witnessed before. The war disclosed capacities for heroism, courage, sacrifice, endurance and unselfish devotion in soldiers, sailors, fathers, mothers, wives, boys and girls as we had never realized they possessed. Mankind has shown itself to be capable of any task or any sacrifice, however great. The war has made more clear what a glorious work God did in making man. But on the other hand it has also shown how selfish and brutish and degraded men can become. For we saw a spirit of self-assertiveness on the part of the leaders of a nation that brought the most terrific social consequences not only to themselves but to the world. We have had to witness such ruthless selfishness, such atrocities and crimes, and such other evidences of moral depravity, as reveal man not as the child of his father God, but as child of the devil. Man has demonstrated both his need for salvation from sin and the power of God to save and make him Christ-like in service and self-sacrifice.

THE NEW SUMMONS OF THE CROSS

The significance and summons of the Cross of Christ have been given a new illumination by the war. Three of

A Prayer

I WOULD, dear Jesus, I could break
The hedge that creeds and hearsay make,
And, like the first disciples, be
In person led and taught by thee.

I read thy words, so strong and sweet;
I seek the footprints of thy feet;
But men so mystify the trace
I long to see thee face to face.

Wouldst thou not let me at thy side
In thee, in thee, so sure confide?
Like John, upon thy breast recline
And feel thy heart make mine divine.

EX-GOVERNOR JOHN D. LONG.

the great principles which are embodied in the Cross were dominant principles in the war: the principle of achievement through self-abandonment, the principle of inner freedom through consecration to an unselfish cause, and the principle of vicarious suffering.

First: The war emphasized the principle of abandonment revealed in the Cross. "When he had by himself purged our sins," says the writer of the Epistle to the Hebrews, "He sat down on the right hand of the Majesty on high." The later texts reject the words "By himself" as a gloss, but the idea is there none the less in the mood of the verb. He did it by himself, not by anything outside himself. He used his life for it. That was the central lesson of the war. We have read all over the nation the challenging signs, "Food will win the war," "Ships will win the war," "Bonds will win the war." But while the war would not have been won without bonds and ships and food, they did not win it. Why were they needed at all? In the interest of men. Bonds were needed to equip men, ships to transport them, food to sustain them. But it took life, not the weapon or agencies of life, to achieve victory. The war has shown, as Paul taught, that we are saved by Christ's life, poured out on the Cross, poured out now through men.

Second: The Cross represented the principle of inner freedom through consecration to a great cause. Jesus' whole life was so centered on God's purpose that he was free from all distracting and dividing influences. Not even death could turn him aside. He moved in an orbit of liberty because his was a unified life. Neither property nor tradition nor conventions ever bound him. He was no foe to private property, but he never allowed himself to be enslaved to it. It was for use, not for impediment. When he died the only loot for his murderers was the one robe that he wore. And one great secret of the soldier's joy and fellowship lay in this sense of inner freedom, springing from devotion to an unselfish cause and lifting him above the trammels of possessions which require to be guarded and which deflect action. In the war all things were held common and valueless except as they were ministers to the high end which the nation had undertaken to achieve.

Third: The Cross represented the principle of vicarious suffering. Christ suffered that men might not suffer. He met the anguish of separation that man might be delivered from it. "In my thinking," wrote a thoughtful Christian lawyer in the midst of the war, "I have felt that perhaps the most succinct statement in reply to the suggestion that it is inconsistent for those who are opposed to war as itself an evil not only to submit to the war but enthusiastically to support it, is to point out that a war to end war is no more anomalous than is the death of the Lord Jesus Christ to end death." The whole scheme, as I interpret it, of our Christian faith, implies that. The sending of the Son of God to earth was, in the purpose of the Father, to make him a Saviour and Lord, to destroy the enemies of man, sin and death. In the accomplishment of that purpose, he who knew no sin was made sin for us, and he who was the conqueror of death died for us. If this war is really waged as a righteous war, it has in it all the elements, not of a crusade to recover an empty tomb, but of a sacrifice unto death to break the bonds of human enslavement, and with a new meaning we can sing the old stanza of the Battle Hymn of the Republic—

> In the beauty of the lilies Christ was born across the sea,
> With a glory in His bosom that transfigures you and me;
> As He died to make men holy, let us die to make men free.

Men who could not put this in words, felt it. They knew that it was right and reasonable to die to diminish death, to suffer pain that there might be less pain to suffer, to accept the contradiction and separation of the grave for the sake of the affirmation and unity of life. Deeper and more religious meanings than we have ever proclaimed are discerned in the Cross of Christ revealed and illustrated in the war.

NECESSITY FOR CHURCH SEEN

The war also brought into clearer view the function and the necessity of the Church. This judgment regarding the Church is just the judgment which some of the contemporary writers dispute. There are two things in the situation, however, which are reassuring. One is that no other institution has been given such discussion and scrutiny as the Church and the religion of which it is the corporate expression. It is clearly the subject of ultimate deepest human interest. Labor and trade may seem to fill a large place. They have won their place in the covenant of a League of Nations, while religion and religious liberty have not. But that is only because the latter problem is deeper and more abiding. The second reassuring factor is that the criticism which the Church is meeting is mainly from within. It is not primarily from those who are hostile or indifferent. Its serious critics are for the most part its own efficient teachers, whose motive is not to destroy but to fulfill. It is they who say that men at large will have no further use for the Church unless there are radical changes in its teaching, its organization, its work and its spirit. No one can deny that principles of development and change have been at work in the past history of the Church, as in all history, and that these principles must continue to work if it is to be a living Church today. There may be differences of opinion among us as to what the goal should be, whether a recovery of the first century, or a return to the fourth or to the thirteenth, or a new development transcending all that is past. But back of all differences is the fact of the central and abiding place of the Church in human life, as revealed by the war. There is no space here to mass the evidence. There is room only for the strongest statement of the conviction that the Church in its embodiment of the principle of the corporate union of souls in the family of God, in its declaration of the law of love and sacrifice and human unity, in its mediation of the life of God to men, in its affirmations of justice and truth and duty, in its deathless faith in a new heaven and a new earth wherein dwelleth righteousness, in its testimony to the accessible forces of spiritual regeneration, in its actual attainments in democracy and human service, emerges from the war clearer and stronger than ever it was before in America.

Most clearly of all has the war reaffirmed the glory of Christ and the validity of his gospel. While to some his words have come to seem too hard and his spirit too gentle, to the rest of the nation he stands out a diviner figure than

ever. Duty itself means more to men because of the new depths of life which we have experienced and by which we reinterpret Christ. Sayings of his whose meaning had become formalized for us have been broken open and we realize afresh that they are spirit and they are life. Perhaps we have no adequate basis on which to generalize a judgment regarding the attitude of the comman man to Christ. We may safely say that the common man does not know a great deal about him and that the processes of religious education in America have been shown to be pitiably inadequate and ineffective. But what the common man does know is essentially religious. He knows that Christ was good and that he died for truth and humanity, and such love and such loyalty as Christ's he recognizes as the greatest things in the world. Christ is to America today more surely than ever the image and the moral demand of God.

And the war has made unmistakably clear the validity of the fundamental ethical judgments of Jesus Christ. It has shown that the only possible solution of our social relationships lies in his principle of love and service and sacrifice. The war itself was the great illustration of the bankruptcy of the alternative principle of selfish competition and self-aggrandizement. The war has declared that what Christ said is forever true. It was a significant statement that the New York "Nation" made shortly after the armistice was signed: "Our great adventure of the past year, its outcome, our motives and methods and expectations must finally, beyond even the verdict of history, which is the last hope of the statesman-politician, be submitted to the verdict of Jesus, and meet the measure of his gospel. . . . The collective experience of the race has shown that the physical order of the universe is as Newton said it was. His guidance is trustworthy. Those who accept it go right, and those who refuse it go wrong, and sooner or later come to grief. Collective experience has shown, too, that the moral order of the universe is as Jesus said, and that the way to keep safely and successfully in with it is the way he indicated."

NEW COOPERATION AMONG CHURCHES

And, in the third place, one of the most hopeful effects of the war on the religious outlook is the new spirit of cooperation among the churches, and their desire for still greater unity in the approaching days. They have been drawn together more closely than ever in prayer and activity. In the work of the churches during the war there was a degree of cooperation hitherto unknown. In such an organization as the General War-Time Commission of the Churches more than a score of communions were actually working together on common tasks, without the sacrifice of any vital conviction or principle on the part of any of their constituents. And in the days following the war we have seen increasing interest in the possibility both of a more far-reaching practical cooperation among the administrative agencies of the churches and also an intensified desire to secure a more effective unification of their whole life and spirit. We need not be discouraged by the difficulty of arranging official and organized unity. The Living Spirit is at work and men's hearts are in fellowship. There is to be an ever and rapidly increasing measure of cooperation in all Christian service. The atmosphere for such service is cleared of much foul confusion and charged with new vision and hopes. And the fuller expression of brotherhood within the Church will be the prophecy of a wider human brotherhood everywhere. Men are speaking more courageously of ideals and high duties. It is true that some who before the war thought that human nature did not require the regeneration of the Gospel now think that no regeneration can make it capable of the moral progress which both the Gospel and the sentiment of mankind demand. But this surrender of human nature to its own delinquencies will not be left unchallenged by the summons of new times and the call of God. We breathe the air of hope and our hopes are realized through the brotherhood of Christ.

"It is the rational, the inevitable consequence of a war which has let loose the fountains of the great deep," says Mr. Asquith, "that eyes should be opened to things they never saw before, that new hopes, new aspirations, new dreams should be engendered in minds which were dulled by habit, whose windows have never been opened to the light and air, and that not a few of the conventions which have held things together would be found to have lost their binding force. That is what is going on all round us at this moment, and nothing in my judgment is so important as the temper with which we watch and handle this new development. Of one thing you may be quite certain, that mere negation and mere repression will not suffice. A league of classes may seem to the common judgment as Utopian as did, less than five years ago, a League of Nations. But let us keep in touch with facts. The artificial and brittle bonds of convention have served their purpose and had their day. See to it not only in the international, but in the domestic sphere here at home, at your own doors, and among your own people—see to it that you replace those temporary and more or less artificial ties by something that is not artificial but natural, by something that is not brittle but unbreakable—the enduring bond of human brotherhood."

Next week we will publish an article by Dr. Speer on "New Tasks for the Church."

A Book

A LOG cabin in the still north woods.
A man stretched out on a bearskin rug, reading by the crackling fire.
No sound but the wail of a coyote, off in the great white silence.
No living being but the faithful dog dozing at his feet.
He reads—and reads—a wondrous tale of the city. And the flickering oil lamp blazes into a thousand dancing lights, and the lonely cabin is thronged with hundreds of laughing, chattering people who lead him from the bleak solitude to the golden land of pleasure.

Back in the crowded town another man, city-tired, business weary.
The lamp shines softly on his careworn face.
Through the closed window comes the muffled city rumble of jangling street cars and tramping feet.
He reads and forgets the turmoil of a nerve-racking day. For it is a book of the great outdoors—of sweeping plains and purple-shadowed mountains. He breathes the fragrance of a thousand firs; he follows the river through roaring canyons, and every fiber of his being thrills to the call of the wild.

A book—the wonder, the witchery of it!
A magic wand that weaves its golden spell, transforming the Land of Grim Realities into an Enchanted Isle o' Dreams.

Back to the Sources!

By Elmer E. Snoddy

ACCORDING to Alexander Campbell, "The first object of the Disciples movement was the union, peace, purity and harmonious co-operation of Christians." Like all historical movements in their inception, this movement was intensely personal and non-institutional. According to Mr. Campbell's statement, the union sought was the union of Christians, not of churches. The movement had its origin in the personal initiative and co-operation of a group of frontier farmers under the leadership of Thomas Campbell without any thought on their part of creating an institution. Their plea was addressed to individuals and the response expected was that of individuals. Its indictment of denominationalism lay in the fact that it marred and thwarted the fellowship and co-operative activity of individual Christians. And finally the movement sought its goal through the modification of existing denominational structures by personal initiative and association. So personal, indeed, was the whole matter with the leaders that they took it for granted that the movement could be organized and propagated within existing denominations without incurring their institutional opposition. To further their cause they had to organize, of course, but they did not expect their organization to become permanent and thus assume the status of an institution. In fact, they were aware of the danger of institutionalization and sought with all their might to avoid it.

But the inevitable happened. The churches were in no mood to tolerate such a movement in their midst. It incurred their implacable hostility, and as a consequence it was soon driven out of their midst and made to stand alone as a separate, independent and permanent institution. Thus against its will the plea was compelled to institutionalize itself.

Three causes operated to bring about this result. First, the institutional opposition of the churches, already mentioned. Secondly, guided by the restoration principle, the leaders came to think of the end of their efforts as the restoration of an institution, namely, the apostolic church. They interpreted apostolic Christianity in terms of the apostolic institution. Thirdly, the subordination of the union purpose to the evangelistic purpose. The primary interest of the evangelism upon which they embarked was in the growth, power and permanence of the institution rather than in the furtherance of the plea for union among Christians as originally designed.

The status of the plea for union was profoundly altered, and that, too, to its very great disadvantage, by its institutionalization. Originally members of the existing churches were asked to co-operate in a union movement that left their membership in their own churches untouched. Now they were asked to renounce membership in their own churches and take membership in an institution that seemed to them to be nothing less than a new denomination. Our people, though professing undenominationalism, seemed to be practicing denominationalism.

Again, originally the Christianity of members of existing churches was freely and frankly recognized without any limiting conditions. The purpose of the movement was the union of Christians, and these Christians were in the different churches of the time. After the institutionalizing process there developed a tendency to question the Christianity of the members of the different churches, and, in extreme cases, to deny it altogether. Inasmuch as the reformers' task had now become the restoration of the Church of Christ, it was an easy step to identify their institution with that church and hence deny that other churches were churches of Christ. Though professing to be "Christians only," it seemed to others that they claimed to be the only Christians. Though they professed to be seeking the union of Christians, it seemed that what they really did was to unChristianize the Christians they were seeking to unite. In spite of all their efforts at explanation, they could not get the Christian world to think but that they were seeking union by making their own institution absolutely supreme and universal; in other words, by the Roman Catholic method.

As a consequence, the Disciples' plea for union, with the passing of the years, has lost something of its original power, and the danger is at present that it will lose its effectiveness altogether unless it can be restored to its original status. We are in need of a new restoration movement, a movement to restore the spirit and atmosphere of the men who began the original restoration movement. The plea for union must be de-institutionalized. As the matter now stands, we cannot offer the plea for union without demanding membership in our institution, because the two are inseparably bound together. They must be made separable. This does not mean that the institution is to disappear. By virtue of the very fact that the Disciples have become an institution they are obligated to help carry the burden of the world's evangelization and Christianization through their institutional agencies developed through years of service and sacrifice. It means that they must repersonalize their plea. There must exist the same opportunity for personal initiative, discussion, experiment and association that existed at the beginning. In the vocabulary of our time, the Disciples' plea for union must be redemocratized.

The situation among the Disciples is not different from that in other churches. They have come to share our desire for union, and now have their published programs for union before the world. But in their case, as in ours, the program is an institutionalized one. The most urgent need of the whole current union movement is the injection into it of a larger personal and democratic element. Christians from all churches must associate themselves together, not as church members, but as Christians, for the discussion and promotion of the

cause of union. They must discuss and plan it in terms of its end, namely, the conversion of the world to Christ, rather than in terms of denominational membership and structure, for this end is more divine and authoritative than any ecclesiastical polity can possibly be. Whatever modifications are found essential in the latter for the achievement of this divine end must be made. Churches as institutions must undenominationalize themselves and thus become agencies only in a united church for building the kingdom of God upon the earth. This means, in plain terms, that to Christianize the world we must first Christianize the churches. The union movement is the most divinely Christian of all the religious movements of our time, and any church that stands in its way is in the end doomed to inactivity and decay.

Roosevelt on Success

THERE are two kinds of success. One is the very rare kind that comes to the man who has the power to do what no one else has the power to do. That is genius. I am not discussing what form that genius takes; whether it is the genius of a man who can write a poem that no one else can write ("The Ode on a Grecian Urn," for example, or "Helen, thy beauty is to me"), or of a man who can do 100 yards in nine and three-fifths seconds. Such a man does what no one else can do. Only a very limited amount of the success of life comes to persons possessing genius.

The average man who is successful—the average statesman, the average public servant, the average soldier, who wins what we call great success—is not a genius. He is a man who has merely the ordinary qualities that he shares with his fellows, but who has developed those ordinary qualities to a more than ordinary degree.

It is not genius, it is not extraordinary subtlety or acuteness of intellect, that is important. The things that are important are the rather commonplace, the rather humdrum, virtues that in their sum are designated as character. If you have in public life men of good ability, not geniuses, but men of good abilities, with character, all is well.

I have spoken only of the great successes; but what I have said applies just as much to the success that is within the reach of almost every one of us. I think that any man who has had what is regarded in the world as a great success must realize that the element of chance has played a great part in it. Of course a man has to take advantage of his opportunities, but the opportunities have to come. If there is not the war, you don't get the great general; if there is not a great occasion, you don't get the great statesman; if Lincoln had lived in times of peace, no one would have known his name now. The great crisis must come, or no man has the chance to develop great qualities.

There are exceptional cases, of course, where there is a man who can do just one thing, such as a man who can play a dozen games of chess or juggle with four rows of figures at once—and, as a rule, he can do nothing else. A man of this type can do nothing else in the one crisis for which his powers fit him. But normally the man who makes the great success when the emergency arises is the man who would have made a fair success in any event. I believe that the man who is really happy in a great position—in what we call a career—is the man who would also be happy and regard his life as successful if he had never been thrown into that position. If a man lives a decent life and does his work fairly and squarely so that those dependent on him and attached to him are better for his having lived, then he is a success, and he deserves to feel that he has done his duty and he deserves to be treated by those who have had greater success as nevertheless having shown the fundamental qualities that entitle him to respect.

I have enjoyed my life and my work because I thoroughly believe that success—the real success—does not depend upon the position you hold, but upon how you carry yourself in that position.

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The Peace of Justice

JUSTICE never requires an eye for an eye and a tooth for a tooth. It takes into account the impossibility of executing that kind of a sentence and it reckons with the future as well as the past. Justice would fail to be justice if it executed with the heartlessness of the criminal, and killing the murderer never yet resurrected the murdered. Justice seeks to protect the injured society from a repetition of the criminal act and thus segregates the offender until his criminal tendencies are eliminated. It requires repayment of the injury done in so far as that is humanly possible, but executes sentence for the good of the future rather than for the vindication of the past. Justice takes into account all the mitigating influences and traces out all those historic conditions that throw light upon the act and its purpose, and it never fails to discriminate between accessories before and after the act or to consider who was maliciously guilty and who were drawn in by circumstances beyond their power.

Is this then a peace of Justice? Does it discriminate between those maliciously guilty and those made accessory after the fact by powers beyond their withholding? Does it fix sentence in the light of historic circumstances bearing upon the crime? Does it demand repayment to the injured by those actually guilty in so far as they can be made to pay? And, finally, does it execute a verdict that will make for the future peace and safety of society?

This war was not *willed* by the mass of German people. They were made accessories after the fact. Had a vote been taken they would have overwhelmingly voted no in July, 1914. But once a government declares war, a people have no choice but to follow. It is written in the blind laws and forces of group and national life. It is senseless caviling to ask why they did not refuse to fight. The individual is powerless against the powerful grip of mass organization with its centuries of tradition, its toughened fiber of national organization and its blind stimulus of patriotism. We ourselves elected Mr. Wilson because "he kept us out of war," then followed his lead into war with the fervor of converts, and we learnedly argue that we were right in both. Nations are not logical constructions, and law does not allow each citizen to determine his own action in such matters. Besides, when the government is autocratic, the common man a "subject" and the military tradition a national creed enforced by the "iron ring of enemies" and backed by centuries of imperialism, we may logically fight to put an end to that sort of government and to make it impossible for any small clique of autocrats again to plunge their peoples into war, but we cannot logically hold those peoples morally reprehensible in the same degree as the autocrats we unhorsed. Justice will deal with those who *willed* the crime and will discriminate between them and those whom they commandeered for its doing. It will relentlessly seek to bring justice first to every individual who planned the war, then to all those who, in its execution, disobeyed the laws of civilized warfare.

The peace treaty seeks to execute these two principles of justice, but it goes farther and lays a burden upon the masses living and those yet unborn that savors of a peace of vindication without discrimination between those who willed the crime and the peoples living and unborn who had nothing to do with its willing. As between innocent French and Belgian and Serbian peoples and helpless Germans it does not seem right that the attacked should share the burden, but we must recall that this is only the last of a long series of imperialistic wars in which every European nation has been guilty of robbing others, and that in them all the innocent were attacked and left with unrequited wrong. Belgium has never repaid, nor can it ever repay, the crimes its ruler committed in the Congo, nor Britain the wrong done the Boers or the Irish in times gone, nor France its crimes against civilization in the days of Napoleon. Imperialism is a criminal system in which masses of the helpless fight the battles of designing governments and take the lives and property and liberties of masses of the unoffending, and this wicked and deliberate crime of the German Junker is only the last and most horrible of the long list that have stained history's pages. The innocent have never been repaid, nor could they be repaid, any more than the victim of murder can be restored to life by the execution of the murderer.

As a salutary means of putting an end to Junker imperialism the assessing of the German people for the cost of the war, has merits, but to compel them to pay when others have not done so for their past crimes of like, even though of lesser kind, may not make for future peace. To compel them to pay for all destruction done in defiance of the laws of war is only primary justice even from this viewpoint; it is a vicarious debt the German people should assume as atonement for not keeping step with the enlightened progress of civilization and democracy. Had they accepted democracy in some measure to the manner in which their neighbors turned from their one-time imperialistic autocracies, they might have been spared the war itself. Had the peace conference fixed the sum they should pay for these things it would be a simple peace of justice and atonement, but to leave the sum unfixed and hold out the threat that the German peoples are to be held as a tribute-paying nation for an untold period, with Allied military forces stationed on their territory to collect as the assessment is progressively laid, is to threaten a peace of slavery and a future made dangerous with vindicativeness.

That Germany should replace the coal and iron and other material deliberately destroyed is right, but that we should viloate our own democratic professions by an imperialistic impressment of the German peoples of the Saar valley puts our fair professions under duress to a peace of power. That the principle of self-determination should be firmly applied,—in so far as it is possible to apply an ideal principle to difficult practical situations where various peoples mingle,—is to make for peace in the future, but to allow nationalistic and economic advantage to tilt the decision always to one side is to administer a fair profession with hypocritical partiality and leaves embers of hate to smoulder.

The League of Nations, the Hope of Peace

In the compromises between the "Tiger" and the Peacemaker the Tiger won too much. But in winning the League of Nations, the peacemaker won the hope of at last winning the war to end war. We cannot blame the Frenchman when we look upon France's wounds, but we must stand by the American when we calmly reason on the effect the sentence would have upon coming generations of Germans. Once the League is established and the war's bitternesses recede, we will be able to modify those parts of the sentence that make against future peace in favor of the principles in the league that make for lasting peace. The German people are on probation, as they should be, until they have demonstrated that those among them who believe in democracy prevail over the Junker crowd and bring the German government into harmony with the democratic governments of mankind. When this is proved and their new government is admitted to the League it is impossible that the armies of the enemies of autocracy should continue to occupy the territory of an accepted democratic nation. When the debt of reparation has been loyally paid no League that makes for peace will assess indemnities upon the last of the long line of guilty imperialisms. When German imperialism is once dead, a League of democratic nations will revise national boundary lines to harmonize with the principle of national self-determination. The President lost in part only to win in the end, providing we approve and establish the League of Nations. If we do not, the future holds wars more terrible than the one through which we have just passed. At the door of the American senate lies the responsibility.

The League is not perfected, but its principle is right, and like our own constitution with its seventeen amendments and its Bill of Rights, it will grow more adequate with the process of the suns. Any kind of a League is better than none just because any parliament of reason is better than the unreason of war.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

Friends for Christ's Sake*

RECENTLY I went to a distant city and carried in my pocket a letter of introduction to a man of large importance. This letter was given me by a friend and when I came to this city and found my man in his office and handed him the letter, he turned upon me smiling and put his influence, his home, his big car, his club and his noble self at my disposal. You walk into a church in a distant place. You hand to the minister a letter given by your church back home. At once you are received into the favored society of all the good people of that communion. Christ has introduced the best and truest friends.

We are in a circle about Christ; the closer we get to him the closer we get to each other, and the closer we get to each other the closer we get to him. This is true so long as Christ stands at the center! Fellowship is in itself a Christian thing. It may be abused, but it is fundamentally divine.

Nothing is finer in this world than Christian friendship. It is clean, unselfish, high and holy; the loftiest elements in our souls are developed by it. Our noblest loyalties are brought out. There are such things as business friends for mutual advantage; there are social friends for mutual pull and power; there are intellectual and artistic friends for cultural reasons, but there are no such friends in the world as Christian friends; they are comrades in the holy crusade of Christ.

To the culture of such fellowship we may well devote much time and attention, for nothing pays such rich dividends. A college man remarked to me that practically all the big opportunities which had ever come to him came as a result of college fellowships. Big business advantages had come directly out of these college affiliations. I can well believe that. The richest hours of our lives are in Christian fellowship. You are weary in your work and the postman leaves a letter. It is from a tried and true friend who loves you with a disinterested devotion. It is a long letter and reveals his very soul. It is a high-minded and unselfish letter and inspires you until you grip your task with a smile and with a light heart. When you are lonely and feel that no man cares what happens to you as you battle for righteousness, a man drops in for an hour's talk. When he leaves you know that he is deeply interested in you and your efforts and your courage rises to normal again.

Why should our strongest efforts be given to making money? Friends are more indispensable. Why should we be absorbed in worldly pursuits? Friends are the only true possessions. Why should we bury our heads in books? Friends by their conversations will carry us farther. Get wisdom, money, property, stuff, but with all thy getting get friends. The church promotes a great cause when it establishes and directs the formation of friendships. No club can rival it. No social set can compete. The democratic church offers unlimited opportunity for the choicest fellowships. On a common basis, in a common cause, with a common ethic these high, pure, noble relationships are built. The social side, therefore, of the class, the society, the congregation must be of very great importance. Nothing can atone for the lack of sociability in the congregation. Introduced by Christ, these beautiful and lasting fellowships are established. They are friendships made in heaven and they shall last as long as eternity.

JOHN R. EWERS.

*Lesson for July 27. Scripture Reading, Phil. 4:10-20.

CORRESPONDENCE

The Conscientious Objectors

EDITOR THE CHRISTIAN CENTURY:

I am grateful for your fine editorial in THE CHRISTIAN CENTURY of July 3, relative to the conscientious objector. The British church is further advanced in a conscience on this subject than the American church. I take several British Christian papers and they all have spoken fine words for the conscientious objector, but I have watched eagerly the American Christian press and I have quite despaired of any of the editors seeing beyond their own dens of routine denominational matter, except in a few instances. I am not sure whether this is due to the fact that most of our editors are so hampered in their denominational machinery that they have little interest except in the things that are denominational or that they are too timid to work out beyond where we are now. Yet, as a matter of fact, if we do not go beyond where we are now the next decade will find us going back to where we were in 1914.

I have pleaded the cause of the conscientious objector in my pulpit; have written in the secular press; have approached the government regarding this cause and have held several meetings here in that interest. The Baltimore Sun, our leading daily paper, questioned my statements at first, but on submitting my evidence they likewise espoused the cause. Several of the outstanding secular papers have spoken boldly in the interest of the conscientious objector, but there is an indifference on the part of the church that simply amazes me. Your boldness is always a challenge to me and is most refreshing in these days when so many are afraid to think beyond where the popular road lies. The whole treatment of the conscientious objector is a species of barbarism and will some day be classed with the tactics of the Inquisition. The people who established the Inquisition and the people who inflict cruelty and death upon the conscientious objector are in the same class, irrespective of what their religion may be, or their political parties. It is real barbarism, against which every Christian impulse should revolt.

One of the finest men in Baltimore, a graduate of Johns Hopkins University, and a man whose service in the community was foremost, had to pay the debt of the criminal when his views became objectionable to the ruling classes. Scores of others of the finest type were not allowed to think unless they thought as the militarist thinks. A church that has no conscience upon a question like this, but screams as though its life were gone if some of its denominational traditions are touched is a church that ought to get out of the way of progress. Better thinking and bolder souls will push it aside and I hail you as one of the voices calling for justice and fair play.

PETER AINSLIE.

Baltimore, Md.

Democratic Christian Unity

EDITOR THE CHRISTIAN CENTURY:

I have read nothing that so fully expresses my idea of the proper basis and method of Christian unity as does Prof. Snoddy's "Democracy and Christian Union" in the "Century" of July 3. I have held all the time that a union by ecclesiastical bodies imbued with the idea and spirit of autocracy would be an evil in itself and would not hold together, and have hoped to see a community movement inaugurated based on the idea of "immediate contact with an everliving God and his Christ" and issuing in the formation of free groups associated on the principle of the entire liberty in Christ of the individual and congregational units. I am ready for such a movement.

F. M. CUMMINGS.

Bergholz, O.

News of the Churches

No Change in Board Presidency

The following from Dr. Holmes of Drake University is self-explanatory: "The current issue of The Christian Century contained a brief note stating that Mr. Keith Vawter had been compelled to relinquish his responsibility as chairman of the Board of Trustees on account of illness. This is a mistake. He had wished to give up his office on account of a recent illness, from which he is fully recovered, but his work has been so valuable that he was re-elected with a large majority. Mr. Walter Coffin was elected vice-chairman and not chairman. Will you kindly make this correction in the next issue of your paper?"

C. W. N. B. A. Will Move to Albion, Ill.

Some years ago the Congregationalists conducted a school at Albion, Ill., called the Southern Collegiate Institute. For several years the buildings have been standing empty, having been sold for a mortgage. They have been purchased by the Woman's National Benevolent Association of St. Louis of which Mrs. T. R. Ayers is president. The St. Louis society was able to secure the mortgages for $12,000. The removal of the organization from St. Louis will be in the interest of unity and good feeling, for much confusion has arisen from the similarity of name of the Christian Woman's National Benevolent Association and the recognized board for the doing of benevolent work in the brotherhood.

* * *

—The shortage of educated ministers is evidently felt in Texas as well as in other sections of discipledom, for they have inaugurated in that state a "Timothy campaign" for the purpose of recruiting the ministry. It is said that a considerable number of young men have already pledged themselves for college for the ministerial training.

—The brethren in Texas are being warned by one of the watch-dogs of orthodoxy against buying the Harvard five-foot shelf of books on the ground that they are not sound. The critic of this collection says, "Dr. Eliot even doubts that Luke wrote the fourth gospel." He complains of the writings of such "infidels and skeptics" as Hobbes, Renan, Montaigne, John Stuart Mill, Hume, Voltaire, Rousseau, Descartes and Emerson. Brethren in the north should also take warning.

—Learning from the success of others is a part of the summer program of the church in Phoenix, Arizona. The members are urged to carry pencil and note book on their vacation trips during the summer and bring home all the good methods that they have observed while away.

—At the Disciples' Community House in New York there is a Daily Vacation Bible School this summer. The Bible is presented one hour in the forenoon by story, memorized portions, readings and other methods. There is industrial training in some of the more simple manual arts. The Working Girl's Club in this Community House has voted to continue its work for the summer.

—The Disciples at San Diego, Cal., are preparing to furnish hospitality to the Jackies in the service of Uncle Sam. There is to be a marine base in that city for 10,000 men. In order to be equipped for the new responsibilities, the church has arranged to build this year a thirty-five thousand dollar building.

—There is evidently the spirit of brotherhood and cooperation among the churches in Memphis, Tenn. Five Disciple churches have recently held a union communion service which symbolized their spirit of cooperation in the work of the kingdom in their city.

—The recent state convention in Missouri expressed its satisfaction with the leadership in that state by re-electing C. M. Chilton as president and R. B. Briney as secretary.

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—The churches of the Disciples on the Niagara frontier held a union picnic for all their members in this section on June 15. There was a good attendance at the picnic and in the program of the day plans were suggested for the erection of a large and beautiful building for aged members of the church.

—The changes in the ministry in Kansas City are significant. George Hamilton Combs has resigned again at Independence Boulevard, and his resignation has been accepted, as is reported fully elsewhere in this issue of the "Century." The Wabash Ave. church has called E. E. Violette as pastor. Mr. Violette acted as supply at the Independence Boulevard church during Dr. Combs' absence throughout the calendar year of 1918. The Wabash Ave. church under the new leadership will make no change in its practice of Christian union.

—As an evidence of their appreciation of his work, the churches in the third district of Missouri collected a purse of $300 and presented it to J. H. Jones, the secretary. The committee making the presentation was headed by C. C. Garrigues.

—R. B. Briney, the state secretary of Missouri has just completed an extended trip of three weeks through Texas, and especially through the Rio Grande valley. He writes that the Disciples are not giving the attention to this new country which they should give. After this pleasant vacation he is now back at his desk in Kansas City.

—The supplementary activities of organized Bible classes embrace a wide variety of things but there is something new under the sun at Urichsville, Ohio. The class of young married women have engaged a trained nurse, Miss Lyda Barnes, to give them a course of instruction in home nursing.

—The C. W. B. M. at Evanston, Ill., is following the call of the wild for July and the regular monthly meeting will be in the form of a beach party on Lake Michigan. The regular program will be followed with refreshments at the evening hour in which the husbands and others will join.

—A pleasant feature of interdenominational fellowship in Owosso, Mich., is an exchange of banquets between the young people of the Methodist church and the young people of the Disciple church. Forty young Disciples were recently entertained by their Methodist friends.

—First church, Springfield, Ill., had a service recently in honor of their student members, many of whom had recently returned home from the colleges. There were 29 high school students on the roll and thirteen college students. The announcement for the evening service of that day was also unique. "Our evening service will concern itself with the general movement throughout America toward 'Safety First' in the industrial world. With remarkable rapidity leaders in industry have spent a vast amount of time and money to safeguard the physical welfare of laborers against accidents. Railroads especially have been busy in this task, resulting in a great saving of life."

—The sympathy of the brotherhood goes out to O. C. Bolman, district evangelist in West Central District, Illinois, in the loss of an eighteen-year old daughter. The funeral was conducted by M. L. Pontius, assisted by C. C. Cantrall, W. E. Evans and Claude Keltner.

—The second district in Missouri has succeeded in securing J. T. Webb, pastor at Lees Summit, Mo., as its district superintendent. He will begin his work on September first.

—Ernest H. Reed has returned from a very interesting experience on the front in Europe. He was a chaplain in the United States army and his service was spent with the combat troops. Since his return, he has accepted the pastorate of the Davis Memorial church, Taylorville, Ill. This church has just liquidated a debt of five thousand dollars of long standing and has raised the money to renovate the parsonage.

—Mrs. W. H. Woolery, wife of a former president of Bethany College, died recently in Berkeley, Cal. She was in

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her time a talented singer and often graced college and church social occasions with her music. She went west some time ago in search of health but died of apoplexy.

—Marion Stevenson of St. Louis, editor of the Sunday School publications of the Christian Board of Publication, received the A. B. degree at the recent commencement of Eureka College for non-resident work done. Fourteen young men and women were graduated with this degree while others were given diplomas in music.

NEW YORK CENTRAL CHURCH
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—The vacation exodus is on in Chicago. W. G. Winn is on a long motor trip in Virginia with one of his members. E. S. Ames is in Pentwater. O. F. Jordan is motoring to his birthplace in Illinois and on July 17 will address the district picnic of the Odd Fellows in Salem, Ill.

—Eleven of the Disciple Sunday schools of Indianapolis had a larger attendance the past year than a year before or two years before. Three of the schools doubled last year's record, Beech Grove, Bethany and Broad Ripple. There is a city-wide organization of these schools.

—Paul Morton Trout was an army chaplain during the war but he has been given his discharge and was recently chosen as regional superintendent of the Sunday schools in Central Eastern district and will have his headquarters in Richmond, Va. He was a Transylvania man and after going into the army he was with the combat troups at Argonne Forest.

—Robert M. Hopkins, secretary of the Bible School department of the A. C. M. S., who has been making a tour of the Orient and visiting the devastated sections in Europe is now returning to the United States. He was expected to arrive July 13.

—At Pine Bluff, Ark., where A. Homer Jordan preaches, the congregation is not intimidated by the high price of building. Assisted by George L. Snively, this church recently raised in cash and pledges a total of $29,000. The congregation plans to move forward immediately toward a new building.

—The ministry of John L. Golden in Decatur, Ill., has made a strong impression on the community. He was orator at a recent city-wide Fourth of July celebration and was the chief speaker at a union prohibition rally at the First Presbyterian church.

—Thomas W. Grafton is entering on the eighth year of his ministry with Third church, Indianapolis. The past year has been specially blessed. There have been 146 accessions to the church since January 1, and the Sunday school has averaged an attendance of 842. It is planned to build a $40,000 addition to the church building at an early date.

—The oldest congregation of Disciples in Illinois is at Barney's Prairie and on July 17 it observes the one hundredth anniversary of the founding of the church. The ministers who formerly preached there received an invitation to return for the day of celebration.

—Few church situations in this country reveal greater heroism than at Indiana Harbor, Ind., where H. A. Carpenter has made strenuous efforts to secure a proper building for his congregation. He worked with his own hands, in company with church members, to lay the foundation of a building, and later took secular employment to give the church $1,200 on a building fund pledge. The congregation now worships in a $30,000 home, with an incumbrance of only $5,000. The building seats 1,200.

—H. O. Breeden, president of the northern California convention, spoke on June 1 at the dedication of a new building at Palo Alto. There were present delegations from surrounding churches.

—Alfred O. Kuhn was for a number of years pastor at Roswell, New Mexico, but since his return from service with the Y. M. C. A. across seas he has accepted the pastorate of the church at Albuquerque, the metropolis of the state and site of the state university.

—Mrs. Clifford S. Weaver of Eureka, Ill., continues to be in demand with her gift for telling Bible and missionary stories. She is a strong feature of many of this year's Y. W. C. A. Summer Camp Conferences.

—James Small of Kansas City, Mo., has been in Europe serving the soldiers, but he returned recently and a great reception was given him in his church at Hyde Park, on June 30. Many Disciples from other Kansas City churches were present to help welcome him back to the city.

—Mr. and Mrs. Alexander Adamson spent several months with their daughter Vera, who is a Disciple missionary in the Philippines. Since their return they have consented to speak in the churches concerning their observations abroad. They were in China and India as well as in the Philippine Islands. Their daughter is stationed at Laoag. When at home, they attend High Street church, Akron, Ohio.

—The Disciples have contributed their full quota to the personnel of the Naval Station at Great Lakes, Ill. In the group are ministers, teachers, newspaper men, bankers, and other interesting people. These were brought together recently by the indefatigable Charles W. Shull, who is now in charge of the field department of the Presbyterian Board of Publication.

—A trained hospital executive is needed in Luchowfu, China, to take charge of the business end of the administration. The China Medical board is enlarging the hospital; this is made possible by a $50,000 gift. The hospital will serve a constituency of a million people. It is administered through the Foreign Society.

—In the old French-Canadian city of Kankakee, Ill., the Disciples have had great difficulties in building up a church, but the reports from the ministry of J. E. Forster are of a very flattering character. During the past year there have been 225 additions to the church and a mission has been organized in West Kankakee. The church now has a missionary budget of $800 per year.

—D. Emmet Snyder reports seventy-seven accessions to the church at Crown Point, Ind., and a project is on foot to build a $40,000 home. This is a young church, with only a short history.

—Cotner College, the Disciple school of Nebraska, has attained splendid standing in the academic world, being one of the four leading colleges of the state. Her graduates are admitted to post-graduate work in Harvard, Yale or Oxford. She has to her credit 41 missionaries and 287 ministers, which is a good record for a school founded in 1889.

—The kindly people of Hiram College community decided to mark the golden wedding of Prof. and Mrs. B. S. Dean with some special ceremonies. A fine Victrola was presented to the aged couple and to each was given a purse of $50 in gold. The celebration came during the commencement season. Another interesting feature of commencement week this year was the address by Bishop C. D. Williams, leader of social reform in Michigan.

—In the poem, "To the Singer," printed in last week's issue of the "Century," the sixth line in the third stanza should read, "Earth shall *yet* learn your art."

FOREIGN SOCIETY NOTES

Miss Rose T. Armbruster reports two young men baptized in the Akita church in May. Two young ladies have asked for baptism, but their families object.

C. E. Robinson and M. B. Madden each have a Bible Class in the Osaka Higher Commercial School. They are allowed to use rooms in the school building for this purpose after school hours.

The mayor of Osaka recently called a conference of sixteen Christian leaders to see what could be done to improve the moral conditions in that city. W. H. Erskine represented our Mission at this conference.

L. D. Oliphant, Tokyo, Japan, writes that the Hongo Church observed Easter Sunday with an interesting program, about 105 being present. In the month of May, two young men were baptized. The last Sunday in May was observed as flower day. Many beautiful bouquets and potted plants were brought to the church, and after a combined meeting of the church and Sunday-school the flowers were all taken to the Imperial

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University Hospital and given to the patients.

Two hundred students are enrolled in agriculture and forestry in the University of Nanking. This department has grown very rapidly and has reached the point where it will be necessary to support it in a larger way with funds from America. Mr. Griffing, a cotton expert, has been appointed to take charge, and will be supported by the Cotton Guild.

Dr. E. I. Osgood of Chuchow, China, writes: "There is one great blessing growing out of being the only missionary in the station. I am coming into very close fellowship with the Chinese men and women who are engaged in the work; learning to trust them, and they me. And very often do we find ourselves on our knees in prayer together over the work. We often have meals together; sometimes a foreign meal with myself as host, and sometimes a Chinese meal with some of them as host. Every one of this circle and more than as many more of the other helpers and Christians have started into the year to be tithers. This is a tremendous forward step for some of them, but they begin to feel that the work is theirs and they must support it in every way."

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George Hamilton Combs Resigns for Good

Some weeks ago it was announced that the pastor of the great Independence Boulevard Christian church of Kansas City, Mo., had resigned his pulpit after a service of twenty-six years. Later on, the resignation was withdrawn. Now it is reported as presented again, this time for good. Langston Bacon, chairman of the Official Board, told the newspapers that the officers voted to recommend acceptance of the pastor's ultimatum, and the congregation will have voted upon it before these lines are read. Dr. Combs is away on his vacation and could not be reached for confirmation. The resignation is said to be effective with the end of the year. The newspapers say the church proposes to pay Dr. Combs $2,500 per year for ten years. His salary as pastor is $7,500. Already two possible successors are under consideration: Raphael H. Miller, recently with the Men and Millions Movement, now pastor of the Central church, Detroit, Michigan, and Charles S. Medbury, pastor of the University church, Des Moines.

George Hamilton Combs leads the largest church of the Disciples in Kansas City. The congregation has 3,000 members. Dr. Combs began this work in a little church at Sixth and Prospect, then a mission of the old First church. At that time T. P. Haley was pastor of First church, and bishop of the Disciples in Kansas City. Dr. Combs came to Missouri from Shelbyville, Kentucky, which was his first preaching appointment. The little church on a side street was transformed in a few years into a big church on a prominent street. Every dream of the erstwhile pastor has been more than realized. He has been greatly aided in realizing these dreams by R. A. Long, a member at Independence Boulevard, and by countless others of that membership.

Dr. Combs' future is known only to himself and his family. Being yet a young man in point of years, with strength of mind and body commensurate with his age, he will not be idle. His friends have criticized him for failure to put his pen to paper and write volumes of wisdom and culture. It is likely he will do some of this. As a writer, he will be most popular. He has already traveled extensively throughout the world. Travel is no longer an attraction in his life. He has had his fling at resting on a farm, and that sort of recreation does not appeal to him. He has not yet sought the inside of a chautauqua tent with intent to attract, entertain and instruct, and this avenue is now open to him. He may possibly enter this field. In any event, he has earned whatever sort of a life, from this time forth, he himself chooses. He furnished all the sons he had to his country during the war. He himself assisted with the spoken word. He has filled his niche and accomplished one big task. He leaves his church better than he found it. His beautiful prose and poems are engraved on many hearts. His sermons, like fragrant flowers, perfume the lives of thousands. Pure women and little children love him as a pastor and friend. Strong men are guided by his Godly precepts. The whole countryside generously admits and applauds his success.

E. E. Elliot.

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Chicago, July 24, 1919

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

MIGHTY God, we come to Thee from the restlessness and alarm of our daily life to possess our souls of the calmness and confidence that is in Thee. Flood Thou our disquieted hearts with Thy peace. Give us such an inward sense of Thy majesty, of Thine all-comprehending control of our world and our lives, that we may not be in doubt as to the future. If we cannot see the outcome of the clashing of mighty forces in our world order, may we see Thee, the God of nations and of nature, ruling and guiding all things for good.

We pray for a new and more vivid sense of Thy providence. What can sustain our hearts in these uncertain days but the vision of Thy reality, the sense of Thy firm tread through all the centuries, and of Thy living and creative presence in all the confusion of these passionate times. Human wisdom seemed never so in need of Thine aid as now. With the clashing of the opinions and passions of men, where shall we look but to Thee, God of all time and beyond time, for strength and guidance. Point our minds unto the hills from whence our strength cometh. Give to Thy people such a refreshing of faith in Thee and Thy power and goodness that our hearts may not be cast down with fear nor shrink before the heroic tasks that confront us.

Draw near to the humble, to those who have been long oppressed with the inhumanity of their more privileged brothers, and who now are rising up with a new consciousness of power and a purpose to claim their rights in the social order. Preserve them from falsehood and mischief-making and the fallacious way of violence. Draw near also to the privileged and the prosperous. Show them the meaning of this hour. Take all pride from their hearts. Give them a desire to serve their day and generation, and to cooperate with all their brothers to build in the world the Kingdom of God. Keep alive in our souls the sense of that Kingdom wherein Thy will shall be done, wherein there shall exist nothing that maketh a lie or that harms any of Thy little ones. May we never cease to expect its coming and to work for it with all good will. We ask in Jesus' name.—Amen.

IT is said that twenty million people were reached last year by the American people's summer school, the popular Chautauqua of the middle west. The tent and pavilion are filled afternoon and evening these days with eager people who lack the opportunities that fill the life of the city man to satiety. It is a tragedy when the management of these great traveling schools misapprehends the interests of the people, and the programs are allowed to fall to the level of a commercial exploitation of the heart and head hunger of millions of our fellow-citizens. There is still flourishing upon the platform of this popular movement the florid orators who try to beat the quiet pools of the intellect into a froth. These have an ever more difficult time. Their cut-and-dried and memorized vaporings are sadly out of tune with the mood of these great days, and no dragged-in allusions to the new era suffice to make their utterances timely. There was seriously proposed last year a unification of the great Chautauqua bureaus to result in an enormous saving of rail expense and of the expenses incurred by rival solicitors. The end of the war aroused the cupidity of some managers again, and the movement failed. It would have made possible the redemption of the whole movement and the extension of this summer school of the people to every section of the country. It would also have made more room for the religious note which was in the parent institution in New York but which sometimes has been soft-pedalled as being out

of harmony with the clink of the coin at the gate. Religious men have a duty to contribute their part in the development of an institution which has done much good and can do more.

A BITTER and unwarranted attack is that made on Dr. Gulick, of New York, secretary of the National Association for Constructive Immigration Legislation. He presented his plan for restricted immigration to the House Committee recently and was assailed by his opponents as being in the pay of the Japanese government. Dr. Gulick has asked the privilege of presenting the list of contributors who keep his organization going. Representative Baker, of California, is one of the Congressmen who most aggressively opposes the plan of Dr. Gulick. The solution which Dr. Gulick offers does not have the endorsement of all of our Christian sociologists in this country, but it is sincerely offered and is a challenge to the leaders of the church to help solve this difficult problem.

THE "President of the Irish republic" continues his course through America. There is no reason why he should not tell his story. At the same time there is every reason why we should check him up on his facts. He tells of a military occupation of Ireland by England at this time, but fails to mention killings of constables and sentries by Sinn Feiners, the discovery of a Sinn Feiner bomb factory and many other offences against the laws. The effort to embroil America in a domestic quarrel of the British Empire in which the leading issue is one fomented by the Roman Catholic hierarchy, can not get very far with Protestant sentiment. The only Protestant support that we have heard for "President" De Valera is that accorded him by some very pro-German German Lutheran ministers. This support arouses some very unpleasant feelings.

THE cause of church publicity is put forward by an interesting leaflet issued by Christ Church (Episcopal), Dayton, Ohio. It is called "The Story of a 'Month of Sundays' Campaign." The church increased its attendance one hundred per cent at a most difficult time of year by the use of judicious advertising. Large display ads were used in the newspapers with such slogans as "The Spirit of the Church," "You Father of Boys," "Will You Give Ninety Minutes Tomorrow?" "The Last Day." The copy was well prepared and it is said all churches in Dayton profited by the campaign. It will be resumed again in the autumn.

SCOTLAND once led the world in sectarianism. It seems she is about to lead us again in the reunion of the churches. There was the successful reunion of the United Presbyterian and the Free Churches in the United Free Church. That left the church people of Scotland divided in the main into two religious camps—the Kirk, or established church, and the United Free Church. At the recent General Assemblies of these two bodies it was definitely decided by a large majority to bring about a union. There are many legal entanglements in the way, especially in the matter of endowments, and it was decided to submit this question to a royal commission to thresh it out. These endowments will probably be considered as parochial endowments and in this way the question will not be so significant for the General Assemblies. With the people of Scotland united in a church both free and evangelical and with its face toward the light in the matter of modern scholarship, one wonders if Scotland is not about to assume a place of leadership in the religious world equal to that she enjoyed in the days of John Knox.

IN a world where styles of dress are becoming standardized and in which we tend to conform to many other unifying customs, it is inevitable that we should develop international standards of morality. The Third World's Citizenship Conference which will be held in Pittsburgh, November 9-16, is therefore of more than passing concern. Men and women from at least twenty-eight nations will come together to face out the problems of morality and citizenship throughout the world.

AT the opening of the war there were two phases of a certain level of thinking in the church which sprung into sudden prominence and threatened to become of real danger. They were spiritism and apocalypticism. There were reasons for much apprehension. The sacrifices made in the cause of democracy left many homes broken, and made inevitable a fresh consideration of the future life. The first manifestation of that interest was somewhat disappointing and crass. It gave an opportunity to spiritistic practitioners to trade upon the affections and credulities of the bereaved. It also led to fresh inquiries in the field of psychic research, with which few are sufficiently acquainted to be able to form balanced judgments regarding the alleged facts. It is significant that after a brief wave of concern, chiefly set in motion by the publications of Sir Oliver Lodge, the excitement subsided, and the danger was averted. It is believed that the wholesome effects of the heavy visitation of death in all the western lands will not be lost, and that the reality of the life to come has been made far more convincing by the great numbers of choice spirits who have experienced the Great Adventure. But it is a proof of the sanity of the world that spiritistic mediums have been able to profit so little by the stimulated desire to penetrate somewhat further into the mystery of life and death.

EQUALLY transitory has been the vogue of apocalypticism. It started in to capitalize in the fullest measure the tragedy of the world conflict. Feverish millenarian propaganda was begun. Prophetic and apocalyptic portions of the Bible were subjected to eager and nervous investigation in the effort to make them serve a present and alarming purpose. It was affirmed with confidence that the Lord was soon to return in bodily form, and the end of the world would not be long delayed. But the war has come to an end and not one of the confident vaticinations of the apocalyptists has been fulfilled. Once more the long history of the futility of millinarian speculations has been confirmed by a fresh example. Yet with unabated zeal, though with some humbling of spirit, the adventistic advocates are revising their charts and figuring out new

combinations of numbers in anticipation of some conveniently deferred date.

The slight effects which these two forms of propaganda had upon the public mind during the war is further and encouraging proof of the prevalence of intelligence, and the passing of the superficial in religion.

WHAT Protestant has ever watched the throngs coming away from early mass at a Catholic Church without strange feelings? He may express himself spitefully and say that the fear of priest and hell is the power that moves this throng. In his soul he knows this is no complete explanation. In free America and in the midst of the cultural opportunities of great cities, not all this multitude could be held in bondage. These people did not go to church to hear a sermon. At the early mass there is no sermon. Only at a later mass, attended by somewhat more sophisticated people who are not unlike Protestants in their religious interests, does the priest essay the task of preaching a rather indifferent sermon upon some theme of Catholic theology. The great moving power of the Catholic mass is the need of the human heart for worship. It is just this need which the average Protestant Church fails to satisfy. The development of an adequate and reverent ritual by Protestant ministers is deeply needed. One of the ways to begin is for the minister to devote as much time to the preparation of his prayers as to his sermons. Either he should make ready to pray in public or learn to use forms of prayer which long usage has proved to be edifying.

Yet worship in our churches is not all a matter for the minister to attend to. It is also a concern of the congregation. If our people could learn to offer a short prayer as they enter the pew, if they could be taught to read the hymns (out of a book that had real hymns in it) while they waited for the public service to begin, and if all concentrated on the great meaning of the hour, our worship would be more satisfying.

Pulpit Exaggeration

THERE are sections of the world where the use of hyperbole is common and is respectable. The use of this figure is safe when the overstatement is patent to everyone. The habit of exaggeration is not safe. It is sure to mislead some hearer away from the truth. The habit of preachers in exaggerating for the sake of effect is well known. It is one of the counts held against the profession by business men. The latter are compelled to operate in a world where accurate statistics are held in the highest respect. When they hear a man of the cloth call a hundred people a "crowd" in reporting a religious service, they are apt to smile. The story is told of an enthusiastic Scotch preacher who had a deacon who was instructed to whistle gently whenever he heard a statement which seemed exaggerated. He was often called upon to sound out a gentle warning to his friend behind the sacred desk.

One thinks at once of religious statistics when reflecting upon ministerial exaggeration. Unfortunately these statistics have come to play a great part in the world. They have gained for more than one ordinary man a good position and the lack of them has damned more than one man of unusual talents. The temptation is clear. In making out the annual report, the minister has peculiar need to pray, "Lead us not into temptation." An even more serious matter is the use of hearsay material in the pulpit, sometimes reflecting upon some citizen of the local community. Such errors of judgment have terminated more than one pastorate. They have wrought injustice and aroused sectional feeling. If the minister is to be a community leader, it is clearly one of his duties to have the same reverence for truth which characterizes other honest men in his audiences.

The Restoration Vagary

ONE of the phases through which the movement usually known as that of the Disciples of Christ passed in earlier days was that of an insistence upon the restoration of primitive Christianity as the means by which the unhappy divisions in the church might be healed, and the message of good will announced by Jesus made more effective in the world. The fathers of this effort were increasingly conscious of the fact that their first advocacy of Christian unity awakened little response among their brethren of other bodies. In the attempt to remove an obstacle to the realization of their great design, they laid emphasis upon the fact that the faith, the spirit and the service of the first communities of believers needed to be studied and reaffirmed in order to perceive the contrast between those pristine factors of Christianity and the many perversions of its spirit and ideals which had tended to obscure its simplicity and beauty.

They used the expression the "Restoration of Primitive Christianity" to characterize this second phase of their work. There was both strength and weakness in this term. It had the value of emphasizing the desirability of a return to the fundamentals of Christianity. In this matter these reformers were at one with practically all who have attempted to stir the church to fresh effort. There is hardly a reformation in religious history which has not sounded this note of vital emphasis upon the primitive teachings of the faith. The weakness of the definition as an attempt to describe a movement was the fact that it obscured the progressive and forward-looking character of Christianity, and identified an early and imperfect embodiment of the idea with the modern effort to attain the richer life of which Christ is ever the embodiment and the inspiration. No one wishes to restore the fragmentary and imperfect life of the churches in the first century. Yet that is the meaning the phrase will always carry to the average mind.

That is the reason why the term "Restoration Movement" has passed, and happily passed, out of the vocabulary of most Disciples. It served a useful purpose at a particular period, but is today inadequate and misleading. Our purpose is not the restoration of the apostolic church, but the realization under the conditions of modern life, of its faith, its spirit and its service.

Making Immersion Acceptable

THE Disciples, along with other people who practice immersion, have been at much pains to argue their point with the public. Authorities have been quoted from the ancient lexicons, from the encyclopedias and from many another ancient source. They have often wondered why these arguments did not produce the effect in the minds of others which was produced in their own minds. They had forgotten that we reach many of our convictions by other processes than logic. The evolution of religion is not only logical (perhaps least of all that), but also aesthetic and intuitional.

That people who lay special stress upon what was undoubtedly the common mode of baptism in the apostolic church should have done so little to develop the proper aesthetic associations for its administration is peculiar were one to forget the general lack of feeling for beauty which characterized the hard practical minds of our Baptist and Disciple forbears. A refined lady, who has enjoyed very much the ministrations of one of our educated preachers, went to witness the ordinance of baptism before deciding whether to join the church. A trap door was lifted, there was no appropriate music or ritual, the whole service was severely materialistic except to those who had been trained to see its inner meaning. She decided the question with the short cut for which the feminine mind is noted, "This kind of thing is impossible."

The ordinance of baptism is confessedly a dramatic setting forth of spiritual truth. It has always been taught by our ecclesiastical forefathers in this way, whatever else they said about it. A drama that has had no preparation and has given no attention to accessories, no study of effects, must be regarded by all who witness it with disgust and repugnance. As we witnessed a baptism performed by a Baptist preacher the other day in a crowded church, we could not help studying the crowd that was there and wondering what effect the service had on their minds. The lodge men were there who are accustomed to march in formal processions with gorgeous robes. They drill and rehearse for weeks for an important initiation. How did they feel about the poor, thin service? People from some other Christian communions were there. Did some of them feel that the service as performed was a sacrilege? We fear so. Immersion must be beautiful or it will never be received by the church universal.

Time and the Clock

THE reopening of the question of daylight saving, by the discussion in Congress of the desirability of abandoning the war-time plan of advancing the time of day by an hour during certain months in the year, illustrates again the clumsy and unscientific nature of time measurement as applied to the calendar day. Primitive nations depended upon the sun wholly for any idea of the hour. The invention of clocks and watches did not change this custom, but only reduced it to a more exact notation. Most communities regulated their procedure according to local or "sun time." The advancing interrelation of different localities brought about by railway connections made necessary some plan better adapted to time measurement over widely extended areas, and the "zone system" was adopted, whereby, both in America and Europe, regional divisions, differing successively by an hour's variation, were arbitrarily assigned the time of some particular city within their boundaries.

Yet no one would claim that this is more than a mechanical and inaccurate scheme, which is at best an improvement on the former method, but which is none the less productive of ceaseless confusion on the part of all but the most practiced of the traveling public. This is further complicated by the fact that localities near the borders of these zones are likely to vary in their preferences for the two sorts of possible time, and every now and then one finds a place which insists on disregarding all the railroad customs and clings to "sun time." Then comes along the reformer, and in the interest of what is called daylight saving he insists on establishing a completely fictitious system of time by putting the clock forward or backward an hour. This plan was believed at first to have some advantages, and still has ardent advocates. But neither the mechanic nor the farming community appears to approve it, and it was in their interest chiefly that it was advocated.

Sometime it will be recognized that a universal time, such as is used on ships, is not only the most scientific, but the most convenient. All shipping the world around observes Greenwich time, and it uses the twenty-four-hour day. At first it might seem odd to arise at twelve o'clock and retire at three, which would about correspond to the seven and ten now considered a proper average. But in three months time the new habit would form, and it would be no more arbitrary, and by no means as absurd, as to rise at seven and know that it is really only six, or to retire at ten and know that it is in reality but nine.

The Roman Church and the War

AT the time that Europe faced the possibility of war, and later when the conflict actually began, the Roman Catholic Church held a place of great tactical advantage as compared with Protestanism. It was both united and recognized. It spoke with one voice. It had ambassadors at all the courts of the old and the new worlds. Its authority was absolute in the religious life of Austria and Italy, and to a certain degree it was an established and mandatory institution in Belgium and England. In all southern Ireland it was supreme. Its influence in France, although no longer recognized by the state, exceeded numerically that of Protestantism forty to one. At its head there has been a man of exceptional ability as a scholar and administrator. It has had no unusual commotions within its ranks to disturb its peace and restrict its power, as in some recent periods. It had every opportunity which a great organization, with a vast following in all the involved lands, could have afforded. And yet the pathetic fact is patent that the Roman Catholic Church completely failed to meet the crisis. It has failed so tragically and unaccountably that it is a matter of perplexity to all who give it consideration.

This does not mean that as a helpful agency in alleviating the distresses caused by the great war the Catholic Church did not have a very helpful part. The Knights of Columbus, although they came into an active participation in the welfare work of the war only at a very late period, rendered noble service in the comparatively few places in which they set themselves to the task. As a usual thing they lost all the opportunities afforded by the earlier part of the war. Even when they did go in they were too frequently concerned to find places where difficulties were few and success was certain. But it was a great thing to have such a body of men at work. Quite apart from all the results of comparing their relatively small work with that of the Young Men's Christian Association, it must be the desire of every friend of the boys in the service to give full credit to every one of the welfare agencies, all of which rendered substantial service in the effort to promote the health and happiness of the A. E. F., and to keep up its morale.

Nor did the Roman Church fail in its attempt to perform through its chaplains a very admirable part in the religious life of the various units where they were placed. They were, to be sure, of many sorts, and in some instances their moral character and behavior were not unexceptionable. But the personnel of Protestant chaplaincies and of Y. M. C. A. workers left something to be desired in certain instances. It is not possible to secure ideal men in all such cases. The real difficulty was of another sort. The Roman Church, if ever in history it might have been expected to function as a mediator and monitor, had the chance in 1914. It had an honorable and respected place in all the lands involved in the great controversy. Yet beyond a few faint and plaintive pleadings with the powers concerned it remained supine and helpless. If it possessed a semblance of its boasted authority it could have commanded peace and prevented war. Even if it had lost that authority, as the event proved, it could still have spoken as a widely respected educational and religious force, whose influence should have had some value. Yet in this again it unaccountably failed.

It ill becomes Protestantism to hurl taunts at the inefficiency of Rome. Protestantism also failed. But the causes of its failure were patent. It was divided, and therefore voiceless and ineffective. The very fact that it had no manner of functioning at the moment of opportunity, and that the responsibility for even the welfare work which it was required to supply, was laid upon another organization, representative of, and yet apart from, the Protestant churches, was a deeply humbling fact, and one that has been taken sorely to heart by Protestants during the past three years.

But Rome appears to be unconscious of the pathetic figure it has made in the regard of the world. The hierarchy is as undisturbed and unchastened by the experience as by the total movement of history in the modern age. Only enlightened Catholics, who lament the passing of a mighty opportunity, and its disclosure of the hopelessly ineffective character of the Roman Church as a real power for righteousness in the world of today, are speaking in regretful tones of the inner meaning of these events.

Boiler-Plate Sermons

CHURCH-GOERS of today deeply resent the boiler-plate sermon, but forty or more years ago this type of discourse was in quite general use among the Disciples. The great occasional sermons of Alexander Campbell, and, in smaller circles, those of Errett and Franklin, were considered common property. At the old-fashioned "yearly meeting" the chief speaker delivered his favorite series of sermons with a double purpose,—not only that the great audiences might be instructed and inspired, but also that the preachers of the surrounding congregations might absorb and repeat as far as possible these approved pulpit utterances. Thus each acquired a stock of boiler-plate dealing with what were in that day the favorite subjects of discourse, including, of course, The Covenants, The Dispensations, The Law and the Gospel, Types and Anti-types, and Rightly Dividing the Word. He who would have questioned the ethical correctness of this plan of acquisition would have been deemed a carping critic of the meanest sort.

"Studying for the ministry" meant, in large part, a memorizing by the student of the sermon outlines of his pulpit favorite. The method of the Bible departments in our schools did indeed go a step farther; they included the acquirement of a large stock of boiler-plate exposition,—a "this-verse-means" preparation which was expected to last the student through life. This method served better than we of today would think possible. The people were hungry for truth, and especially for a sane and reasonable presentation of the way to better living. The very earnestness of the seekers gave preachers a genuine enthusiasm in the presentation of truth. They were unconsciously living it through anew in the experience of eager and obedient hearers.

That day has past and the method with it, but we are not entirely done with boiler-plate sermons. There is here and there a preacher, eminently worthy and far indeed from being a conscious plagiarist, whose sermons always give you the impression that you have heard them before. When he announces his "Firstly," you naturally say, Good-by, brother—I'll meet you at the corner,"—and go to your own thinking. You are not bored, or critical—you simply know what the preacher is going to say and are perfectly willing to trust him. It is not that the theme is old,—all worth-while themes are old. It is not that his line of reasoning is old,—all honest reasoning follows familiar lines. It is that he has not passed the thought he is imparting through his own personality, and related it by experience to the life of today. "Original thinkers" are few, and no church has a right to demand that its minister be one of these. But any man who has the amount of mental training demanded for the ministry can think the thoughts of others after them. He can give even to quoted utterances the reality and freshness of a first-hand contact with the author. Better still, he can test all truth by living and by sympathetic contact with men and women.

Never have boiler-plate sermons seemed so inexcusable as they seem today. He who does not feel the call of our age to vital utterance must indeed have missed the meaning of the ministry altogether.

A Real Beginning

THERE is no question in the opinion of the enlightened portion of mankind that something in the nature of an international and world-embracing understanding is essential to the realization of the most elementary hopes of the world for the future. Out of the long agony of the war, and the long menace of the warlike spirit, there has emerged the passionate demand for some method by which the probability of other such struggles in the years to come may be reduced to its lowest terms.

There are many moods among that very large number who give this theme consideration. There are pessimists who say that human nature is the same as always, and that war will be a frequent episode as long as the race endures. There are those again who believe that among the great objectives reached during the European conflict this is the most important, that war has proved itself so appalling, detestable and needless that a common conviction of its barbarism and belated character must have been registered throughout the world. Between these two groups there is a third, and that by far the largest, that gains confidence to believe that as the result of this war new pathways to international understanding have been opened up, and that some better method of settling disputes is imperative and attainable.

To all sorts of people, no matter to which of these groups they may belong, an experiment so notable and promising as the League of Nations must prove of interest. Of course the optimists invested the idea with impossible virtues, and the pessimists discredited it from the start. But the very fact that such an effort was to be made by the nations that had paid so heavy a price to preserve the civilization that the centuries had achieved was hailed with satisfaction everywhere. And through the long months in which the representatives of the four or five nations chiefly concerned in the plan have been working together, the process has been watched with eagerness, and the results have awakened the most profound interest.

The President has returned with the Treaty of Peace, and the Covenant of the League of Nations, as the fruit of six strenuous months of labor. It is only the statement of the simple truth to affirm with emphasis that the conception of such a League, as outlined by Mr. Wilson before his departure for France, was his own and that of the best thought of the nation. The President took with him to Europe the products of those efforts for liberty and democracy for which our fathers were compelled to leave Europe and come to the freer soil of America three hundred years ago. No one questions that the basic principles of the League as described by the President a year ago were the expression of American hopes and history wrought into a body of ideals thoroughly American in character. It was a notable event that the chief representative of the nation should be permitted to lay upon the peace table as the charter and constitution of the proceedings the embodiment of the essentials of our experience through our entire history.

How has the President succeeded? Does he bring back with him a satisfactory instrument as the result of these strenuous months? If by satisfactory one means a complete and perfect agreement, probably no one would assent, least of all the President himself. The audacity of the thing he undertook left no hope for its complete realization. There are some features in the Covenant which will not endure the scrutiny of either the present or the future. The Shantung assignment to Japan is repugnant to the moral sense of all the world. The allotment of the Saar Valley to France is very questionable. There are other moot points. If the Covenant were to be regarded as a finished document, complete and unchangeable, it could not endure for an hour the bombardment of criticism.

But the marvelous thing about the entire matter is that such a League could be projected and brought so long a distance on the way to maturity. Out of the old world of secreet treaties and underground diplomacy something new and revolutionary has emerged. It is the first time in history that the nations have looked each other in the face and agreed to discuss their common relations not in the spirit of Macchiavelli but of John Hay. It is only a beginning as yet, but it is a beginning, and its spirit and method have been defined. It will need the Council to propose fresh extensions and modifications of the Covenant, and the Court to render decisions on justiciable questions. But both the Court and the Council are provided for in the League constitution, and it is far too early to insist that they will not be fully competent to carry on the work assigned to them.

As might be expected when one undertakes so vast a task, no one is fully satisfied. The President is at this moment the target for very persistent and mordant criticism. This is inevitable, and probably valuable. It proves that there is much deep thinking going on in reference to this important matter. This criticism runs all the way from the extreme conservatism which insists that the United States should depart in no particular from its former position of isolation, and should avoid all relations except the most necessary with the nations of Europe, to the extreme radicalism which contends that the League Covenant is not daring enough, and that the President has failed because at certain places the principles laid down in his Fourteen Points have been apparently ignored.

Of the former sort of objection the Republican senators are the conspicuous example. They insist that their opposition is not to a league of nations as such, but to this particular League, of which Mr. Wilson is the foremost exponent. To a certain degree party interest seems to compel these men to take this attitude. It is one of the misfortunes of our form of government that the President of the United States is both the chief executive of the nation and the leader of his party. This state of affairs prevails in no other democracy, and will certainly demand reconsideration as our history goes on. At present, with the approach of a Presidential election in mind, these men cannot forget the effect upon their political fortunes of an acceptance of the President's program as outlined in the Covenant. The objections which they are advancing are those likely to occur to one who wishes to square all policies with past tradition, and venture no step for which there are not approved precedents.

The representatives of the other sort of criticism are the men whose views find expression in such journals as the New Republic, the Dial, the Nation, and Reconstruc-

tion. To them the League is a failure because it imposes upon Germany too heavy a burden, because it does not taken sufficient account of the Socialistic movement, and because at certain points it accepts less than the Fourteen Points promised. These gentlemen make out a very admirable case, and if the Covenant were the last word that is to be spoken, it would be well to reject it as they advise.

These two groups are at complete variance with each other. To the one the President is a mistaken idealist, who is leading the nation away from its historic landmarks. To the other he is a timid reactionary, who had a chance to do something really radical and worth while, and has failed because he had not the courage to go through. Their objections to him and the League are of quite opposite sorts. Yet in the effort to discredit Mr. Wilson they have joined in common cause. One of the diversions of the campaign of opposition is the publication by one of the senators of a series of documents reprinted from these journals, and their broadcast circulation among his constituents. In the emergency of defeating a common enemy, Herod and Pilate are for once dear friends.

The League of Nations is an effort to clear a road through a thick and tangled wood. For the first time in history the neighbors have joined in the effort, and an opening has been made. It is not straight at all points, and the road bed is not perfect. But it is a worthy beginning. And it is understood that the same neighborly people are to go on working until something really satisfactory is attained. The real question seems to be, Shall we regard this first attempt as a real beginning, and undertake to use the road as an international highway, or shall we reject it because it is not perfect? We should thus notify all those who cooperated in the effort that unless all the depressions are filled up, we propose to discredit the entire work, and continue to use the long, circuitous and dangerous road on which, with infinite twisting and turning, with dangers from mire and boulders, and without other guide posts than those of self-interest, the nations have for centuries made their toilsome and anxious way.

H. L. W.

The June Christmas Tree

The Parable of Safed and Sage

THE daughter of the daughter of Keturah stood at the door of the Synagogue, and waited for me. And it was the Sabbath day.

And I spake unto her, but she answered me sorrowfully. And her countenance was fallen.

And I said, What is the matter with my little girl?

And she said, They told me that would be a Tree, and it was not a Tree.

And I said unto her, Tell me about it, that I may know when a Tree is not a Tree.

And she said, They did tell me in the Sunday School to bring a Present that I might hang it upon a June Christmas Tree.

And I said, I know about that. It is for the little children in China. And because the Box must be packed long beforehand in order that it may reach the little Chinese children in time for Christmas, therefore do they gather the presents in June. And they intended that on this day they would hang the Presents upon the Elm Tree that groweth hard by the Synagogue, and that the children should sing about it here, and then send the presents to China. But it rained in the Night, and the Sod is wet. Therefore did they hold the Exercises in the Sunday School Room, and because they had no tree therein, therefor did they stretch a Cord whereon Presents might be hung.

And she lamented much, and she said, They told me that there would be a June Christmas Tree, and that we must bring Picture Books and Toys for the Little Chinese Children in the Hospital, and hang them upon the Tree. And there was not any Tree, but only a String.

And I sought to comfort her, but she said, They told me that it would be a Tree, and it was nothing save only a String.

Now I was once a Child, and I remember that my disappointments were not many, but they were very keen And there are some of them that I remember still. And I wonder if the little maiden will not remember as long as she shall live the June Christmas Tree that was nothing but a String.

And I took her by the hand, and I walked with her to the Elm that was to have been the Christmas Tree, and I told her how beautiful the Tree would be in China. But she said, They told me that it would be a Tree, and it was not a Tree, nor was it anything save only a string.

And I thought of the Garden of Eden, and of Eve, and how she had been told of the Tree of Life and had thought to eat thereof; but how life as she knew it was just a string, with one perplexing thing after another.

Indeed, there have been days when mine own Tree of Life yielded to me the same bitter fruit. It was naught save a String, which might be pulled and pulled, and it came to no end, but to many a tangle.

But I have learned that even upon such a string there may be hung those precious gifts of Sacrifice and Love, which I verily believe in some Celestial Kingdom will shine among the fruits of a Tree whose leaves are for the healing of the nations. Therefore do I seek this day to fasten the ends of my String of Life a little tighter, and to pin upon it each several day some gift of Kindness or good deed; for who knoweth whether my String be not one of the Roots of God's Tree of Life?

The Three Crosses

THE iron cross is black as death and hard as human hate;
The wooden cross is white and still and whispers us, "Too late";
But the Red Cross sings of life and love and hearts regenerate.

The iron cross is a boastful cross and marks a war-mad slave;
The wooden cross is a dumb, dead cross and guards a shallow grave,
But the Red Cross reaches out its arms to solace and to save.

The iron cross is a kaiser's cross and narrow is its clan,
The wooden cross is a soldier's cross and mourns its partisan,
But the Red Coss is the Cross of One who served his fellowman.

EDMOND VANCE COOKE.

The Divinity of Christ

By Joseph Fort Newton

A Sermon Preached in City Temple, London

All things have been created through Him and unto Him . . . and by Him all things hold together. Col. 1, 16, 17.

THE City Temple mail-bag entails much labor, but it is endlessly interesting. Letters arrive from the ends of the earth, from China, India, Argentine, Japan, America, France, and every part of this kingdom. Of course, if an American says a naughty thing about Britain, a copy of it is sent to me, heavily underscored. Or if it is the other way round, I am not allowed to forget it. There are invitations from everywhere—some of them asking for dates two years ahead—and the writers are so persistent that one often feels that the office of church secretary is an invention of Satan! Happily, our mail-bag has other revelations. It is, in fact, an index to the thought, the feeling, and the varying moods of our time in respect to matters of faith.

Always, if a sermon has to do with Christ, it is followed by a shower of letters asking that the theme be carried further. That is to say, notwithstanding the many intellectual interests of our day, Jesus Christ remains the most fascinating of all themes. Today, as in all the past, He casts over us the spell of a unique and compelling charm, at once a consolation to the heart and a problem to the intellect. What think ye of Christ? is still the great question, and until it is answered other questions—as urgent, as important—remain unanswered. If one may judge from the City Temple mail-bag, the chief difficulty in many minds is that they cannot exactly place Christ, and they cannot place themselves until they do. They feel, and rightly so, that if they could once place Jesus, everything else would fall into its place. Hence my theme tonight, in response to two letters among many; the first from a thoughtful woman, a busy teacher, who states her problem in this way:

My intellect demands some reasonable account—some measure at least of clear understanding as to why my heart enthrones Christ as Lord. Certain it is that I can only find deep joy when I am responding most fully to His call. I do not understand why. At times I am not sure that Jesus Christ is necessary. I mean that the holiness in my friends, those who have taught me and the lives of the saints, may be alone what is drawing me by the Spirit of God. How is Jesus Christ necessary? May I not believe, as reason tempts me to do, that He is simply the holiest of God's saints? How is the Cross more than the sufferings endured for us by the countless men in France? *How do* clergymen and others reach the conviction that He is Son of God in the utterly different sense from that in which we are all children of God? Though I love Him beyond all, can you tell me how I should know He is Divine? How can I come to the conviction—not the general possibility, and acknowledgment—but the conviction that He is God? It is stupendous.

Here is a letter typical of our time, alike in its earnestness and in its demand for reality, and the whole evening might be spent with it. Of course, the key-word in it is the word "utterly," for if Jesus were utterly different from us then we should know nothing about Him. Neither would He make any appeal to us. All religious faith rests upon the fact of the kinship between God and man, who is made in the Divine image with divine capacities. Otherwise we should stand and stare at the universe in blank amazement. It would be utterly unintelligible. The difference between Jesus and ourselves can only be a difference of degree, but the degree is so great—as we well know—that it almost seems to be a difference of nature. None has been more keenly aware of this great difference than the Saints, to whom the writer refers. If she will read the Life of St. Francis, to name no other—a Saint of the order of Poets—she will see that the nearer he came to his Master, the more he found Him to be unspeakably, ineffably above and beyond him. Yet, however far Jesus may tower above us, still He is akin to us, and the promise is that we shall be like Him.

Here is another letter, or rather a series of letters, from an Australian soldier, and they make me want to know the writer. Every page bears the impress of a strong man, an earnest man, an honest man, sleeplessly on guard against make-believe and unreality. He is a man of humble mind, but he will not "dope" his intellect—the word is his, albeit familiar enough to an American. Fidelity to his own soul demands that he face the facts. Much of the older way of thinking about religion does not appeal to him, because it is either unreal or morally impossible. He rejects the idea that there is discord between the love and justice of God, and that He must be appeased before He can forgive. He has no place in his thought for a God capable of pretence—that He pretended that all the sin of the world was Christ's, and then punished Him for it. No, God is the Truth; and the truth cannot live with legal fictions of that kind. None the less, he is puzzled about Jesus, or rather he is amazed at the place which Christians give Him in the order of things. As we may read:

It is strange. I see a man walking the hills of Judea, a man like Bill or me. Yet Christians claim that He made the stars above our heads—a plain, foot-sore, weary man. I say it is a stupendous assertion. To me it is a miracle that any man believes it. It is so grotesquely improbable that I am astonished that men believe it. I can only explain their belief, not by its naturalness, but on the ground that they are either self-deluded, or it is true and God has worked a miracle in their souls making the unlikely become fact to them. Because many of my friends are Christians, and because the religion of Christ is attractive and sweet, and because I desire to work for the good of the world in some religion; for these and many reasons, I am willing to forsake all and give up all if I can comprehend that Christianity is not so much a beautiful abstraction as a simple, truthful fact—that the Nazarene is God. Who but a fool would not do anything for so great a prize as a sure and unchanging faith in so terrifying a world?

Stupendous!—that is the word used by both of these writers in reference to the Divinity of Christ. Yet St. Paul—a man of the first order of intellect, a profound and creative genius—calmly tells us in the text, and often elsewhere, that all things in the heaven above, in the earth

beneath, visible and invisible, were made by Christ; and that in Christ all things hold together. It *is* stupendous! Either it is the most stupendous truth that has flashed into human thought, or it is a stupendous absurdity. At first sight it seems utterly fantastic and incredible. It asks us to believe that He who walked in Galilee and Judea, wearing a turban and tunic, often weary and foot-sore, was and is the creator of all things. What could be more preposterous! Think of the vastness of the universe as science unveils it, stretching away into distances that make the mind reel with dizziness. Science now dates the dawn of human life from ten to a hundred thousand years in the past, erasing the old chronologies. How then did anyone ever come to think that at a certain date in endless time, in an obscure nook of the earth, a single life enshrined the Power that made this mighty scheme of things?

PAUL'S VIEW OF CHRIST

What ever did St. Paul mean by such amazing words? Surely he did not mean that a Man—however noble, and pure, and true—with His fingers hung the stars in the sky, moulded the round earth, and filled the seas with waters that drift and sing. No, no. What then did he mean? Let us see a little. If you should ask me who made the American Republic, and I should say, Lincoln—it would be true. Yet Lincoln had not been born when the foundations of the Republic were laid. Nevertheless, it is true to say that the spirit, the genius which made our Republic—its very soul—found embodiment, as in no other, in that tall, angular, homely, eloquent, heroic figure, and that to know Lincoln is to know what it has cost, what it means, and what it prophesies for the world. Just so, St. Paul saw in one incomparable Life of heroic moral loveliness the Spirit that moves the sun and all the stars. His insight is valid, his vision authentic. For, in such a universe as materialism describes the Life of Jesus would be not only absurd, but impossible. St. Paul dared to read the meaning of the world through the highest, and thus he arrived at the truth while others have been sailing mirage-haunted seas.

Size, mass, weight, distance do not matter; they may easily trick the mind and deceive it. The universe is vast but the mind of man has made a map of the sky, measuring its mass, calculating its distances, thinking the thoughts of God after Him. Whenever a line is drawn the mind overleaps it and asks, What is beyond? Not only so, but the universe is intensive as well as extensive, and the human mind reduces the multiformity of life to its elements and laws. There is no need to empty the ocean in order to discover the quality of its water. No more than a cupful is needed. Isolate any of the eighty or more elements and we do not escape infinity; we analyze it. When so examined, it is found that the atoms in our bodies are of a kind with the atoms that form the stars. Distance may lend enchantment, but it does not destroy identity. Thus, as Blake said long ago, it is possible

> To see a world in a grain of sand,
> And heaven in a wild flower,
> Hold infinity in the palm of the hand,
> And eternity in an hour.

Even so, thinking intensively, St. Paul found the clue to the meaning of the world, not in a wild flower, but in the spirit and character of Jesus.

Along another path we arrive at the same vision, if we have the daring to follow it. Aristotle said that we live in a realm of ends, and that the nature of a thing is known by its results, as a tree is known by its fruit. Thus evolution traces the history of life up the long climb from mud to mind, and finds in man the flower and fruit, so far at least, of the slow ascending effort. St. Paul saw this when he said the whole creation toiled in travail, with deep groaning of sorrow, bringing forth man, the son of the Most High. Since this is so, then it is in man that we discover what the universe is seeking to perfect, and he, as its final flower so far, is a revelation of its nature and purpose. By the same sign, man at his highest, purest, and noblest is an unveiling of the whole process. Whatever else is open to doubt, it is by all agreed that Jesus was man at his highest, man in his ultimate nobility and grace. It is not possible to imagine a height of humanity beyond Him. Apart from the question of His divinity the human Jesus reveals not only what man is, and what he can be, but much more. If He is the highest reach of man Godward, He is, by that fact, the most vivid revelation of God manward—He cannot be one and not the other.

Naturally so vast a theme takes us too far to go in a single evening, but we must go one step further. If each one in the City Temple will ask himself two questions, the whole matter will be brought to an issue and focus in our hearts. What do we mean when we use the word God? What is it that we cannot help worshipping? Mere Power? No. Power may awe us, command us, crush us, but it does not win our love. Knowledge? No, no. An infinite Intellect may amaze and even confound, but no one can worship cold intellect. Only Love can win love; only love can melt logic into prayer and turn an argument into an anthem. When men say that Jesus is God they mean that God is Love. Because the spirit, the genius, the passion, the habit of His life was love—love for all, love always, love all-embracing, all-forgiving, love unto death and beyond—we cannot help loving and praising Him. That is why, when we think of Him we think of God instead, and when we think of God, and wonder what is in His heart, it always comes back to our thinking of Jesus infinitely enlarged in every way. Higher vision it is not given us to see in the dim country of this world; deeper truth we do not need to know.

After all, the faith of St. Paul was not so fantastic as at first it seemed, and no miracle need be wrought in our minds to accept it. It lights up the universe like a sunrise; it brings out the color of our gray mortal years, and invests our fleeting days with significance and beauty. It means that the Christ-spirit initiated, moves, and controls the vast world-order, and that as Love is the only Creator, so Love will be the final note in the great world-song. When we face the mystery of life, when we feel the old hurt and heartache of our race, when we come at last, as we must, to the long silence and the dark—then the vision of God in Christ lights our path. At such times the relativity of science is not enough; we must have the highest reality. And that reality is revealed as nowhere else in Christ, who is no other than the love at the heart of the world, the Truth that cannot be transcended be-

cause it is Transcendant! In a stately poem, entitled "Christ in the Universe," Alice Meynell shows us this Love toiling elsewhere, everywhere, and forever.

> With this ambiguous earth
> His dealings have been told us. These abide:
> The signal to a maid, the human birth,
> The lesson, and the young Man crucified.
>
> But in the eternities,
> Doubtless we shall compare together, hear
> A million alien Gospels, in what guise
> He trod the Pleiades, the Lyre, the Bear.
>
> O, be prepared, my soul!
> To read the inconceivable, to scan
> The million forms of God those stars unroll
> When, in our turn, we show to them a Man.

The League of Nations

By Edgar DeWitt Jones

THE paramount question of this present hour is the League of Nations. It is at once a political, industrial, economic and at its foundation a religious question. The freest and frankest discussion of the League is desirable. It is not a partisan question. It is a mistake to regard the League of Nations as a Democratic asset, a Republican liability or a Socialist monopoly. It is an issue that transcends in importance any political party or all of them together. No one need remain uninformed on this momentous question. The text of the Paris Covenant has appeared in hundreds of papers throughout the land, and has been widely distributed in pamphlet form. It is at once the privilege and the duty of every intelligent citizen to study this document, which has been called the most important since "our forefathers framed the Constitution of the United States."

WHAT IS THE LEAGUE OF NATIONS?

The League of Nations is an association of nations formed under specific covenant for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small nations alike. It is a federation at first tentative, but eventually triumphant; the federation in which the spirit of co-operation of all nations shall replace the spirit of suspicion and hostility. The League of Nations, to quote a famous epigram of President Wilson, is the international realization of "the reign of law based upon the consent of the governed and sustained by the organized opinion of mankind." The League differs materially from any similar enterprise of the past. It differs from the Pax Romana, from the Holy Alliance and The Hague Tribunal. It proposes the establishment of effective agencies by which the possibility of war is reduced to a minimum. It proposes an association for vital co-operation in matters of common concern, and the recognition that all nations are partners in the common welfare of the world and may become actively such by qualifying themselves in harmony with the ideals of democracy as set forth in the Constitution of the League.

FOUR REASONS FOR FAVORING LEAGUE

I

I believe in the League of Nations because it is only through such a League that order can be brought out of the world's chaos and society be guaranteed against the repetition of the world war horror. Now, or possibly never, the good will of the world must be organized, or parts of Europe will lapse into menacing groups productive of riot and confusion. Following so colossal an upheaval there must be some great international body purposing justice and vested with sufficient authority to direct the rehabilitation of society. It becomes necessary to safeguard the integrity of small nations; to establish a world court; to set in operation a kind of world legislature for the making of international law. Hitherto victorious nations have imposed conditions upon conquered people of such a character as to sow inevitably the seeds of future wars. Despite the fact that the present treaty with the Central Powers marks a great advance over treaties in the past, its operation requires such a body as the League of Nations to insure the stability and the peace of Europe. It is the conviction of millions that the great war will have been fought in vain if out of the Allied victory there shall not issue a guarantee against reoccurrence of the debacle of 1914. Phillip Gibbs, the famous war correspondent, says that he heard continuously among the Allied Army this sentiment, "If I thought this thing would ever happen again I would strangle my child in the cradle to save it from such torture."

II

I believe in a League of Nations in order that we may keep faith with the millions who gave their lives in defense of world liberty and who sleep row on row beneath the poppies in Flanders Field. If the great army of the dead could speak, who doubts but that they would bid the living to so reconstruct the ruined world that such agony would never have to be gone through again. In his never-to-be-forgotten "Flanders Field," Col. McCrae adjured the living to pick up the torch the failing hands of the dying flung to them and admonished the living not to break faith with the dead who sleep beneath the crosses in war scourged France. The great hosts that perished in defense of liberty and justice fought not only for the present generation but for children yet unborn. That great silent army shall not have died in vain if their successors make sure that such a devastating tide of woe and waste as was loosed upon the world in 1914 cannot again occur.

III

I believe in the League of Nations because it is an International Magna Charta of possibilities dreamed of only by seers and the greatest of the prophets. In the social or political evolution of humanity there have been numerous charters of mutual rights and obligations

marking epochs in society's onmarch. The Great Charter granted by King John to the English Barons laid the foundation for Anglo-Saxon civil liberty. Our own Declaration of Independence marked an advance over the great charter of King John's day, but the League of Nations is the crown and climax of all such declarations since it proposes to do Internationally for the people of all races what has hitherto been done within National boundaries. The soul of America at its best strives for expression in this great Document, wherein the principles of democracy are set forth and by means of which they may be translated into deeds. To be sure, this great Instrument does not please the ultra-radical or the ultra-conservative, but what is the alternative? Mr. H. G. Wells avers: "The choice is between a League of free nations and a lot of free-booting nations looting amid the ruins of a burning world for non-existent food." The League of Nations would put a girdle of democracy around the globe.

IV

I believe in a League of Nations because the idea is thoroughly Christian and embodies the passion of Jesus for the brotherhood of all peoples. Christianity is fundamentally international in its scope. The whole world was the horizon of Jesus. "All nations" were the objective of His great program. No one can read the simple narrative of the New Testament without observing that first century Christianity was supernational in its fellowship. Hyphenated citizens are bad enough, but hyphenated Christians are an abomination. The idea of world brotherhood is in the League of Nations. The League is an attempt to apply the Golden Rule to all nations. It is true that the name of Deity does not occur in the Covenant, yet nevertheless in spirit the instrument is in harmony with the utterances of the Hebrew prophet and the ethics of Jesus. To those who believe that "God hath made of one blood all nations of men," the idealism of the League of Nations is a golden milestone on the way to a realization of the brotherhood of man.

OBJECTIONS

Opponents of the League have made much of George Washington's warning that America should avoid entangling alliances with Europe. The League is not an "alliance" but a co-operative world organization with world peace as a goal. It were not possible for America to strike a crushing blow for liberty five thousand miles from home and then retire from Europe and leave the nations to work out their own salvation.

The Sea Serpent Chantey

Dedicated to Isadora Bennett

By Vachel Lindsay

THERE'S a snake on the western wave
And his crest is red.
He is long as a city street,
And he eats the dead.
There's a hole in the bottom of the sea
Where the snake goes down.
And he waits in the bottom of the sea
For the men that drown.

Chorus:

This is the voice of the sand
(The sailors understand)
"There is far more sea than sand,
There is far more sea than land." Yo..ho,
yo..ho..

He waits by the door of his cave
While the ages moan.
He cracks the ribs of the ships
With his teeth of stone.
In his gizzard deep and long
Much treasure lies.
Oh the pearls and the Spanish gold . . .
And the idol's eyes . . .
Oh the totem poles . . . the skulls . . .
The altars cold . . .
The wedding rings . . . the dice . . .
The buoy bells old.

Chorus.

Dive, mermaids, with sharp swords
And cut him through,
And bring us the idols' eyes
And the red gold, too.
Lower the grappling hooks,
Good pirate men,
And drag him up by the tongue
From his deep wet den.
We will sail to the end of the world.
In the evening tide
We will nail his hide
To the main mast of the moon.

Chorus.

Or will you let him live,
The deep-sea thing,
With the wrecks of all the world
In a black wide ring
By the hole in the bottom of the sea
Where the snake goes down,
Where he waits in the bottom of the sea
For the men that drown?

Chorus.

Washington in his day dared to blaze new paths. We best honor his memory by facing the conditions of our own day in the same dauntless spirit that he and his compeers faced theirs. It has been stated that the League violates the principles of the Monroe Doctrine. It is interesting to know that the highest authorities on International Law deny this allegation. President Wilson, former President Taft, President Lowell of Harvard University, together with scores of specialists maintain that the cardinal principle of the Monroe Doctrine will be extended, strengthened and universalized through the League. The League is pronounced an innovation by some of its critics. But so was the Magna Charta, so was the Declaration of Independence. It has been said that there is danger in attempting world co-operation. True, but the greater danger is not to attempt it. A clear-headed student of European conditions affirms that three alternatives face the world at the end of the war, namely, the old order of 1914, the League of Nations, or widespread anarchy.

Some have feared that membership in the League of Nations imposes limitations on the nations therein represented. In part this is true. One price of co-operation is some limitation on the part of participants. When a man marries he voluntarily assumes some limitation of self-interest; so does the woman. Limitation of sovereignty may be required by the League, but no surrender of National sovereignty could in the very nature of things be required. The Paris Covenant has been pronounced imperfect. This is undoubtedly true, as is every other human document. Time and experience will contribute to the improvement of this great instrument. Despite some defects, it is a truly epochal document, a workable Magna Charta for the world. It should evoke the admiration and receive the support of liberty-loving people everywhere.

New Tasks for the Church

By Robert E. Speer

THE great tasks now confronting the Church in the period after the war may be roughly summarized as three: first, the building of a Christian social order at home; secondly, the reconstruction of our international relationships in accord with a Christian world order; and, thirdly, the task of reorganizing the work of the Church to cope adequately with the problems of the new day.

Among the social responsibilities confronting us at home perhaps the most outstanding and urgent is the relation of the Church to the industrial problems of the present day. No doubt there has been some justification for the criticism that the Church here and there has not in the past been sufficiently concerned with the things that touch most directly the daily lives of the majority of men. This has not been true of the Church generally, but it must not be so at all in the future. The Church must preach with new power the significance of Christian principles in all our social relationships. It must give its influence to setting up those industrial standards without which the ideal of Christian citizenship cannot be adequately realized by millions of men. In this day when there is everywhere a new emphasis on democracy, men must recognize its applicability to industry as well as to politics. But we must make it unmistakably clear that in any democratic organization of industry, as in any other democratic movement, Christianity is absolutely indispensable. No mere economic solution will suffice. Capitalistic autocracy has had its day and failed. Class government by the proletariat is writing down the story of its failure now before the eyes of the world. Democratic organization of industry waits to be tried. It too will fail unless it rests on the spirit of brotherhood and the principle of Christian service and self-control. Social and economic changes in America are inevitable. But these changes will constitute progress only as they are effected in just and orderly ways and under the process of developing law. Only the Christian faith can supply the self-restraint, the tolerance, the good-will essential to such an evolution.

RELATIONSHIP TO FOREIGNERS

Another of the great social responsibilities of the Church in this country is the problem of race and of right relationship to the foreigners who have come to us. Our Christian faith must supply the forces of unification which we realize now, more clearly than before the war, must operate immediately upon the heterogeneous elements of our national life. Next to the problem of man's moral inadequacy, the race problem is the greatest of all human problems. We have done more towards its solution in America than any other nation. But it is far from solution still. Legislation and sociology are not adequate to the task. Only the Christian principle of brotherhood is capable of providing stable foundations for it. And the racial problem comes to us in another and perhaps more difficult form within our own borders in our colored fellow-citizens. Here, too, we must learn to apply more thoroughly the principle of democracy in the defense of which in the war they played so great a part. Our racial problem is soluble only when we are ready to see in every man Christ's brother and our own,—when we do not simply tolerate the man who is racially different from us, but respect him as a child of God.

The problem of race is one that reaches far beyond the boundaries of our own nation. It confronts the Church with the broadest international problems. In the creation of the new world order the Church has contributions to make that are of transcendent significance. A League of Nations must be set up and to be effective in securing permanent peace must be established on fundamental Christian principles. The Church must create the sentiment that will sustain the league

and make it helpful and strong, vital with the life of a genuine Christian brotherhood. The spirit of competition and self-aggrandizement must be supplanted by a spirit of co-operation and good-will, and such a spirit can prevail only as the Church can win for the Christian principle of love the recognition of men's minds and the allegiance of their wills. The ex-Governor of Canada, Earl Grey, saw this clearly when he said in his last message to the world: "I want to say to the people —'there's a real way out of the mess materialism has got into. I have been trying to tell them for thirty years. It's Christ's way . . . . We've got to get together. We've got to realize we're all members of one family. There's nothing can help humanity. I'm perfectly sure there isn't, except love. Love's the way out and the way up.' That's my farewell to the world."

NEW FEELING FOR MISSIONS

The new internationalism has brought to the foreign missionary enterprise of the Church an enlarged significance and a greater urgency. It has become clear that we cannot Christianize internationalism unless we internationalize Christianity. And the foreign missionary task is the one great movement that clearly rests upon the conception of the brotherhood of all men everywhere. It has been the most far-reaching international agency in the world up to the present day, the most effective method of manifesting good-will and of giving our best to others. We see more clearly now that the work at which foreign missions have been toiling has been the preparation for any effective community of nations and is the great work of the world. "The one sure hope of a permanent foundation for world peace," as Viscount Bryce has said, "lies in the expansion throughout the world of the principles of the Christian Gospel."

The magnitude of the new responsibilities of the Christian Church both at home and abroad constitute a new challenge to it to gather and to employ its full spiritual resources. Only thus can it hope to cope adequately with its tremendous tasks. Three things are needed within the Church—first, a more effective program of Christian education; secondly, a greater Christian co-operation, and thirdly, a richer and fuller experience of life.

The war has revealed to us the magnitude and gravity of our whole problem of education. A democracy is not safe with such a mass of illiteracy as the war has uncovered. But the problem is not solved simply by increasing the percentage of literates to the total population. We need not simply education, but Christian education—training that issues in religious conviction and Christian personality. Among all the things that the chaplains and others who have been in touch with the religious life of the army have revealed to us, few are more appalling than the lack of comprehension of the meaning of Christianity and of the elements of religious faith, which were found to be characteristic of great masses of our men, side by side with a widely prevalent and child-like religious instinct. Such ignorance is a central flaw in a self-controlled and self-governing nation. Our strength lies in the intelligent religious convictions of our people. In the more comprehensive sense of the term the whole problem of the Church is now more clearly seen to be one of education. We have to bring every available resource to bear to make the pulpit, the Sunday School, the day school, the university, the theological seminary, all our educational factors, efficient in carrying out the great task of the Church of training men and women in Christian character.

THE CHURCHES MUST UNITE

Secondly, there is the need for greater Christian co-operation. We cannot hope to unify our national life or international life unless we can first unify the life of the Church. How can we expect to hold effectively before the world a standard which we have not ourselves attained? The Churches have learned much about the possibilities of co-operation in the war. They have actually found themselves working together in great common tasks in a way which they had not realized to be possible before. But the tasks that now confront the Church are no less challenging than those that faced it during the war. The Church cannot hope to deal with them adequately unless it approaches them in a spirit of common purpose and united endeavor. There is no more urgent work to be done than that of bringing about such a co-ordination of the various Christian agencies as will make possible the most effective approach to the responsibilities of the new day.

And thirdly, and most of all, there is need in the Church of a richer and fuller experience of life. Rearrangements and redistributions of our present power will not be enough. The number must be multiplied of Christian persons in whom the God who raised Jesus Christ from the dead works by that same almighty power to reproduce in them the mind and the Spirit of Christ and to make of them, wherever they are and in whatever association of men, witnesses to a new principle of life and channels for the communication of that life to the world.

These are some of the tasks of the Church in the period following the war. They are not new tasks. They have always been its duties. But they press upon us now with new insistence. They demand that the Church must now bear witness more clearly than ever to God's purpose to establish an order of righteousness and justice and peace on the earth. Many men are denying the possibility of such an order. Human nature, they say, can not sustain it. The Church must therefore hold Christ before men as the evidence of the limitless possibilities of humanity in the light of the incarnation. Christians must supply the faith and the courage which are needed for new progress toward the realization of the Kingdom of God. They must dare to prefer measures which seek to change old things and to hasten that Kingdom, no matter if such measures are experimental, as they must inevitably be, to measures which are sure and clear but which only perpetuate an order now outgrown.

Is the Christian Church equal to these tasks? Does it believe deeply and clearly enough the great truths which alone can be the foundation for the better age? Is it ready to trust wholly the Divine Love and His power and willingness to help men? Will it dare to join its Lord in offering the prayer and in paying the full price necessary to its answer, "Thy Kingdom come, Thy will be done on earth as it is in Heaven"?

The Big Strikes

LABOR and capital are coming to grips. Capital has the law and police power on its side in the fray and labor has a "cause" and usually a presumption that it is fighting for "rights." In the popular mind law stands for a certain unquestioned correctness of affairs and there is always a bias toward giving to the law the benefit of any doubt without much questioning as to its justice. But in this same popular mind there is a strong feeling for the underdog and a bias on behalf of a "cause." There is an inexpungable sense of justice and democracy in the American mind at large, and while regard for law usually gives the benefit of doubt to the action of police and magistrates in whatever action they take an educational agitation for the "cause" will always find a large sympathetic response, and in the end, if just and human and not demanding too marked a change, it will receive popular support.

There are always difficulties in the way of reaching the popular mind with facts which go contrary to police representation and the claims of the employers. It is these difficulties rather than an obtuseness or bias on the part of the democratic mind that make it difficult to arouse a righteous interest that will lead to justice in a given case. The daily press is owned and managed by rich employers and, with few exceptions, never tells the whole truth in regard to labor troubles. Lawyers are employed by men of property and the legal mind is notoriously conservative and biased toward whatever method of law enforcement is used at a given time. The clergy preaches to property holders in an overwhelming majority and with but few exceptions the church in industrial cities is an organization of employers, superintendents, foremen and of those who do business most directly with them. There are only a few instances on record in the history of modern strikes where local clergy have favored or even spoken a conciliatory word on behalf of the strikers, and among them there have often been found those who were ardent opponents of the workers. The teachers of economics and sociology are employed by institutions of learning which are endowed or managed or both by men of means, and they usually "attend to their own business" by, in a very unscientific manner, ignoring all data in the industrial situation that have concrete significance to a particular strike condition.

This does not mean that these men are all "sold out," nor even that any of them are dishonest or cowardly. It only means that we are all inclined to attend to our own business rather narrowly, and that the average human mind makes up its judgments much more by what it has at stake than by an altruistic championship of particular causes that do not impinge more or less directly upon its own specific task. The reporter gets the news that his editor wants, the editor prints the news as his patrons desire it, the lawyer looks after the business that comes to him, the minister serves the members of his congregation according to their particular needs, and the educator applies himself to the things that are pretty much pre-determined in the curriculum and class room. All these serve their respective groups but few of them serve tomorrow and the generations unborn. It is the few of prophetic mind and of altruistic enthusiasms who become the apostles of mankind, suffer unpopular criticism, hold few offices and make little money, that dare tell the truth, become partisan to unpopular causes, champion the rights of the poor and dispossessed, and win justice for tomorrow.

* * *

Lawrence

Lawrence, Mass., is becoming notable for its strikes. It is a textile manufacturing city, and in this work the wage is among the smallest in American industry. The employers' combination is powerful but it has always denied its labor the right to organize. The profits are usually good but have at times been enormous, running into the tens of millions during the war period. Cheap labor has been maintained by employing foreigners of many tongues and preventing the organization of unions. In the great pre-war strike the wage was found to average about nine dollars per week, and now, with the cost of living more than doubled, one-half the wage earners receive twenty dollars per week and less, with three-fourths of the workers coming under less than one hundred dollars per month. Yet the War Labor Board reports that $1,500 is only an existence wage, $1,800 a "comfort" wage and that more is required if the family live up to anything like an American standard of living. The week was one of fifty-four hours and the employes struck for a forty-eight hour week without decrease in pay.

As in the former strike the workers were unorganized when the strike began and their foreign tongues made organization difficult. The textile union organizers came in but were beaten up by the police, two of them being kidnapped from their hotel at night by masked men who took them to a lonely place and beat them up. One of them was robbed of his clothes and belongings and an attempt was made to hang him, but an approaching automobile frightened his torturers away. No arrests for this crime have yet been made. The effective leaders of the strikers were two ministers, both of whom gave up their pastorates because they could not be held by men of such active sympathies for the workingmen. They preached passive resistance, were mercilessly beaten by the police, took their hardships and suffering without protest or appeal to force, did their work in the vicarious spirit of their Master, and won. The Governor of the state and many newspapers urged the employers to accept labor's offer of arbitration, but it was refused without excuse and a challenge to submit books for question of ability to pay arbitrarily refused. Social workers from Boston, many of them refined, educated women went to lend the strikers a hand and were rudely, in some cases brutally, treated by the police. In the end the strikers won all they asked and a 15% increase in wages besides.

This notable victory for social justice was won by the leadership of ministers of the Gospel and union leaders who accepted their plea for a peaceable, non-resistant attitude toward violence. The use of violence was left to the constituted police authorities and its reaction was to win public opinion to the men and thus gain for them the award. The local ministry was silent for the most part, no local pastor championed the cause of the workers during the strike, and when Dean Brown of Yale presented to the Congregational Council a courageous first-hand report, giving the situation substantially as above, there was found among them too much caution to give it unanimous adoption. There was no I. W. W.-ism though, of course, every champion of the cause was damned by the cheap throwing of the word "Bolshevik."

* * *

Seattle

The Seattle strike is a closed chapter, but there was presented to the popular mind such a notorious misrepresentation of the situation, that we take occasion in this connection to present a summary of the facts as supplied by a reputable minister of the Gospel in Seattle, one of those few who have taken an active part in labor troubles, standing for law and order, but also for essential justice in the case in question. This pastor was made a member of the general strike committee. He testifies that he had the sympathy and support of many of his fellow pastors in the city.

This strike was called in sympathy with the contention of the shipyard workers, numbering perhaps 30,000, in their strike for higher wages. Mr. Hurley acknowledged that the shipping corporation had not dealt frankly with the men. There

was no wage contract, but an award made by the Labor Adjustment Board of the government, and the men refused to accept it. After a month the labor unions were asked to consider a sympathetic strike. With very little agitation or speech-making of any kind they almost unanimously voted to do so, many of them sacrificing excellent wages and an opportunity for extra profit through the strike to do so. The employing firms are powerful on the coast and have powerful partisan backing in the press. So this strike was not a spontaneous affair but the culmination of a long pressure of conflict between organized labor and capital. The first step was to determine upon peaceful methods even to the organization of a patrol force of union men to be responsible for order. They carried no clubs, never came into conflict with augmented regular police force, and as a result, though the mayor of the town has gained the reputation of a little Napoleon of law and order, there was not a single arrest due to the strike, and the normal number of arrests was reduced one-third. The streets were crowded but always orderly. The strike committee arranged for continuous running of the water and light plants, kept enough restaurants going to feed both strikers and business men, appointed out of the General Strike Committee of three hundred sub-committees on such matters as finance, grievance, publicity, tactics, exemptions, etc., to handle every situation arising in regard to the strike. In no case did they attempt to establish a non-official city government or so-called "soviets" or to interfere in any way with the established municipal order. There was no I. W. W. management or leadership. Not one of the thirty-nine I. W. W. suspects subsequently arrested was proven to have had any connection at all with the strike. There was no "revolution," no violence by order or approval of the strike leadership, no confiscation of property and no intent at any time to do anything but conduct a peaceable demonstration showing the brotherhood of labor in the common cause of better wages, asserting the right of collective bargaining, and revealing the ability of labor to move as a unit just as do the organized bodies of capitalists, business men and employers.

Whence then, asks the reader, all this alarming talk about I. W. W. revolution, and why the sensational stand of Mayor Ole Hanson? He was given an honorary membership in the Boiler Maker's Union, attended the preliminary meetings without protest and gave the men cause to think he was with them. Suddenly he appointed an extra police force of 1,000 men which the President of the Port of Seattle said was never needed and which cost the city $50,000. This official said he was a fine advertiser and lost his head completely. He issued an edict dripping blood and ordering the police to "shoot on sight anyone causing disorder" and demanded that "all business should go on as usual." The strikers only laughed at his flamboyance and continued themselves to see there was no disorder. The pro-Hanson press of Seattle have laughed at his wild statements made in the spectacular after-strike tour and his fellow citizens are the last in the nation to talk of him as presidential timber. The workingmen regard the strike a great success. Law and order was maintained throughout and the workers showed that they could act as one. It was another fine demonstration of successful peaceful strike tactics.

The Winnipeg and other labor conflicts will be dealt with in succeeding articles.

ALVA W. TAYLOR.

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BOOKS

"The Great Hunger"

NOW and then I read a book that I want to have my friends read, because it has given me pleasure and seems worth while, and such a book is the Norwegian novel "The Great Hunger," by Johan Bojer. As fiction of the war period,—the copyright date is 1919—the first suggestion of the title is that of the real physical hunger of Europe during the five years since July, 1914. What that hunger has done for the souls of men is more than any novelist can portray, more than all the historians can ever truly tell. "The Great Hunger" about which Bojer has written, however, is the very antithesis of this hunger, a hunger of the spirit while there is crowded upon it more than an abundance of the things of the flesh.

The hero of the book, Peer Holm, is a rather wonderful fellow in the way of other wonderful fellows, both of fact and fiction, in our wonderful age. He is an engineer and a promoter and a business man, and he does things. Part of his doing is the building of railways in Abyssinia, but by and by he comes back to Norway. That is the land of home, and there he wishes to establish himself, to have property, to feel the ground of a settled order under his feet, to drink in the joys of living.

As a step in the process of finding happiness in becoming part of a place and a life, Peer falls in love, marries, buys a splendid house with extensive grounds, and finds himself a landed proprietor of distinction. The marriage is a happy one, and he seems to have put himself in the way of good fortune. The old passion for engineering ventures and big business enterprises comes back upon him in time, however, and the fever of unrest drives him to ultimate wreckage. All that he has done in the way of conquest of the material world slips from under his feet. An improvement in mowing machines upon which he has spent himself with desperate energy for months is finally not satisfactory to either of the firms to which he had hoped to dispose of the rights, the English firm or the American.

After this Peer is forced back upon himself and upon the more intimate relationships of the home. His faculties have so completely failed him that he is no longer able to support the family, and they become dependent upon the provisional charity of others. In this general collapse of all upon which his life had rested, he goes back to earlier questionings, asking over and over what is the ultimately satisfying end of life. What is it that will quiet the great hunger of the soul, as food quiets physical hunger?

The answer to this question is not to me the thing of first concern. I give it because it is in the book and because it coincides with a unique experience of a few days ago in my class-room. We were discussing a story and the possible solution of a tragic entanglement in it, when it was suggested that the woman might escape her difficulties and secure a sort of happiness by teaching school. This brought the laugh, because there were a number of teachers in the class, but it also brought not a little agreement in principle. Social service as exemplified in teaching seemed to many the natural road to the higher human satisfactions when other roads are blocked. This is also the solution of "The Great Hunger." I venture to believe that it is, happily, the solution that for our day is in the air.

What strikes me as more important, however, is the book's declaration that there *is* a great hunger, that it is a spiritual hunger, that in the very heart of our material activity it makes itself felt, and that it is not quieted by material achievements, even

of the highest. Things alone and the triumph over things are not enough. Peer Holm takes his place with Ibsen's "Peer Gynt" and "Brand" as a great Norwegian figure embodying, as a modern living realization, the truth that man shall not live by bread alone.

Crammed as the world everywhere about us is with evidence of tireless seeking for what material success has to offer, the individual passion crying for something higher may seem as lonely as a feathery cloud on the desert horizon. Man always needs reassurance from the hearts of his fellow men that in his finer aspirations and his more spiritual hopes he is not an isolated dreamer. That is what comes out of Bojer's novel, the throb of the great world crying with our cry for something more wonderful than brick and mortar to animate the dust of the street and grow into a beauty nobler than any given shape by man's hands or his machines. The great hunger is a good phrase for that eternal need that drives man's better nature on, as the need for food for the body drives on his lower nature. "The Great Hunger" is also a good book for the showing of that enduring passion, a book that is vigorous and elemental in its showing of the inner heart of man, sure-visioned and thoroughly of today in the outer circumstances of its presentation.

Drake University. LEWIS WORTHINGTON SMITH.

Other Books

CHRISTIANITY AND EDUCATION. By Frederick Eby, Ph.D., Professor of Education in the University of Texas. This is a remarkable book to come from a teacher in a state university. While it was perhaps written to promote Baptist educational enterprises it is not a special pleader in the sense that it is ex parte in its use of facts or statement of principles. Running throughout is a history of education in its various expressions in the United States and a sound defense of the church college. The defense is based upon the perfectly tangible and undeniable facts in the case through a study of the product of secular and religious institutions of the higher learning. The small church colleges, with half as many students, have produced four times as many names for "Who's Who" as have the large secular universities. The current educational fetich that to increase knowledge is to increase virtue and good citizenship is exploded by a comparison of the increase in the numbers of students and the increase in the amount of crime in all civilized countries. Knowledge gives power to wrong as well as right and unless the youth is given moral conscience the state may be spending money to give power to enemies of society. There is no dereliction of social justice but that has had the support and the direct administration of college graduates. That the church must maintain schools to train for its own special service all agree; that it needs to maintain them to train for lay religious service and for good citizenship until the secular institution is better adapted to moral education is beyond dispute. (Published by Executive Board of the Baptist General Convention of Texas.)

(1) RELIGIOUS EDUCATION AND RECONSTRUCTION. (2) THE RELIGIOUS EDUCATION OF ADOLESCENTS. By Norman E. Richardson, Ph.D., Director of the Department of Religious Education of Boston University. In this interesting pamphlet on Religious Education and Reconstruction Dr. Richardson points the unmistakable lesson of the war in relation to education as that of German autocracy's power to completely mobilize the nation's zeal and conscience and to train it in scientific military efficiency within two generations, and pleads for a like mobilizing of society's conscience for Christian ideals and democracy and an equally efficient training for Christian citizenship and fellow service. His little book on The Religious Education of Adolescents brings to teachers of middle age adolescents all that up-to-date psychology and pedagogy has to reveal to them and puts it in terms that can be appreciated and used by the average teacher of youth in the modern Sunday-school. This period in the life of youth is usually termed the "critical period" in that it is the period of transition from dependence and obedience to independence, the assertion of self and a consciousness of personal freedom. Religious "training" must give over to religious "education" in that directing thought and activity must yield to leadership and self-directed activity. No period of life is so little understood by its associates of other years. In none are so many mistakes made or so many opportunities open. (Abingdon Press.)

THE ORGANIZATION AND ADMINISTRATION OF THE CHURCH SCHOOL. By Walter S. Athearn. This excellent booklet of Professor Athearn's is Part IV of the Pilgrim Training Course for Teachers, covering pages 257-344. The function of the church is first defined as that of promoting religious life, then that of the church school as that of developing such lives and the training of leaders for the service of the church. The remainder is a practical handbook covering every phase of organization and administration in the local school. While the plan is necessarily for the large school all can adapt from it. (Pilgrim Press.)

RELIGIOUS EDUCATION IN THE CHURCH. By Henry F. Cope. This is one of the best of Dr. Cope's several excellent books on religious education. It has all the faults of its virtues in that it defines education and the function of the church in broad, comprehensive and accurate terms, then tends to claim for religious education the function of fulfilling them all. This is, of course, both true and untrue. Education is necessary to promote all kinds of character building, good citizenship and social service, but it would be quite as true to say that all education is only a special function of social service as to put it in the obverse way. However, one is quite willing to overlook such enthusiasms for one's specialty in admiration for the thoroughgoing manner in which the function of religion is related to every higher human interest and the discriminating way in which education is set forth as a necessary means of realizing on religion in all its general interests as well as special services. Religion is also traced into every human interest and the inseparable quality of it pointed out to all who would educate. Education is found to be more than knowledge and to be builded on more than intellect; instinct, emotion, imagination, etc., are as fundamental as knowledge and reason. (Scribners.) A. W. T.

THE SUNDAY SCHOOL

Church-Going*

I KNOW that worship is something far deeper and more fundamental than church-going and yet true worship will in most cases result in seeking God's house and the fellowship of Christian people. Worship begins when the little child first lisps the infant prayer. The mother is the first priest, she teaches the little hands to point upward and the little lips to form the word "God." Worship grows in the family circle and in the daily thanks for food. (How many homes omit this simple grace at meals!) Worship develops by wise teachers and department heads in Sunday-school who choose wise and beautiful hymns and so suit the prayer and the scripture lesson to the age. Only in recent years have we come to understand that the worship that benefits an adult is of almost no value to a Junior. We are learning to choose our hymns with the utmost care and to select our scripture lesson with equal consideration of the development of the children before us. Happily there are scriptures, hymns and prayers for every age.

Worship does not need the public; we can worship in private. Going along the street we can lift our prayer in an emergency. Every auto has an emergency brake, every Christian should have emergency prayer. A sudden temptation demands a sudden prayer for strength; a sudden sorrow demands a sudden prayer for comfort; a sudden opportunity to do good demands a sudden prayer for guidance; a sudden

*Lesson for Aug. 3. Scripture, John 4: 1-10, 19-24.

discouragement demands a sudden petition for fresh courage. Then there are the quiet and peaceful hours when we may linger over the pages of the Bible and when we may allow our spirits to flow out into the great personality of the All-Father. There are the hours by the sea, when our eyes ache for the distance and the never resting waves lap the sands; there are the hours in the mountains when the moon splits on the rocky peak and the stars come down into close fellowship; there are the hours in the silent woods—silent, but for the songs of birds and the rustling of the leaves; there are the hours by the winter's fire when the Bible lies open and the soul lies open, too, and God speaks. Who has not risen from his knees feeling that he has heard God's very voice and that his pathway lies straight before him, steep, no doubt, but direct? Then there is solitary worship in the church. I recall one such hour in one of Europe's proudest cathedrals. I came very close to God that afternoon as the shadows gathered in the nave and chapels of that vast pile of frozen music.

Worship to the average man means church-going. I always had to go to church and I am thankful for it. Yesterday was a very hot day, but my boys sat in their pew with their mother. I am not afraid of any reaction. This is building solid stuff into their characters.

They will be sturdier men because their parents require them to stay at church. Already they begin to appreciate the worship and to comment intelligently upon the choir and the preacher (sometimes to his utter discomfiture!)

If there is one thing which we need to bring about, it is the attendance of our children at church. It is a sad thing to see nearly all of the children leaving for home after the Sunday-school hour. I do not care much for the combined service, for nothing must detract from the dignity and the strong appeal to mature men and women of the church service, but I do believe with all my heart that children should be kept with their parents in church as soon as they can be taught to be quiet and reverential. Suppose they do not understand the sermon at first—they have already had their own worship in the departments, there is an atmosphere, a spirit, a something large and grand and worthy that comes upon them. I remember that. It was good for me. I thank God that my good father and mother compelled me to stay for church.

The presence of children in the service would influence the sermon along more tender and sympathetic lines. Illustrations would be interspersed and the children would gain much from the worship with their elders. Here is a great field ready for our development. No doubt we all have much to learn but I cling to this contention, that children ought by all means to be kept for church. Thus will they grow up in the paths of the Lord.

JOHN R. EWERS.

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NEWS OF THE CHRISTIAN WORLD

Movement Against Pew-Renting Gaining Headway Among Episcopalians

Pew renting is doomed in American churches. On every hand progressive religious leaders are trying to get away from its implications of church aristocracy. In Pennsylvania a committee has been appointed by Bishop Rhinelander, who hopes that "some constructive action will be taken which will be of material assistance in freeing all the churches in the diocese." Already the majority of the Episcopal churches in Pennsylvania have the system of free pews and free offerings. Only fifty-eight out of one hundred and eight-seven cling to the old way. Those who are using the pew rents secure only a little over sixteen per cent of their income by the system. Once the minister was in a pulpit on the side of a wall and the people were separated from each other by partitions too high for them to look over. All of this suggested an aristocratic church order that is making way for the new day of brotherhood in religion.

Protestant Guests From War-Torn Countries Depart for Home

A dinner was given at the Yale Club in New York recently in honor of two departing guests, Rev. Henri Anet, who has been representing the home missionary organizations of Belgium and France, and Pastor Adolf Keller, of Zurich, Switzerland, who has spent five weeks in the United States as the fraternal delegate to America of the Swiss Protestants. Rev. Frank Mason North presided at the dinner and he introduced Rev. William P. Merrill, who voiced the feelings of the thirty guests who were present. Dr. Anet used a most impressive figure of speech in referring to Belgium's part in the world war. He said it was like that of St. Simon who bore the cross for our Lord without knowing what he did, but who later found the greatest satisfaction in this memory when his own spiritual cross was borne by the Savior. The exchange of visits and messages between French and American protestants tends to give to Protestantism an international consciousness and a kind of catholicity which in the old days it utterly lacked.

Controversy Over Use of Parks On Sunday

The Lord's Day Alliance and the Park Commissioners of Philadelphia are in bitter controversy over the opening of the parks to Sunday games. Mr. George Wharton Pepper, the Episcopalian lawyer, who recently gave the Yale Lectures on Preaching, is counsel for the Park Commission. In general the Episcopal and Catholic churches are supporting the Commission and the non-liturgical Protestant churches are opposing the ruling—though with exceptions, of course.

Negro Problem Passing From South to North

According to figures compiled two years ago there were thirty-one thousand church members in a total population of seventy thousand colored people in Chicago. The denominations in the order of precedence were Baptist, African Methodist Episcopal, Methodist Episcopal, Presbyterian, Congregational, African Methodist Zion, Episcopal, Disciples, Colored Methodist Episcopal and Roman Catholic. Almost one-third of the Negroes are Baptists, though in the South over one-half of them belong to this faith. It is stated that the Negro population of Chicago has nearly doubled in the past two years. Many of the old church buildings formerly used by the whites are passing into the hands of the Negroes. Other Northern cities report similar immigration. Behind this movement of the Negro northward is the sort of semi-feudalism practiced in sections of the South and the lack of labor for Northern factories caused by the shutting off of European immigration. Soon the Northern states will have the Negro problem on their hands. Whether they will handle it any more wisely than the South has done remains to be seen.

Dr. Aked Accepts a Pastorate

Dr. Charles F. Aked, who was much in the public eye in connection with the "peace ship" is to accept the pastorate of First Congregational church, Kansas City. He also received a call from Plymouth Congregational church, Seattle. During the summer he is lecturing on the chautauqua platform.

Dr. Garvie Elected President of Congregational Union

Dr. A. E. Garvie has been elected president of the Congregational Union of England and Wales for the coming year. He was born in Poland through the accident that his parents were travelling there. He is known as a most accomplished linguist and as a most acceptable writer on theological subjects. He has sat on a Royal commission as an expert on social questions and is deeply versed in comparative religion and is an authority on foreign missions.

Episcopalian Heresy

A Baptist newspaper, "The Journal and Messenger," is considerably exercised over an Episcopal church in New York which it charges is admitting Jews and Hindus to their membership freely. This should be brought to the attention of the Bishop of New York who would no doubt act! Could they mean a certain Unitarian church?

Congregationalism Influenced Away from Independency

The independency of the Congregationalists of England is being greatly modified by modern influences. At the recent meeting of the Congregational Union of England and Wales it was arranged to divide its constituency into nine provinces and for each province a Moderator is to be appointed with three kinds of function: (1) to stimulate and encourage the work of the denomination and to act as friend and counselor of ministers and churches; (2) to act as superintendent of Church Aid and Central Fund administration; and (3) to assist churches and ministers in all matters connected with ministerial settlements and removals. It is stated by a Congregational correspondent that sixty per cent of the pastors of this denomination in England are seeking a change.

Ambitious Dramatization of Second Isaiah in Brooklyn Church

The dramatizing of Bible stories is a movement which is now assuming a variety of forms. Our readers are familiar with the plan presented in the interesting book written by Mrs. J. Leslie Lobingier which interests children in building up their own dramatizations. Holy Trinity Church (Episcopal), Brooklyn, has been presenting the book of Isaiah in dramatic form. It has used the last twenty-seven chapters which Prof. Moulton has called "The Rhapsody of Zion Redeemed." Each service began with an introductory hymn, prayer and an address, which set forth briefly the history and present significance of the scripture under study. The dramatic rendering was accomplished by anthems, hymns, responsive reading—minister, choir and people taking their appropriate parts. The great musical composers were drawn upon for the enrichment of the presentation. Metrical translations were made of the selections from the writings of the prophet and these were sung to familiar tunes. The dramatizations extended over three evenings and the topics were "The Heralds of a New Age," "The Hope of the World" and "The Glory of the New World."

Seminary Has Decline

Even so large and prosperous an institution as the Southern Baptists Theological Seminary has shown a falling off of attendance the past year. In the preceding year there was an

attendance of 345 and this year 239. The Baccalaureate sermon was preached by Rev. J. C. Massee, D.D., of Dayton, O. He praised his alma mater as being an institution that was a support to faith.

The Cause of Methodist Reunion

Those who have been promoting the reunion of the two divisions of Methodism have been greatly discouraged this year by the action of the Methodist Episcopal Church, South, which has reaffirmed its position that in the united church there should be no colored membership. There are in the fellowship of the northern church 600,000 colored members and the northern Methodists will not consent to their exclusion. An editorial writer asks, "With what front, what 'face,' could this church go to these races, if right at the home base it drew a deadly color line, the excluding cobra stroke of caste?"

The Ministry of Women

The question of the admission of women to holy orders in England is one which is attracting wide attention. Miss Maude Royden, a church woman who acts as assistant pastor of City Temple (Congregational) and Rev. A. V. Magee, M.A., Vicar of St. Mark's, recently held a public debate which was presided over by Canon Barnes, Master of the Temple. The latter urged that there is no difference in the rights of the sexes but a difference in their functions. Miss Royden reviewed the history of the church, showing the work done by women saints and arguing for a larger participation by women in the life and work of the church. She urged that women could not find in men the spiritual advisers that they needed at times. A great deal of the argument of the Rev. Mr. Magee was an appeal to church history showing that the church in early times had always condemned the use of women to administer the holy eucharist. "The Church Times" takes up the discussion and urges that the admission of women to holy orders would greatly hinder the reunion of catholics throughout the world.

Dr. A. C. Dixon Will Return to America

Dr. A. C. Dixon has closed his pastorate of Metropolitan Tabernacle, London, and plans to come back to America. His closing sermon subjects were "The Holy Spirit's Witness to Christ," and "The Christian's Fight." His future plans have not been announced.

Concern Over Loss of Sunday School Attendance

The Episcopalians are considerably alarmed over the loss of 54,000 children in their Sunday school enrollment in the past two years and well they may be. They are not the only Christian communion that faces this same question. One writer suggests to the Episcopalians the use of a paid advertising propaganda in the secular papers in favor of the religious education of children. Perhaps more radical procedure needs to be adopted. It is a question whether the methods commonly employed in the church schools would justify a great publicity effort, though it must be confessed that Episcopalian Sunday schools have not been so badly weakened as many others. The religious education movement is still too largely an academic matter. It needs to be popularized as the Chicago Church Federation is trying to do by the appointment of a city secretary of Religious Education. Rev. J. Leslie Lobingier has accepted the appointment and his work is promising substantial results.

Interchange of Ministers

The interchange of ministers between Great Britain and the United States continues to cement the good-will of the two countries. Dr. William Horace Day, Dr. Hugh Black and Dr. Lynn Harold Hough are speaking to large congregations abroad. Dr. Jowett is coming to this country to supply his old pulpit in New York during September and October. Rev. Richard Roberts of Brooklyn will preach for Dr. Orchard in London this summer. Other Americans preaching in England are Dr. Len Broughton, of Atlanta, Dr. Mark Matthews, of Seattle, Dr. J. W. Brougher of Los Angeles and Rev. C. Thurston Chase of Lynn, Mass.

Unique Religious Services Held On Fourth In Philadelphia

A patriotic service is held every year in Philadelphia on the Fourth of July in one of two historic churches, Old Pine Street Presbyterian or Old Christ Episcopal church. The Society of the Descendants of the Signers of the Declaration of Independence attend and many other of the small and exclusive patriotic organizations. This year the service was held in Old Pine Street church.

"Where Is the Church Growing?"

A piece of scientific study that is being undertaken by Dr. George P. Atwater of the Protestant Episcopal church ought to be of concern to every denomination in America because of its method. He proposes an inquiry on "Where Is the Church Growing?" He will study church growth in every state in the country and compare rural and urban growth, basing his work on the published statistics.

Dispute At Law Due To Sacramentarian Controversy

The sacramentarian controversy in the English church occasionally comes to the surface in the trial of some recalcitrant priest. The Rev. L. S. Wason, the Vicar of Cury, persisted in performing a Roman Catholic rite, the Benediction of the Blessed Sacrament, in spite of the warnings of his bishop. He was removed by the bishop but retains the keys to the church building and says anyone who comes to succeed him will be "a schismatical intruder." This has occasioned a lawsuit and a considerable scandal in the church.

Major Gordon In Scotland

Major Gordon, better known to Americans by his nom de plume, Ralph Connor, occupied the pulpit of St. George's church, Edinburgh, not long since. He remembered that twenty-five years before he had been there seeking funds for Canadian missions. He took for his topic, "The Kingdom of Heaven in the Light of the War."

Catholic Union Head for Women Prophets

The liberal Catholic Union of the church of England is giving a series of sermons in Christ Church, Victoria Street, on "Coming Catholicism." A recent sermon was on "The Church and Women," by Rev. Harold Buxton. He took no positive stand against women in the priesthood but suggested that they might be admitted to any function in the church occupied by laymen which would include the exercise of the prophetic office. This seemed to reserve the priesthood to men.

Protestant Episcopal Bishops Endorse League of Nations

The bishops of the Protestant Episcopal Church have published strong endorsements of the League of Nations. There is a demand everywhere that the new method of handling international questions be given an honest trial, on the ground that anything is better than the hell of war. Reactionary senators with their ears to the ground are very apt to abate somewhat their opposition when they realize that the forces of intelligence and morality are largely against them.

NEWS OF THE DISCIPLES

—Chalmers McPherson will supply the pulpit for Englewood church, Chicago, while the pastor, C. G. Kindred, is on vacation.

—Oklahoma is to have a state paper henceforth which is called "The State Service." It will be edited by C. L. Thompson. He sounds the keynote of the new venture in these words: "If the brethren wish a 'liberal,' 'middle-of-the-road' paper, if they want radical departure from the faith we love and with which we have won, they will have to seek another pilot for the sheet. The writer is willing to confess that he is a 'mental hunch-back,' unable to cope with the intellectuals who will probably oppose this course, incapable of the convolutions, contortions and calisthenics of mind which produce the modern prodigy, a 'higher critic'; he does not feel that it is the wise and religious thing to leave the field to the enemy in the hour of our victory; so he sticks to the 'gospel' and to 'the plea'."

—Bethany Assembly begins this year on July 24 and will continue till August 18. It has a wide variety of interests including an Epworth League training school and a farmer's picnic. Among the disciples who will assist in the training school for Sunday school workers will be Garry L. Cook, Hazel L. Lewis, Chas. Darsie, F. E. Smith, Ruth L. Day and John D. Zimmerman. Special lectures will be given by B. A. Abbott, Guy I. Hoover, C. S. Brooks and J. V. Coombs.

—One of our Sunday school papers is working with might and main to overcome the summer slump. Among the plans suggested are to have a Hair-Color day, a Fat and Lean day, a Married and Single day, and a Baby and No-Baby day. One might suggest that if interest still flags they try a Bald-Headed and No-Bald-Headed day, or give a prize to the class with the most pigeon-toed people, for all of these methods help forward greatly the cause of religious education!

—The recently published semi-annual report of First church, Richmond, Ind., shows a splendid period of growth for that congregation. One hundred persons have been added to the membership, 51 by confession of faith. For missions $1,247 has been received during the past six months and the congregation now has a membership of 597.

—High prices are not intimidating all of the churches in their dreams of new buildings. Arkansas City., Kans., church has recently raised $17,000 toward a $60,000 building.

—W. D. Endres has been serving the past year as the field secretary of Culver-Stockton college but he has recently had a considerable enlargement of function. He is now the field secretary of a joint movement which is to raise a million dollars for the endowment of our various Missouri institutions of learning. He will make headquarters in Mexico, Mo., while conducting the campaign.

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—Yale continues to prove attractive to Disciple students of theology. This year a number received the B.D. degree. They were Vernon Lytle, Bethany college; Hugh Shields, Butler college; Henry L. Wiggins, Transylvania university; Percy A. Davis, Hiram college. Andrew Leitch, Butler college, received a Ph.D. degree.

— A unique service at High Street church, Akron, O., was the funeral of John Barleycorn. The obsequies were conducted by L. N. D. Wells and all who were acquainted with the deceased were invited. The congregation was instructed to bring no flowers. The will of John Barleycorn was read.

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Ministers

—Claude E. Hill is leading his congregation in raising twenty thousand dollars this summer which will be used for the enlargement of the present house of worship of First church, Chattanooga, Tenn.

—The reports from the college commencements of the various Disciple schools continue in the optimistic strain. Phillips university is the recipient of pledges of $112,000 from the Chamber of Commerce in Enid which is to be duplicated outside the city. The young ladies are to have a new dormitory and a president's home will be built which is to cost $12,000. Butler college had the largest attendance in its history the past year, even after the S. A. T. C. disbanded. There were 43 members of the graduating class of whom nine were men. The address was given by Judge Frederick A. Henry.

—C. R. Stauffer finished the seventh year of his pastorate with Norwood church, Cincinnati, July 13. During the seven years over 900 persons have been received into the fellowship of the church and in many other ways the church has had a remarkable growth. The Bible school department was erected at a cost of $35,000 and is now nearly paid for and in this building is a school with an enrollment of over twelve hundred pupils, which is the largest in greater Cincinnati. On the anniversary Sunday the congregation gave the pastor a vote of appreciation and increased his salary by six hundred dollars per year.

—First church, Lincoln, Neb., has called A. F. Ritchey as assistant pastor and he is now at work in his new field with H. H. Harmon. He was formerly pastor at York, Neb., and on leaving there he and his wife were presented with many beautiful tokens. His first sermon in First church was most favorably received.

—J. G. Waggoner, Canton, Ill., is chairman of the obituary committee of the Illinois state convention this year and he makes request that all items of interest to this committee be forwarded to him at once that the committee may this year prepare its report with more deliberation.

—The movement to raise ministers' salaries seems to be coming among the Disciples as there are many reports of congregations which are realizing their duty in meeting the new conditions. One of the latest is Second church, Cedar Rapids, Ia., which has recently voted for a substantial increase for the pastor, C. V. Allison.

—Mr. and Mrs. E. K. Higdon have been moved to Manila from Vigan in the Philippine work. Mrs. Higdon is doing some teaching in the hospital and at the same time taking training as a nurse. Mr. Higdon will teach in the seminary, devoting himself to old testament and new testament courses. He will also teach English in the seminary high school.

—Oklahoma is still in a state of rapid evolution which creates new church opportunities continually. Durant is the seat of a state normal and also of a Presbyterian college, each of which is to build this year a hundred thousand dollar building. The Disciple church there is looking for a pastor.

—A number of St. Louis Disciples are interested in an older girls' conference which is to be held at Piasa Chautauqua, Illinois. Classes will be held in Bible Study, Story Telling and Methods. Mrs. Lois Yergin Meade is the director of this conference.

—Looking to the future religious needs of the city, First church, Alliance, O., has purchased a building site on the South side of the city where it is planned to erect a church building some time in the near future and organize a second church. It is said that one hundred and twenty members live in this section of the city.

—Funds are coming in nicely for the maintenance of the Daily Vacation Bible Schools in Chicago, conducted by the Chicago Christian Missionary Society. This work had been the most rewarding of any missionary enterprise in recent years in point of service rendered to the community.

—Richmond Ave. church, Buffalo, N. Y., has conducted an evolution of the old-time prayer meeting until it is now a section of the church school. At the present time the Epistle of James is being studied. The Boy Scout troop of the church has organized a fife and drum corps which is ambitious to become the best in the city.

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—The ladies of First church, Mexico, Mo., are making sure that nothing goes to waste in the orchards of their section. Mrs. J. R. Fritts is chairman of a committee to pack two barrels of canned fruit for the orphan's home conducted in St. Louis by the N. B. A.

—The leaders of High Street church, Akron, O., have come to the thoroughly sound conclusion that city people read more in the summer than in the winter. A recent issue of the parish paper urges the reading this summer of such books as "The Daily Altar," "Love Off to War," "Fairhope," "Birds of Field, Forest and Park," "Ten Days That Shook the World," and "Conrad in Quest of His Youth."

—It is reported that Dr. H. O. Breeden is looking forward to a trip through the Orient, visiting mission fields.

—Gretchen Garst is to leave for her future field of work in Japan in September, where she will be stationed at Akita.

—H. E. Van Horn has been obliged to resign his pastorate at Oklahoma City on account of health. He was operated on at the Mayo Sanitarium in Minnesota recently for goitre with a successful outcome. He was attended by his friend Harry Newburn.

Foreign Society Notes

R. A. MacLeod of Batang, Tibet, writes that the inquirers are making good progress. He trusts that some will be ready for baptism before the end of the year. The school building is too small to accommodate all who wish to attend. The mission is planning to move the school into larger quarters.

Dr. A. L. Shelton, Batang, Tibet, reports 46 new cases, 550 dispensary treatments, 72 visits. The month of April was the quietest in a medical line in the last twenty months. The regular work has been carried on as usual. The four assistants at the dispensary have finished their examinations. They made very creditable grades, except one, and while his grade of examination is not so good as that of some of the others, he is among the best when it comes to practical work.

Geo. B. Baird, Luchowfu, China, reports that the Boys' School is running along smoothly. The students all in uniform make a fine showing on Sunday in Sunday-school, filling one section of the building. The Sunday-school attendance is over 200 every Sunday. On Easter it was 260. The teaching staff in the Boys' School is better than ever before. All are working on the job and pulling together. The school has its first tennis court and the boys like it.

Mrs. Eva R. Baird writes that she went with Mr. Baird to Liang Yuen. This was Robert's first country trip and her first one in two years. It was hard work, but there was much fun. Mrs. Baird loves the country folks. She finds them very cordial. She cannot go as often as she used to go on account of her child, but would like to make a spring and fall trip.

Dr. John Sergis is now at work in Kazwin, Persia. He is working for the British Army as a dentist. He has received courteous treatment from both officers and soldiers, and has been able to support his family. He may be addressed at Tabriz, Persia.

Cincinnati Convention Items

I mentioned in a previous item that David Lloyd George, the Prime Minister of England, who is claimed as a disciple, has promise of being in this country next October at the time of our International Convention at Cincinnati. Edgar DeWitt Jones, President of the Convention, has invited David Lloyd George, British Premier, to attend our convention and this is supplemented by invitations from the Mayor and various civic and business associations of Cincinnati and from the Home and Foreign Missionary Societies. It will be a great feature of the Convention if Mr. Lloyd George agrees to be present.

President Edgar DeWitt Jones is recommending the early distribution of the revised constitution of the United Missionary Societies, in any event by September 1st. In the estimation of the President the most important and outstanding issues of the Cincinnati Convention will be the unification of our societies and the determination of our relations as a people to the Inter-Church World Movement.

The Board of Ministerial Relief announces that Roger T. Nooe of Frankfort, Ky., will deliver the Convention address for the Aged Ministers and there will be an important conference on the pension plan for ministers and anyone else interested in the pension system. These pension conferences have been held in colleges and recent State Conventions proving to be of unusual interest.

The Christian Endeavor Board will recommend a United Christian Endeavor Society including Juniors, Intermediates and Seniors. This will be brought about through the co-operation of the Christian Women's Board of Missions and the Foreign Society. All missionary appeals will, therefore, be made on a budget plan. It is likely that the headquarters of the general secretary will be removed from Topeka, Kansas, to a more central point, especially if the United Missionary Society is created and the Endeavor organization becomes one of the departments of the larger society. A speaker of national prominence will deliver the usual Sunday Evening address.

The American Society will have the entire day Thursday, October 16th, for consideration of missionary work at home. At this session the American Society will take action in regard to merging with other boards into a United Christian Missionary Society. The usual array of home missionaries will be presented and all kinds of home missionary service will be exploited. In the evening Chas. Reign Scoville, the evangelist, and R. E. Diffendorfer will make addresses.

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer for a Listening Heart

IN how many voices dost Thou speak to us, our Father! Through nature with its changing seasons and its growing harvests; through history with its unfolding epochs and its great leaders; through the common day with its work and its friendships and a little time for play, through our families with their tender intimacies, their trustfulness and their common burden—perhaps of sorrow or struggle or of some shame that has come upon one of its members; through the words of our living teachers and leaders, and through poets and seers of all times who, having once passed this way, left great thoughts behind them in immortal books, so that being dead they yet speak to us; and especially through the Holy Scriptures wherein holy men of old spake as they were moved by the Holy Spirit—through these multitudinous voices Thy truth and purpose and character are made known.

We thank Thee, our always present God, for Thy messages to us. Give us the listening heart. May we expect to be surprised of Thee. May we learn to interpret life's events as Thy messages. Like Moses, to whom Thou spakest from a bush in the desert, may we learn to hear Thy voice in the common things that others unregardful pass by. Like Samuel, may we hear Thee speaking in the wakeful interspaces of the night. Like those who stood beside our Lord when it thundered, and who said it was an angel that spake to him, may we also discern the divine Voice within all the clamor and confusion of earth's tumult.

And may we hear the voice within, the still, small voice of duty, of comfort and of hope. These promptings of our own better selves that rebuke us for our failures and weaknesses, that keep suggesting to us our unrealized possibilities of character and accomplishment—may we listen to them as to Thee. For through them Thou dost call from the silent deeps of our human nature which Thou didst make in Thine own image.

Above all, may we sit often at the feet of Christ, quieting all other voices, and listening to him whose words are spirit and life. In his name. Amen.

Victory Thanksgiving Day in England

ENGLAND'S Thanksgiving Day for Victory, set by proclamation for July 8, won for itself widespread and profound observance. The people, called to their respective places of worship to thank God for the blessings of peace, responded in vast numbers. One of the dominant notes sounded in these meetings was the importance of cultivating abiding peace and good-will between Great Britain and America. The Bishop of Birmingham said in one meeting that in the friendship of Great Britain and America lay the sole hope of the world. The Bishop of London spoke to a great gathering in Trafalgar Square at the foot of the statue of Lord Nelson. The multitude sang to the music of a Salvation Army band.

"This is the greatest day in all our lives" said the Bishop of London. "In the first place, a united Christendom is out to thank God together. We have come out to thank God for the greatest victory ever won in the cause of righteousness. That mighty German army, prepared for forty years to tyrannize over the world, today is in the dust. The German navy, second only to our own, is today at the bottom of the sea. We believe," said the Bishop, "it was not our own might, but the might of God that helped us, and we come out to testify to that belief. Perhaps the best thought of all

today is the prospect of a world without war. We hate war, and glory in the great chance that if only the nations of the world are permeated by the Christian spirit this may be the last war of the world. That is what we have to work for. This is where we Christian people come in. We have to create an atmosphere in which the League of Nations can operate."

Dr. Jowett on Anglo-American Unity

ON the same day, Dr. Jowett, gathering his vast congregation in Westminster Chapel, preached on the theme, "Anglo-American Friendship." After recounting some of the differences between the two peoples as he had observed them, he set forth the great common spiritual possessions of the English-speaking peoples. He noted that we have a "common spring of faith and devotion." This leads to the fact that today we have common modes of worship. The varieties of denominational organization are the same, so that no man passing from one country to the other need lack the opportunity to worship at familiar altars. The fact of a common language is in itself a great bond of unity. "We have the same belief in representative government, the same ideals of freedom," declared the great preacher.

America's Response

IN many churches on this side there still hang the flags of our allies in the war, though the great struggle has come to a close. Shall they continue to hang there, to be joined by flags of still other nations as we become conscious of bonds of spiritual kinship with them? And shall all of these flags be united some day under the banner of the Cross, the symbol of God's equal love for all men? There are mischievous influences both in this country and in Great Britain that still seek to scatter seeds of suspicion and bitterness. It is the business of the churches to counter any movement that leads to suspicion and ill-will, and going beyond this negative service to preach positively the duty of international affection. Why should not American pulpits sound forth a great response to the friendly words of our British brothers?

Disciples' Usual Late Summer Disturbance

ONE unfamiliar with the Disciples' ecclesiastical cross-currents would infer from a recent issue of one of their church newspapers that a serious rupture was imminent. A "Call" has gone forth from the office of the newspaper for a "Congress" to precede the General Convention at Cincinnati in October. The "Call" is spread out in large type and states that the "Restoration Movement," by which it means the Disciples themselves, have been led astray into rationalistic theology, open-membership, denominationalism, federation and various other working relations with their Christian neighbors, and it is high time that the "Restoration Movement" be "rescued." One unfamiliar with Disciples' ways would suppose that something serious, if not scandalous, was about to happen. But that would be a mistake. Nothing is going to happen except that the Cincinnati General Convention will with practical unanimity approve the Interchurch World Movement, adopt a plan for unifying and simplifying their missionary and benevolent organizations, encourage the labors of the ad interim committee on the organic union of American Protestantism, and take many other positive forward steps in the administration of their missionary, benevolent and communional work. What seems so formidable and ominous as it appears in the pages of the newspaper referred to, is simply the periodic recurrence of that organ's summer complaint, which begins invariably in July or August and persists until the General Convention comes off in October.

An Old Story to Convention Goers

WE venture to say that in the length and breadth of the United States there is not held a church convention that is so consistently, not to say monotonously, harmonious as are the annual General Convention gatherings of the Disciples of Christ. And yet in nearly a score of years there has not been a single assembling of the Convention that was not approached with excitement and apprehension due to the threatening aspect which this particular newspaper complaint disclosed. The uninformed may tremble now, as the inexperienced did last summer en route to St. Louis, and the summer before en route to Kansas City, and the summer before en route to Des Moines, and in the entire retrogressive series of conventions all the way back to Norfolk. But those who have passed through these "crises" have learned not to give them any heed but to go straight forward doing the work of Christ, in full assurance that the heart and head of the Disciples' communion is sound and intelligent and progressive enough to support every good endeavor, whether it springs from the express disclosure of the will of Christ or is prompted by the common sense and faith of his followers.

Another British Preacher Called to New York Pulpit

JUST as the knowing ones have for some time been predicting, Fifth Avenue Presbyterian church, New York, has settled its problem by calling Dr. John Kelman of Edinburgh to become the successor of Dr. J. H. Jowett. This is another one of the many links that will bind Great Britain and America together in friendship. The Scotch preacher is already known to American church people through his books, "The Faith of Robert Louis Stevenson," "The Courts of the Temple" and "The Light that Saves." Dr. Kelman is the third pastor this church has secured from across the seas. The first was Dr. John Hall, under whose ministry the present building was erected. He came from Ireland. Dr. Jowett's ministry in New York is so recent and so

notable as to require no word, except to say that he came from England. Dr. Kelman comes from Scotland, so equalizing Fifth Avenue's draft upon the three sections of the United Kingdom. Dr. Kelman is a preacher who sympathetically and constructively presents the modern view of religion, being a spiritual descendant of such men as Henry Drummond and Dr. George Adam Smith. He has been such a good Britisher during the war that he was decorated with the Order of the British Empire. As he has recently been in this country to deliver the Yale Lectures on Preaching, we have some reasons for believing that he will be an equally good American. The great church to which he comes will make him economically carefree, with a salary of twelve thousand a year and manse. He will have a unique opportunity to mould the thought of a nation, as well as a city, and to lay broad and deep the foundations of Anglo-American sympathy and good-will.

Redeeming the Drama for Christian Uses

THE redemption of the drama for religious uses is a project appealing to the imagination of church leaders in different sections of the world. In Evanston, Illinois, Rev. Hugh Elmer Brown has had some changes made in the edifice of the First Presbyterian church in order to permit the presentation of religious drama at certain seasons of the year. Many of the newer church buildings in all parts of the country contain appointments of stage and auditorium for special use of the drama. In London a clergyman has arranged to establish in the heart of the city a playhouse which will serve Christian ideals. It is not his intention to present mystery plays and other medieval revivals which lack the flavor of modernity, but to select from the best of the contemporaneous dramas those plays which have spiritual purpose, of which there is now a considerable number. He believes that these can successfully compete with the light and purposeless comedies which hold the boards in many theaters. This idea is taking root in many other places. The Y. W. C. A., under the direction of Hazel Mackaye, is organizing this summer in every state of the Union to present religious pageants which will also in some cases have the patriotic appeal. All of this is a departure from the puritanism of former times, which, in condemning hurtful amusements, fell into the error of not recognizing in any manner the place of the recreational interests of life. It is when people play that they are most spontaneous, most truly themselves. In the moods induced by play there is every opportunity for making impressions of a most lasting character, either for good or for evil.

Texas Demands Full Complement of Culture

THE state of Texas feels that it is not getting its share of the lecturers and publicists that tour the country at different times, and has actually organized to secure information of the bookings of these prominent men, with Elmer Scott as the Secretary. It is the plan "to receive and gather information as to lecturers, publicists, demonstrators, musicians or exponents of literature, political science, economics, art, music, drama or anything of cultural or other value, to the end that all members of the bureau may have earliest information of available attractions, their claims for value and tentative expense." More and more we tend to a reciprocity in spiritual goods. No congregation should have a complete monopoly of a talented minister, and no city of a great man with a message. Our traveling lecturers, when worthy, are a part of the unifying forces of America.

Don't Forget the "Y" Worker Hero

WORKERS in the "Y" service continue to return. Many of them were ministers who sacrificed good positions in order that they might serve their country and the soldier boys of their own people. They are human enough to feel the slurs and lack of appreciation implicit in the criticism their efforts have been subjected to. This is one of the most serious and tragic aspects of the ill-founded criticisms of the Association work. Some of these returning secretarial workers are saying that they can understand the strange facts of this situation only on the hypothesis of organized propaganda hostile to the "Y." The "Y" workers lost their share of men killed and worked to death. Many are coming home jaded and will be unfit for other duties for many months. The churches must give them the welcome and appreciation that is their due and make them know that there is a public in this country which understands and is grateful.

Woman's Rights in Religion Next

RIGHT to vote at political elections is not all there is to "woman's rights," evidently, for there now emerges in many sections of the church a demand on the part of women that sex distinctions in religion should disappear also. A canon is being prepared which will give women full rights to hold office in the Protestant Episcopal church. This will be presented at the triennial convention of the church in Detroit in October. In most religious bodies similar movements are taking place, where the rights of women are not already fully established.

Summer Study an Opportunity To Be Taken Seriously

INCREASINGLY are teachers and ministers coming to recognize the advantage of those courses of study which are offered by colleges and universities during the summer months. In some cases these are mere ad interim methods of study, short courses, or helps for normal work. But in others they are of the most ambitious character. The campus of more than one great university becomes, during the summer months, a great academic city, with a population comparable to that of a town of large size, and as varied a program of

study, lectures, concerts, athletics and recreation as would suffice for a small metropolis. At no time in the year is such a university more illustrative of the long history of education than in the summer. Those who come to avail themselves of its facilities, class room, library, laboratory, playground and social gathering, are like the pilgrims of the Renaissance who came from far places to attend the universities of Europe, stimulated by the new spirit of the awakening world. To live in such an atmosphere, even for a few weeks, is an inspiration to more earnest and honest intellectual effort and to intimate acquaintance with the best that the world is thinking over and attempting in our time.

War Methods and Church Co-operation

CHURCH organization is profiting immensely by the experience of the nations in the Great War. The Interchurch World Movement which is upon everybody's mind and heart just now represents on a large scale the carrying over into the church of one of the most valuable lessons gained by the nations in prosecuting their common cause. Its plea for interdenominational cooperation on a scale and with a heartiness never before attempted comes at a moment when the public mind has a vivid grasp of the actual lifting power there is in the mere machinery of cooperation. The war affords a hundred outstanding instances showing that when men get together for a common work the thing is half done by the simple fact of getting together. What they do after they are assembled is largely a matter of routine. In its origin the Interchurch World Movement is hardly more than an informal getting together of those in the churches who have certain specialized knowledge bearing upon the church's great common tasks. These specialists were not invested by their several denominations with any legislative authority. Engaged in the work of the various denominational missionary boards they found their problem too big for single-handed accomplishment and were brought into a common council by the exigencies of their routine duties. Out of this the Interchurch Movement has sprung, and this original character of informal, non-authoritative cooperation it will carry with it unless the churches, impressed with the common sense of the enterprise, see fit to make it more formal and organic.

This is the way many of the greatest achievements in international cooperation during the war were reached. Over and over again it was demonstrated that international boards, brought together only by common consent, without authority to bind anybody to their decisions, and even without legislative sanction of their very existence, brought to triumphant solution difficulties that had dismayed their separate governments and the Allied cause as a whole.

It will be remembered that in the early days of the struggle various proposals were made for the creation of super-commissions which would have power to act in emergencies for all Allies and should manage all the complex mechanism of warfare. Not one of these suggestions received serious parliamentary consideration in a single nation. No country was willing to turn over its interest to an international body in which it might be outvoted Yet, from the outset, the need of cooperation was apparent For a time the nations attempted to achieve it through th clumsy processes of negotiations. What followed was de scribed graphically by Joseph P. Cotton and Dwight W Morrow in an article in the "Atlantic Monthly" for las June.

> "Help was given," say these writers, "but often at the las moment, to ward off catastrophies. The decisions as to eco nomic co-operation among the Allies were thus dictated b panic rather than by plan, and, at times, by competition be tween panics. . . . It was inevitable that there should hav been at times misunderstanding between the Allied govern ments—on one hand feeling of unequal sacrifice, on the othe suspicion of unequal effort. . . . The earliest conspicuou instance in which effective machinery for co-operation wa worked out was the Wheat Executive."

And what was the Wheat Executive? It was not delegated body with power to bind to its decisions the na tions it represented—Great Britain, France and Italy. I was simply a conference of the men in the three countrie who were best informed as to the particular problem tha confronted them. Their first business was to get to th bedrock of fact. They sought to ascertain how much avail able wheat there was in the world, the maximum needs o each country, the actual location of all supplies, the amoun of shipping that would be required to transport the grai where it was most needed, and the share of shipping tha could be procured for the purpose. In their inquiries the encountered some dismaying evidences of disorder an ineptitude in existing methods of distribution. They dis covered, for instance, that wheat going from India to Eng land passed in the Mediterranean wheat going from Amer ica to Italy. And this at a time when the submarine per was at its height.

Gathered around the council table, these gentleme from England, France and Italy, with scarcely any othe authorization than a will to help the respective countrie out of their embarrassments, agreed to a definite prograr in which the world's wheat supply was to be prorate among belligerents and neutrals and a certain part of th world's shipping was to be set apart for its transportatior As Cotton and Morrow comment upon the result, "The discovered that, as usual, the difficulties of their task la in ascertaining the facts of their problem. Once the fact were understood, it was not so difficult to persuade thei governments to adopt a comprehensive and sensible plan o action."

As the Wheat Executive found a way to feed th world in the dark days of the conflict, when despair wa very near to every Allied door, so another internationa council solved the tremendous transportation proble which enabled the United States to send her millions o soldiers overseas without interrupting the steady flow o food and munitions to Europe. This was the famous Pari Conference, which ended in the establishment of the Allie Maritime Transport Council. Once again a proposal fo an international board with control over a pool of th world's tonnage was rejected because of the unwillingnes of the great Powers to delegate authority to such a body Once again the simple process of getting together brough

the solution. To quote the "Atlantic Monthly's" article once more:

> At various times thereafter various program committees covering the whole range of imported commodities were formed. . . . Instead of dealing at arm's length, through Foreign-Office memoranda and diplomatic channels, they sat around a table, and the representative of each nation would be in a position to criticise the demands of the others and, in turn, to receive their criticisms of his own program. Many of the misunderstandings which had resulted from incomplete facts were thus avoided. . . . The astonishing feature was that usually agreements were reached as to the programs.

So it was also with the Allied Food Council, the Munitions Council, the Blockade Council and the Finance Council. All the resources of all the countries were pooled for the common cause through the simple procedure of ascertaining the facts and talking them over in councils that were without legislative or executive capacity.

It is in this way that the Interchurch World Movement of North America is attempting to work out a program for interdenominational cooperation in the great tasks that lie ahead of evangelical Protestantism. It is not in itself a delegated body and it is not seeking to set up any supercommission to which the churches will be invited to send representatives clothed with plenary power. It is simply starting the machinery for interchurch councils on problems that are common to all denominations. It proposes that all the facts about the religious, social, moral, physical and economic conditions and environments of humanity throughout the world be surveyed in common; that from these facts a unified program shall be worked out in which all can concur, and that the representatives of each constituent body present the program to their own governing authorities for action.

With such an understanding of the character of the Movement it is difficult to understand how any communion, such, for instance, as the Southern Baptists, or the Episcopalians, could refrain from participation in it. No one can predict what may grow out of the Movement. Christian unity *may* grow out of it. Or, again, the various communions may discover that they simply cannot work together in any such degree of intimacy and decide to go back to the old method of each denomination for itself. But whatever the outcome, the present duty of getting the facts, of seeing the task whole and distributing among our communions, one and severally, a just share of the responsibility for its doing—this duty would seem to be self-evident to any but the most bigoted and suspicious sectarian.

Illinois' Conspicuous Progress

THE cause of political progress has made no greater gains in recent years in any state in the Union than in Illinois. In a most forceful way Dr. Graham Taylor gathers up the evidence for this in a recent issue of The Survey. Illinois was the first state to ratify the Federal woman's suffrage amendment. It not only ratified the prohibition amendment, but adopted a search and seizure law that will make prohibition prohibit in Illinois. Another great forward movement has been the appropriation of $87,000,000 for road building, which will go a long way to wipe out the disgrace of having five hundred dollar an acre land lying by the side of often impassible mud roads. The new highways will be links with interstate systems and are destined to produce not only important economic changes, but some religious changes that will be far-reaching. Will not the good roads close up a lot of struggling churches and tend to exalt the county-seat church? Legislation has been passed enabling the city of Chicago to bond itself for the realization of a city plan which will make Chicago one of the most beautiful and convenient cities in all of the world. The city government will be changed so as to fix responsibility upon a few men, for there will be but five aldermen in place of seventy. The legislation with regard to juvenile offenders, the farm colony for women over eighteen who have become subject to jail sentences, the further protection of illegitimate children, the increase of mothers' pensions and the recognition of the nurse's profession by legislation establishing standards for it, are all achievements which mark the administration of Governor Lowden as forward looking and effective.

Few states of the Union are so thoroughly able to pay for the modern machinery of social amelioration. Few states, also, have such serious problems to solve. If Illinois continues with her face to the light, she will find methods and establish precedents which will be of service to the entire nation.

Meanwhile the basic law of Illinois is to be rewritten by a constitutional convention to be held next year. This event will mean either mighty strides forward or a sad reaction. The legal lights who have always represented the liquor interests of Chicago, know this convention is coming and are governing themselves accordingly. Why are not the church people more interested to secure from every section of the state the very best material to represent them in this assembly in whose lap lies so much of the future welfare of Illinois?

The Negro Invasion

SEVERAL northern cities, particularly Chicago, are being confronted with an important question in the coming of large numbers of colored people from southern states. It is a mild statement to say that of the seventy thousand negroes now living in Chicago, half have arrived since the beginning of the war. Many of them came as the direct result of solicitation by the packing and other industries confronted with the exodus of workers who were called home to other lands by patriotic or other considerations at the outbreak of the European conflict. Others were induced to come by the widespread advertising of the railroad companies, who took advantage of the general movement to stimulate business.

As a rule the class of negroes that has come north is intelligent and industrious. There is always sufficient race prejudice on the part of white people to make the

negroes in general undesirable newcomers. This is in part due to their color, but far more to the unhappy story of slavery, for which they were in no degree responsible. In Europe, where there has been no such chapter in their history, they suffer in no such way from race discrimination. But here it is inevitable that for a long time to come there will be friction growing out of the earlier relations of the two races in this continent.

Whatever may be the first sentiments of the white people in the communities into which the negroes are moving, and are destined to move in increasing numbers, a frank facing of the facts will help to clear the air of misunderstanding, and to make neighborly relations tolerable for all concerned. Segregation is totally out of the question, so far as living conditions are concerned. Colored people have the same ambitions for comfortable homes, good neighborhoods, proper schooling facilities for their children, and decent surroundings as have white people. There are wholly undesirable negroes, as there are whites of the same sort. But those who have given careful thought to the matter, and have tried to face the problem for themselves and the community at large are increasingly convinced that it is impossible to prevent the colored people from moving into districts where their industrial competence entitles them to live.

The reasons which impel negroes to seek homes in northern cities, and particularly in Chicago, are wholly creditable to them. Nor do they need to reflect discreditably on those communities from which they come, and where the situation may be so different as to make comparison impossible. But it is obvious that these people want to vote for every negro man and woman on the same terms as those accorded to white men and women. They want a chance for their children to acquire an education that will enable them to use their votes wisely. They want a fair trial in the courts, when they are arrested, and they want judges in whose election they have participated, and who are not prejudiced by racial considerations. They want the right to sit upon juries, especially when matters concerning their own race are in consideration. They want protection against mob and lynch violence, which in many instances fails to discriminate between the guilty and the innocent, and feels justified in going to extremes when a negro is accused. They want equal right to the use of public parks, libraries and other public institutions, for the support of which they are taxed. They want an equal chance with white people for a livelihood in private or public employment. They want equal service on railroads, street cars and other public conveyances, at the same cost and on the same terms as those required of white people.

There are few who will deny that these are wholly legitimate demands. No one can persuade himself that any of them should be withheld, and claim to believe in the principle of American democracy. We may many of us have the old prejudices which are the sad inheritance of unjust treatment of the colored race, and we may find it hard to overcome them sufficiently to be civil to sincere, industrious and intelligent negroes who live on the same street with us. But common sense will point out the futility of attempting to control the situation by any sort of force. For that stimulates at once the display of the worst qualities of the least desirable members of the negro population, for whose conduct the more resourceful and public-spirited of the colored people themselves feel deep solicitude. It is a common problem which has to be worked out in the spirit of good will, and of Christian brotherhood, and with an earnest effort to face the facts as they are, and not as they may have been at some other time, or as we might wish them to be.

Meantime, in this complex and trying situation, one is comforted by the evidences that the better class of colored people are deeply concerned over the problem of the less competent members of their own race, and are trying through the ministries of education, social welfare and religion to improve the situation whose perils they appreciate.

Isaac Watts and Modern Church Music

BEHOLD, a precious little volume in leather binding, long desired above rubies by the unworthy person into whose hands it has at last come,—a copy of "Hymns and Spiritual Songs, by I. Watts, D. D.," published in London, by the gracious permission of his majesty, George the Third, in the year 1760. The volume belongs to the twenty-second edition of the "Hymns," we are told, but it includes the original preface, and this naive composition contains some suggestions worthy of thought even in our sophisticated age. Doctor Watts was a philosopher as well as a hymn-writer. We are told that he once contemplated matrimony, and was jilted for another at the very altar. Did he rave about the inconstancy of the other sex, or seek a revenge unsuited to his eminence and calling? By no means. He went home and wrote a hymn, and the hymn began,

> How false are all things here below,
> How false and yet how fair!
> Each pleasure hath its poison too,
> And every sweet its snare!"

Note how delicately the "little divine" blended philosophy with revenge, and how surely he pointed a warning against the danger of trifling with the feelings of a hymn-writer!

The preface to the Hymns is a trifle archaic as to language, but the moralizing is by no means out of date. Witness: "While we sing the Praises of God in His Church, we are employed in that Part of the Worship which of all others is the nearest akin to Heaven, and 'tis pity that this, of all others, should be performed the worst upon Earth." And again: "Perhaps the Modes of Preaching in the best Churches still want some Degree of Reformation; nor are the Methods of Prayer so perfect as to stand in no need of Correction and Improvement; But of all our Religious Solemnities, Psalmody is the most unhappily managed; there the very Action which should elevate

us to the most delightful and divine sensations, doth not only flat our Devotion, but too often awakes a Regret, and touches all the Springs of Uneasiness within us."

There now! Did not Doctor Watts know all about it? Has not the modern pastor had those "Springs of Uneasiness" touched by the performances of his church choir? Has he not sat trembling lest a flat note from the soprano should "flat Devotion"? What was true in Doctor Watts' day is still true. The music of the sanctuary is that part of the worship which is "nearest akin to Heaven," but which is also "performed the worst upon Earth."

What is needed? First, a real spirit of worship. As the good Doctor gently hints: "To see the dull Indifference, the negligent and thoughtless air, that sits upon the faces of the whole Assembly, while the Psalm is being sung, might tempt even a charitable Observer to suspect the Fervency of inward Religion." Exactly! Then, the churches need something to sing. The best of us "flat Devotion" when we sigh to "soar away" from earth and work, or when we beg the Lord to consider our individual and superior claims to salvation. Great hymns, nobly expressed in music, are needed,—not necessarily old hymns altogether, but those that deal with great themes and breathe the real spirit of Christian faith and worship. Frequently we are told that churches do not want to sing "high-brow stuff." Maybe some of them do not, but often they have had no choice,—they have merely tried to sing whatever was put in their way. But Doctor Watts has a plan for meeting this situation. He has, he avers, "aimed at Ease and Numbers and Smoothness of Sound, and endeavored to make the Sense Plain and Sound." "The Metaphors are generally sunk to the level of vulgar Capacities." Is not this standard suited to all time?

He confesses—for there is a limit to the self-restraint of even so good a man—that he has made a special collection of "Divine and Moral Composures" not suited to these vulgar "Capacities," in which he has "endeavored to please and profit the politer part of Mankind, without offending the plainer sort of Christians,"—a sort of Mr. Dick Memorial, in which he allows himself that free flight of rhetoric which conscience denies him when he writes for "the plainer sort." Again, he says he has "included in Crotchets those portions of the Hymns which are too Poetical for meaner Understandings." He does not tell us, though, how we may enclose in "Crotchets" those extraordinary vocal exhibits on the part of some choirs which are plainly "too Poetical for the meaner Understandings" of most of us.

We must not expect everything, however, even from Doctor Watts. On the whole, he has understood the present situation marvelously well.

Service

THERE are strange ways of serving God;
You sweep a room or turn a sod,
And suddenly, to your surprise,
You hear the whirr of seraphim
And find you're under God's own eyes
And building palaces for Him.

HERMAN HAGEDORN.

Growing Old

A Parable of Safed the Sage

KETURAH spake unto me, and inquired of me, saying, Wilt thou love me when I am old?

And I answered, I will not.

And Keturah said, Verily thou didst promise.

And I said, I promised nothing of the kind, neither will I perform it. I promised to love the woman whom I married, and she was a young woman, and thou art that woman. Wherefore then should I love a woman who is old?

And she said, But, alas, my husband, I am not young as when I married thee.

And I said, If the years have done anything to thee, they have done the same to me, and I see thee no different, only more dear and more fair. Yea, and when many women are gathered in any place, then do I look around till I find the fairest of them all, and that is thee. For I have always loved fair women and no others, and I am too old to want any other kind. Therefore do I love thee more than all else.

And Keturah said, Thou speakest like the foolish lover whom thou hast ever been; and inasmuch as I have thee fooled, it were greater folly to seek to make thee wise. God grant thou be ever as foolish as thou art now.

And I said, O, Keturah, I am not unmindful of what the years have wrought in both of us. Thou art the mother of soldiers, of men tall and strong, and a daughter who is older than thou wert when first God gave thee to me. Thou didst not wear glasses when I first knew thee, neither was there a gray hair in thy brown and waving hair, and thy dark eyes looked at me from under a smooth brow. I do verily see in thee some marks of physical change, and I welcome them not either in me or in thee, for mine is an heart of youth, and I delight not in anything that diminisheth strength. Yea, I dread the time when I shall have to be careful what I eat, and when I shall be admonished to take life less strenuously, for that I am no longer young. And I rejoice now as a strong man to run a race, neither do I know sickness nor weariness nor pain. But I suspect that the years have left some mark upon us both, only I see it not in either of us. And thou art more fair to me than ever, yea, and ten thousand times more dear.

And I said, Age dependeth not on how long a man hath been born, for some men were old from their birth. The angel that rolled the stone away from the tomb of the dear Lord Christ had been in heaven ten thousand years, but the women saw him, and had he been old they would have noticed it; but he was a young man.

And I said, Keturah, if thou art any older than when I married thee, I do not suspect it.

And Keturah said, Just for that I will make thee a Cherry Pie; and my Cherry Pies are as good as when we first were married.

And I said, yea, and I thank God that my appetite for them is as good as it was then.

And I might just mention that it was some Pie.

The Peace Terms

From the Manchester "Guardian"

Two articles of unusual significance dealing with the Peace terms were published in a recent issue of the Manchester "Guardian," which paper is steadily entering into the place in world opinion held so long and with such authority by the London "Times." Mr. G. Lowes Dickinson, the writer of one of these letters, Fellow and Lecturer in King's College, Cambridge, speaks from the point of view of what might be called conservative English liberalism. The other, Mr. Charles Sarolea, a native Belgian, now head of the French and Romance Department of the University of Edinburgh, represents the most authoritative learning on world problems combined with the uttermost sympathy with the Allied cause. During the visit of the editor of The Christian Century to Edinburgh last winter, he found that Mr. Sarolea's authority on international questions was drawing the most brilliant assemblages which that center of Scottish culture afforded to hear a series of addresses on the League of Nations, extending over many weeks. Mr. Sarolea's word has full academic weight. But it also possesses a particular personal gravity when it is remembered that he is a citizen of Belgium, whose sufferings in the war have been incomparable.

G. Lowes Dickinson

ON several occasions during the earlier period of the war, you were good enough to permit me to set forth in your columns the principles and organization which, as I maintained with what was then a very small minority, could alone guarantee to the world a lasting peace of justice. A League of Nations was not at that time a popular idea, and perhaps it would never have entered the range of practical policy had it not been adopted by the humane and far-seeing sagacity of President Wilson. It was impossible after his intervention to treat the idea with open hostility. But those who were opposed to it did not abandon their opposition. They merely adopted a more deadly strategy; they still pursued a peace of violence and conquest, but they thought it more prudent to accommodate their design to the formula of a league. That is the inner meaning of the tragedy that has been consummated at Paris. The old diplomacy, the old tradition, the old men have triumphed. The young, the hopeful, the faithful, the believers in humanity and right are dismissed with the anatomy of a document into which the breath of life can hardly be breathed.

In saying this I make no attack upon President Wilson. He did, I have no doubt, the best he could under impossible conditions. But he was outplayed by the statesmen of Europe, and left with the alternatives either of withdrawing from the Conference or of sanctioning what he must feel to be violations of the whole spirit, if not of the actual letter, of his fourteen points. Nor do I attack the form of the Covenant that founds the League of Nations; it is, indeed, in many important respects imperfect and unsatisfactory, but perhaps, as human affairs go, it was bound to be so. The idea is new. It conflicts with long-established feelings, prejudices and illusions. It must make its way, if at all, by degrees, amidst the tangle of concrete conditions, and can only finally establish itself by its proved success. Had there been nothing to criticise in the peace but the form of the Covenant the world would have been fortunate indeed, and the prospects of the future brighter than any that have ever opened upon mankind.

But the Covenant is rendered impotent for good—if not converted into a positive evil—by the other terms of the treaty. A League of Nations is nothing, and perhaps worse than nothing, unless it be an instrument of reconciliation. But reconciliation is ruled out by the terms imposed upon Germany. Has the public realized what they are? Large populations of Germans in Posen, West Prussia, Silesia and the Saar Valley are transferred to an alien and hostile rule. The whole of the German colonial domain is distributed among the Allies, subject only to what (it is to be feared) will be but the bare name of a "mandate" given by a league whose executive is completely controlled by the annexing state. In a reasonable world, it is true, the mere right to administer territory would not be coveted by any nation so long as all were allowed equal economic access. But of that Germany is given no guarantee; so far as she can see, or as we can see, she may be deprived of all access to overseas markets and of all raw materials from abroad. At the best her access will depend on the caprice or self-interest of her enemies. In addition, she is deprived of three-quarters of her iron and a third of her coal. And then, on the top of all this, she is to be set to work under duress for a period calculated as thirty years, during which she is to pay over to her enemies sums of which the lower limit is five thousand million pounds, but which may, in fact, as Mr. Bonar Law assures us, exceed that sum to any indefinite amount which a commission of her enemies may choose to assess.

No such terms have ever been imposed upon a defeated nation since Rome destroyed Carthage. What was done to France in 1815, after twenty years of aggression, in the course of which she had brought the whole of Europe under her domination, was a bagatelle in comparison. What was done to France in 1871 was a bagatelle in comparison. It is no exaggeration to say that Germany is converted into a helot nation. And the first and main function of a league ostensibly created as the organ of equal justice and equal opoprtunity will be to act as gaoler and slave master to seventy millions of sullen, despairing, half-starving men, women and children camped in the very heart of Europe.

Quite reputable people publicly state in defence that Germany, if she had won, would have treated us worse. What is this but a naive confession that our standards are, in fact, the German standards, and that we are applying to her the very philosophy which we professed to be fighting to eradicate from the world? Or it is said that Ger-

many "deserves" her punishment. But punishment, whatever its purposes, is not an end in itself, still less the supreme end, and a policy which, in order to punish, is ready to destroy the whole future of civilization is the policy of lunatics, not of sane men. Or it is said that the reparation exacted is not excessive. Probably not. In such wars as modern men wage no reparation attainable could begin to suffice. But reparation which can only be exacted, if at all, at the cost of lasting ill-will is a reparation better not exacted. It would be better to forego it altogether than to hand over the world to such prospects as the Peace of Paris opens out.

The evil is done. Is there any remedy? Perhaps not. Perhaps the die has been finally cast and civilization is doomed. But if there be any remedy it must be sought in those elements of society which consistently throughout the war and since the armistice have stood for a pacific and reconciling policy. If there is any hope for the world it is in the Labor and Socialist parties. In them, and, one would fain to hope, in the young—in those who, returning from a war which has slain their comrades by millions, have not yet been able to seize the significance of events, to realize how they have been betrayed at Paris, nor to lay an effective hand upon the machinery of government. Paris has finally discredited the governing class in all countries. What Paris has done must be undone if civilization is to be saved. And only youth and the masses can undo it.

G. Lowes Dickinson.

Charles Sarolea

WHATEVER may be the merits of the peace settlement, no one will claim for it either the merit of coherence or of consistency. It embodies policies which are mutually exclusive. It asserts principles which are contradictory. It proclaims the rights of the small nations, but it establishes a dictatorship of the strong. It seeks the moral and juridical security of the League of Nations, and it also seeks the military security of strategic frontiers. It sets up Poland as the corner-stone of Central Europe, but it sets up the new Polish State under conditions which condemn it to a precarious and ephemeral existence. It reduces Germany to poverty and impotence, and it then expects her to discharge obligations which only a healthy and a wealthy state could possibly discharge. Thrice blessed be the inspiration which impelled President Wilson to insist on having the League of Nations established before the peace settlement. For the main task of the League of Nations in future years will be to "interpret" —that is to say, to mend and to end the hasty patchwork done in Paris for the last six months.

As a Belgian by birth, whose household gods have been destroyed, and who has been financially ruined by the deeds of individual Germans, I cannot be accused of any tender feelings for the enemy. And as a student of international politics of many years' standing who clearly foresaw and foretold the tragedy long before it happened, I may claim that my views shall not be dismissed without discussion. But however these views may be regarded, whether popular or unpopular, I think it my duty as a citizen to state unambiguously the specific reasons why I believe the peace settlement to be eminently unsatisfactory and pregnant with fateful consequences.

Starting with the popular assumption on the responsibility of the war, an assumption which stands at the very heart and center of the Paris deliberations, I confess that I cannot look upon this world convulsion merely as a kinematic melodrama, with consummate villains on the one side and innocent heroes on the other. Rather I do consider it as a Sophoclean or Shakespearean tragedy where all the actors are driven on to their doom by inexorable forces. The Shakespeare of a future generation, who will dramatize the catastrophe, will certainly refuse to see in Germany a free agent; he will see in her a vicarious and sacrificial victim, burdened with a sinister political inheritance, cursed with a dynasty of Atreides; he will see in her mainly the champion of evil principles and evil policies defended fanatically and criminally by patriotic and brave men. But that same dramatist will also have to recognize that all the nations were in some measure involved in the guilt and partakers of the crime, that they one and all professed the same principles and acted on the same policies as long as those policies proved successful, and, to them, profitable.

Most of our historical investigations on the origins of the war are singularly and crudely unhistorical. Mr. Headlam in England and M. Reinach in France have written able and misleading treaties on the events of the fateful "twelve days." But obviously the war was not the outcome of the events of "twelve days" nor of twelve years. It is the culmination of events which politically had their beginnings as far back as the middle of the eighteenth century, in the invasion of Silesia and the partition of Poland. By restoring Silesia we are undoing the events of 1740; by restoring Poland we are undoing the events of 1772. Nor is this war rooted only in a few diplomatic and political causes; it is rooted in a hundred and one causes, economic, religious, geographical, as well as political and diplomatic. These causes making for war were operative everywhere. If they were more "dynamic" in Germany, it is mainly because the German people were politically a hundred years behind us whilst economically they were fifty years ahead of us; it is also because the German people were more passionately patriotic than their enemies, and because they practiced more consistently the three theological virtues of blind faith, passive obedience and patient endurance. All the causes suggested made Germany the initiator of *this* war. But those same causes had made other nations initiate within the last generation no less than ten other wars, with none of which "Prussian militarism" had anything to do.

And even assuming Germany and Austria to have been solely responsible for *this* crime, we must acknowledge that Europe generally and Great Britain in particular were in the past the accomplices of "Prussian militarism." Before 1900 it is Germany and not France which earned our unstinted sympathies. It is Bismarck and not Gambetta who was glorified as the super-statesman. Even our theologians repaired to the German universities as to the fountains of wisdom. It is true that Prussia stole Poland, but the very Prussian armies which conquered Poland were paid with British subsidies, as Lord Eversley has once more proved.

It is true that Prussia stole Slesvig-Holstein, but we connived at the deed. It is true that Germany annexed Alsace-Lorraine, but Great Britain did not utter one word of protest, and Lord Granville and Mr. Gladstone turned a deaf ear to the pathetic appeals of Thiers. It is true that the annexation of Bosnia started the train which led up to the explosion. But Lord Salisbury and Mr. A. J. Balfour were the "loyal secundants" of Bismarck and Andrassy at the Treaty of Berlin, which surrendered Bosnia, and today, after forty-one years, Mr. Balfour is only undoing what as a young diplomat he helped to accomplish in 1878. It is true that the alliance of Germany and Austria with Turkey became the cornerstone of Pan-American policy; but that same alliance with Turkey was until recently the cornerstone of our own policy, and it is that alliance which maintained the chaos of the Balkans.

But let us grant that not only Prussia but the whole of Germany is responsible for the crime of the war. What do we mean by the abstraction "Germany"? The Congress of Vienna did distinguish between Napoleon and the French people. Must we not establish a similar distinction? Shall we not say that in the last resort this war was even more a crime against the German people than a crime of the German people? If it be objected that German public opinion was wholly favorable to the war, I reply that there was not, there could not be, an independent public opinion in Germany. We know how easy it is even in a free country liks ours to manufacture an artificial public opinion. How much easier in Germany, where the churches and the universities and the banks and the press were in the service of the State. How much easier to hoodwink a docile and disciplined people, a sentimental and a passionate people, carried away by that fiery patriotism which all nations still agree to consider as the highest of all virtues. The German people had not one single word to say in the declaration or initiation of the war. And once war was declared, once Prussia was invaded, how far was it possible even for the Socialists not to submit to military law?

Let us even admit that the German people must pay the penalty of the sins of their own government, that every nation have the government they deserve, that they therefore must be punished for submitting to the countless atrocities perpetrated by their rulers, even that admission does not settle either our moral or political peace problem. By all means let the innocent Germans suffer *with* the guilty. Unfortunately under the peace settlement it is not the innocent that are suffering *with* the guilty; it is mainly the innocent who are chastised. We are punishing not the Germany of Kaiserism, but the Germany of democracy. We are punishing not the past or even the present generation, we are punishing the untold millions of young lads and children who will be reduced by the peace settlement to industrial helotry, who will become hewers of wood and drawers of water for the conquering nations.

CHARLES SAROLEA.

The Parable of the Shingles

By L. O. Bricker

HEAR ye The Parable of the Shingles: A shingle is three times as long as the space it covers; its first duty is to cover that which has already been laid; its second duty is to cover its own little space in the course; its third duty is to furnish the form and foundation for the course that is to be laid above and upon it. So also is a human life; its length is the number of the years God shall give it to live; a third of life must be given to the completing and perfecting of that which hath been begun by others; another third must be given as an original contribution to the progress and profit of its own generation; the remaining third must offer itself as foundation and form upon which, and by which, others are to rest and build.

And, as shingles are of various widths, so to one life is given one talent, to another two, and to another five. And as it is not the duty of the shingles to uphold the roof, so may my life feel beneath itself the rafters of God's Eternal purposes, and be nailed fast to the truths which are God's own.

WE ARE THE HEIRS OF THE AGES

Let us think first upon the part of our life which must be dedicated to overlaying that which has already been laid, and to completing that which has been begun. Of all those who have lived and wrought before us, it is written: "They, apart from us, cannot be made perfect." The heroes and the saints, the patriots and martyrs, the fathers and mothers, have left unto us their unfinished tasks. They have left to us their heroic and magnificent beginnings of things. It is ours to finish the work they began, and to fulfil the dreams they dreamed; for without us and our faithful labors they cannot be made perfect. We are the heirs of the ages. The past is in us—the labors and toils, the dreams and hopes, the achievements and sufferings, the darings and dyings. We see it by the light of a thousand years, and in the rays of a million suns. We are not here merely as things to be tolerated; we are here to complete a succession. With strong sense of duty and high sense of indebtedness we must lay our lives upon the past.

I said that the shingle's first duty is to cover what has been laid; its second duty is to cover its own space; and its third duty is to lay itself down as form and foundation for the course that is to be laid upon it. My one duty in life is to be faithful. If I am faithful to the past and to the future, I cannot but be faithful to the present. If I can but see my life whole, how one part of it rests upon the past, and another part projects itself out into the future, then nothing can make me false to the present.

In one of Sir Walter Scott's books there is a chapter concerning a young man who had fallen heir to a great

estate. From his wanderings in the ends of the earth he came home; he went into the portrait gallery where the faces of many generations looked down upon him; he thought upon how all these had lived for him, made vows for him, kept themselves clean so that they could hand an untarnished name on to him—the sense of his personal indebtedness so overwhelmed him that he fell on his knees and swore everlasting fidelity to the memory of his fathers and mothers, swore to be true to the succession, so that when his portrait came to hang among the others, they might welcome him as one who had never broken the link by which the generations had been bound to the feet of God.

If I thus square my life with the past, and think how it must project itself out into the future, then the very watchword of the present becomes "duty." And how sorely do we need that word in our consciousness today. Multitudes are running loose and wild, drifting aimlessly around, laid out on no straight course, nailed to no eternal purposes, because they have never felt the pull and power of the word—duty. It is by our devotion to present duty that we project our lives into the future. Your fidelity can never die. God will see to it that every bit of goodness and sacrifice and devotion to duty shall live forever. The influence of every good life widens and deepens as the years go by. There is a par value to every life, which is the world's estimate of the worth of that life to its day and time. But this is not the life's whole value. Some lives are below par the week after the funeral; others, being dead, yet speak; and the whisper of their initial utterance swells into an anthem that echoes down the centuries. The faithful things we do somehow get themselves incorporated and incarnated in other lives—this is life's compound interest.

A KNIGHT IN BLUE OVERALLS

Let me tell you a story, in illustration. I am sorry that I do not know more about the man I am to tell you of; all that I know I read in one of the papers, and then paid the man the compliment of forgetting his name, and throwing away the paper. But I will never forget him and the deed he did. His name was Mike or Tom or Pat, and his par value was a dollar and a half a day. He wore blue overalls, and smoked a stubby clay pipe. Having been faithful as a spike-driver, and being no longer able to continue work so arduous, the company manager employed him to tend the railway crossing. He looked up his record first, and found that he had not become so drunk upon his wages on Saturday night as to fail to appear for work on Monday. He judged him faithful, and, thank God, he found him so. This much about him I have imagined, because I have known men like him; and this I read in the paper. Somewhere up in Pennsylvania, this man stood out one morning to signal the fast express that the crossing was clear. Waving his flag till the train came near, he turned to let it pass, just as a tiny little girl came toddling down upon the track from the opposite side. There was no time to stop the train. There was no time to catch the child and get away.

Now all the years that this man had worked, earning his dollar and a half a day at commonplace labor, there had grown up in his soul an ideal of duty, to which he adjusted the simple habits of his daily task. A thousand times he had thought of what that ideal of duty might compel of him one day; but the years went by, and no great occasion came. He waved his red flag, his white flag, or his green flag, and had done nothing more heroic than to help an old woman over the crossing. But now, in that instant of mortal danger, the ideal stood out, clean-cut as a cameo; nor did the smoke and roar of the train dim its outlines or silence its imperious command. He shouted to the child; but she did not hear, or, if she heard, she did not heed. Even as he shouted he was running, for he knew what he must do. He met her on the track amid the shriek of the whistle and the grind of the air brakes that could not avail. And in the instant that the engine was dashing him to death, he was throwing, and did throw, the little girl off the track and away from danger. I am sorry that I forgot his name, but I am glad to remember that some tears fell on the paper in honor of the memory of the brave knight of the blue overalls.

When I read a story like this I feel that if God should honor me some time by making me a crossing-tender, perhaps by His grace and the help of this man's example, I might do the same that he did. Meanwhile, his fidelity helps me to tend my own crossing a little better.

THE PRICE OF OUR FREEDOM

And finally, just as the most enduring part of the shingle is that part which offers itself to be covered by the next course, so the best and most enduring part of our lives is that part which projects itself into the future, that dreams dreams for others to fulfil, begins labors for others to accomplish and finish, and leaves a name and a memory that will act as an inspiration for those that are to come after us.

It has taken all of the past to produce you and me. We are the heirs of all the ages. The liberties we enjoy were purchased on a thousand battlefields; the faith by which we live was bought with the blood of a million martyrs; the treasures we possess are the fruit of the travail of all who have lived. "Herein is the saying true: One soweth, and another reapeth." We have reaped what others have sown, we must sow for others to reap. We are here to take what is, add to it, make it larger, better, freer, after us. It requires at least four generations to bring any great thing to perfection. One generation to dream the dream, another to lay the foundation, another to raise the superstructure, another to put on the roof; and then a thousand generations to bring in their treasures, adorn and make perfect the thing begun. God has sent us here to complete what has been begun by others; to dream great dreams, cherish noble ideals, follow worthy purposes, pursue high visions, attempt heroic tasks—not for the sake of the work of our hands without, but for the sake of the work of His hands within.

Atlanta, Ga.

'Tis my faith that every flower
Enjoys the air it breathes.

WORDSWORTH.

THE SUNDAY SCHOOL

Big Game*

DR. RAINSFORD, one of the strongest ministers that America ever knew and a man who built up a powerful institutional church in New York City went to Africa to hunt lions. He was used to big game. Ping-pong was not in his line. Roosevelt also sought recreation in the wild jungles of Africa and South America, pushing forward where highways never ran. It is one thing to fish for suckers in a mill-pond and quite another to hunt whales in the foaming sea.

Now, the church has some men in it who long to hunt big game and there would be more such men if a program to suit their large ideas were proposed. The average men's class dies because the tasks are too small; there is no challenge. To hold a big man, you must set him to a large task. Men love base-ball and foot-ball; they love to make money and organize large commercial enterprises; they are set aflame by the courage and risk of war; certain churches have large numbers of big men and other churches have only a few little men. What is lacking? Men of caliber need big game.

Now, making money is child's play compared to winning real men to Christ! It is not hard to make money—some very ordinary men make lots of it. The most fascinating game when played according to the rules is to win men for Christ and the church. There are churches that have made singular success of this. The Euclid Avenue Church in Cleveland has an unusual number of strong men. These men are organized and I am told that at least one evening each month they go out calling in the interest of the church. In our church here in Pittsburgh we have set men to win men and the bigger the man the more we delight in seeking to win him. It is the biggest sport in the world. How men take to it! Men have a secret doubt whether it is altogether worth while to make money, but they know they are laying up treasure in heaven when they win a man for Christ. I have been impressed by the timidity of many preachers when it comes to seeking to win big business men. They need to know that these men are just as simple and elemental and need God just as much as any one else. They are tempted fully as hard as other men, they are just as dependent upon God in trial and sickness, their souls need saving just as much and they are more apt to give you a courteous hearing than lesser men in many cases. Let me give you a recent example. I met, at one of our conventions, a minister from another city who told me of a new family that had moved to Pittsburgh. The minister said, "The wife and daughters are excellent workers, they will be valuable additions to your congregation." "Yes," I replied, "but what about the father?" "Oh, he is a grand man, but not particularly interested in the church; he comes now and then and is generous, but he doesn't think of joining." I kept that man in mind. One day I called his office and asked him if I might call upon him at his office that afternoon and talk with him about religion. Most graciously he responded and named a suitable hour. Precisely on the minute I was ushered through two outside offices into his private room. He rose and greeted me cordially and we lost no time in getting down to business on the subject of religion. I found that he had no doubts about Christ, God, the Bible and the great essentials of religious life. We reached an agreement about immersion with the result that he came out to the church quietly one evening and in the presence of two witnesses was baptized and the next day entered our fellowship. Today he is one of our big men. I do not mean to convey the idea that we seek out only influential men; we seek all men and all types of men. It is big business to win men for Christ. As soon as the man is won he must be trained and set aside for some other large task. This is the secret of holding men to the church—give them a man's job. The bigger the man the bigger the task must be, but the biggest of all big pieces of work, bigger than building bridges, or laying cables, or organizing business is the winning of men for God.

JOHN R. EWERS.

*Lesson for Aug. 10. Scripture, Acts 16:9-15; James 5:19-20.

BOOKS

Books for the Vacation

The time of rest and leisure which most people try to secure for themselves at some period of the summer ought to have other uses than idleness or mere physical recreation. For many people—ministers, teachers and others of intellectual pursuits, in particular,—the vacation is the one time in the year when some serious and worthful reading can be done away from the distractions that so largely prevent it during the other seasons. One ought to take with him on such an outing one or two really important books of the year, which will not be read without that effort. Suggestions for reading will be found both on this page of reviews and in the advertising pages of the "Century."

Books on Industrial Problems

The Chicago Church Federation suggests in its latest Bulletin the following books and other aids to an interpretation of the industrial problems becoming every day more acute in America, as in Europe.

Hoxie, R. F., Trade Unionism in the United States, $2.50.

King, W. I., Wealth and Income of the People of the United States, $1.50.

King, W. L. Mackenzie, Industry and Humanity, $3.00.

Leitch, John, Man to Man.

Tead, Ordway, Instincts in Industry, $1.40.

Colorado Industrial Plan, John D. Rockefeller, Jr., 26 Broadway, N. Y.

Report of Commission on Industrial Relations regarding principles of Industrial Relations April 16, 1919, Chamber of Commerce U. S. Referendum No. 27. Riggs Bldg., Washington, D. C.

Russell, Bertrand, Proposed Roads to Freedom, $1.50.

Spargo, John, Bolshevism, $1.50.

The Social Service Bulletin, issued every month by the Methodist Federation of Social Service. 150 Fifth Ave., New York City. April issue is devoted to American Labor and Reconstruction, summarizing the demands of the chief labor groups in the United States, with lists of books and pamphlets on Industrial Reconstruction. The issue for March is devoted to Religion and Reconstruction and contains a valuable summary of the programs for Reconstruction issued by the various church bodies, Protestant and Catholic, together with references as to the publications in which their full text appeared.

The Christian Century Press will be glad to secure any of the books listed at the prices indicated.

Books on the Rural Church
(Recommended by Prof. Alva W. Taylor)

Challenge of the Country. Fisk. $1.00.
The Country Church. Gill & Pinchot. $1.00.
The Church at the Center. Wilson. 60c.
The Church of the Open Country. Wilson. $1.00.
Cooperation in Coopersburg. Brunner. 60c.
The Story of John Frederick Oberlin. Beard. $1.25.
Six Thousand Country Churches. Gill. $1.50.
The Country Church in the New World Order. Brunner. $1.00.
The Resources of the Country Church. Groves. $1.00.
Rural Life. Galpin. $2.00.
The New Country Church Building. Brunner. $1.00.
The Church and Country Life. Vogt. $1.00.

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Other Books

LEARNING AND TEACHING. By Harold J. Sheridan and C. C. White. This is one of an excellent series entitled "Training Courses for Leadership," published for the use of workers and leaders in the Methodist church. It brings the principles of teaching and learning, known and used in all of the schools of higher learning, down to the Sunday-school teacher in plain and simple language and with illustration adapted to her task. The general principles are made plain and, much to the point, methods are outlined for doing the specific things the Sunday-school teacher needs to do efficiently. This kind of work is far in advance of the popular teacher training manuals still all too much used. (Methodist Book Concern.)

THE COUNTRY CHURCH IN THE NEW WORLD ORDER. By Edmund de S. Brunner, Ph.D. Dr. Brunner is the author of "Cooperation in Coopersburg," "The New Country Church Building" and several summaries of community and church surveys. He is now national director of the rural church section of the Home Missions Survey of the new Inter-Church World Movement. This book comes out of his experience as secretary of the rural church commission of the Federal Council in its war work. It is well written, neither dry with facts nor poetic with sermonization, though it builds solidly upon facts and is written to accomplish definite ends. It gives the rural church a dignity by calling attention to its contribution to our religious and national life, and it impresses one with the worthfulness of that all too much neglected field of religious work. It strikes the reviewer as altogether the most timely book right now to put into the hands of the rural church pastor or other leader. (Association Press.)

SOCIAL WORK: Doctor and Social Worker. By Richard C. Cabot, M. D. Dr. Cabot is not only one of the foremost medical practitioners and authorities in America but also one of the leading social workers. His technical skill goes far beyond the mere physical aspects of his cases and takes in their social, physical and religious natures—all of which have a bearing on the case. This very readable volume is a treatise on the relation of the professional social worker to the doctor in the treatment of the sick. It gives assurance of the time when every graduate nurse will be also a trained social worker and every hospital outfitted with a social staff. It is astonishing to have so eminent an authority remind us that only seven or eight of the 150 recognized diseases can be treated with definite drug remedies. Thus medicine becomes more and more a matter of nursing, and the psychological and sociological diagnosis becomes more important. Indeed, many cases yield to such analysis and treatment where drugs are useless.

HEART MESSAGES FROM THE PSALMS. By Ralph Wells Keeler. In this practical age when Christianity is being directed toward social living and the church becoming more and more a working ethical organization there is an inclination to drop out preaching devotional sermons. Our modern learning, too, requires a readjustment of many things in yesterday's interpretation of the Psalms. This little book gives the readjustment by putting before us an interpretation of thirteen of the greater Psalms in terms of modern life and thinking. Those emotions and sentiments that plumb to the inner heart of man are as immortal as human nature. Because the writer lived in one age and we in a very different one does not deprive them of their value. We need only to reclothe them with our familiar experiences to find their undying worthfulness.

EDUCATIONAL SOCIOLOGY: A Digest and Syllabus. (Part I, Introduction. Part II. Application to Curricula and Studies.) By David Snedden, Ph.D. The professional sociologist might ask what more the author had done than to transfer the content of sociology into the education curriculum, duly analyzed and allocated to the conventional educational scheme. That is what is done, but not as a mere piece of educational syncretism. Education is now conceived of as a socializing process, in which the student is given possession of the whole fund of social goods and in turn made a useful agent to administer upon them for the welfare of society. This syllabus presents an excellent digest of sociological material and in relating it to the various departments in the curriculum outlines admirably the all pervasive nature of the sociological in the teaching process in the modern school. (Published by the Teachers' College, Columbia University.)

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CORRESPONDENCE

The Fork of the Road

EDITOR THE CHRISTIAN CENTURY:

Secretary Lansing, returning from France, is reported to have said the great danger of the war is not ended yet. Since the Roman Pontiff was forced to take from his own head the crown of supreme authority and place it upon the head of Napoleon, the world conqueror, neither the apostate church nor any of her quarrelsome daughters has ever worn it. Is there one of them that would not wear it if it could? Yet it is only the doctrine of separation of Church and State that restrains the open or secret attempt. We have come to the fork of the road, now that world democracy is the aim and the slogan for peace, progress and prosperity. Lincoln, the prophet, saw that our country had come to the place where it could no longer remain part free and part slave, and Woodrow Wilson, the now living prophet, saw that the nations could no longer be part autocratic and part democratic. Hence the present peril of swapping horses in the middle of the stream.

The greatest conflict is yet to come, and it may not be altogether free from blood; for democracy cannot be part infidel or neutral, as we have imagined, and the other part Christian. We cannot serve God and Mammon. Political rulers cannot be both Christian and non-Christian. The government must rest upon his shoulders whose right it is to reign. That right is not founded upon might but upon righteousness. He is crowned of God who loved righteousness and hated iniquity. President Wilson preaches that we must carry Christ into politics. That means to take the crown from the dragon's head of Mammon worship and place it upon the head of the "King of kings and Lord of lords."

Holland, Mich. JASPER S. HUGHES.

A Neglected Duty

Editor The Christian Century:

I am wondering if it would not be worth the space in your paper to call the attention of ministers to the importance of sending the names of members who move from their churches to pastors who live at the new residence. By this method, pastors could be a great help one to another in giving the name of prospects that otherwise might be lost from the church. First impressions are always most important to one moving into a new community where there are many influences advertising for a person's time, money and energy. The church owes the stranger a genuine welcome.

South Bend, Ind. J. L. IMHOF.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Archbishop of Canterbury Preaches Noteworthy Sermon on Victory

The new amity between members of the state church and of the nonconformist churches in England was happily symbolized on Victory Thanksgiving Day in England. Many prominent ministers and laymen of the nonconformist churches sat in the choir of St. Paul's Cathedral by the special invitation of the Bishop of London. This is the first time this has happened since the division of the religious forces in England resulting in the modern denominations. It has a meaning even larger than the sentiments of Thanksgiving Day, deep-going though these be. The Archbishop of Canterbury preached the sermon and noteworthy are these words from his lips: "We are met at a great hour in the world's life. It is for an intensely solemn purpose. Our service to-day stands out by itself as commemorating what is literally the greatest event in human history. Many a time in our long island story the men and women of England have gathered here to give thanks for victory and peace. The Armada, Blenheim, Waterloo, Sebastopol give examples of such occasions. The very first service to which these actual walls, then fresh and white from the mason's chisel, gave echo was the thanksgiving for a famous peace. But never, never till to-day have King and Queen and princes come hither to give thanks, along with Lords and Commons, with Navy and Army and airmen, with statesmen and governors from the King's Dominions overseas, with kinsmen from the great Republic of the West, with Ambassadors from friendly States, and, newest of all, with banded companies of men and women workers enrolled for active ministries of war or peace. That answers to this vastness of the hour. And to-day this gathered multitude stands together, sings together, kneels together: for what? Not just in order to say how we rejoice that this mightiest of all wars is ended, and that victory is won, but in order, as members of Christ's society on earth, Churchman and Nonconformists side by side, to give definite, thoughtful, loyal recognition to the Lord God Almighty for what He has done for us in the years of war, and their issue in a victorious peace. The Lord God Omnipotent reigneth. 'I was glad when they said unto me, Let us go into the house of the Lord'."

Sunday School People Will Go to Tokyo

The International World's Sunday School Convention, postponed on account of the war for four years, will be held in Tokyo in October 1920. It is a happy providence that it should go to Japan at this time. The anti-Japanese propaganda in this country continues in the jingo press and it will be a valuable counter movement for a large company of fair-minded Christian leaders to come back to this country with a more just estimate of the spirit of the Japanese. Many of the delegates to the Sunday-school convention will continue their journey in a visit to the mission fields which will bring a very definite reaction in the way of renewed missionary interest and enlarged giving to missions.

The Church Forum Movement Organizes on National Scale

The Forum, which is a platform on which the presentation of some theme by an expert is followed by free discussion, is spreading all over the country. As these forums have increased in number, they have organized nationally and Mr. George W. Coleman is the president of the Open Forum National Council. The organization maintains a speakers' bureau from which churches and other organizations can secure men and women of national fame as speakers. That the movement is making its appeal to our great church leaders is seen by a recent utterance of Dr. Charles E. Jefferson, pastor of Broadway Tabernacle, New York City, who said: "Our age bristles with social and industrial problems, and the church has come to realize more fully than ever before that it is its business to establish the kingdom of God here upon this earth. It is the urgency of social and industrial problems which explains the rise and progress of the church forum. Church leaders are coming to see everywhere that we must have discussion meetings as well as meetings for Bible study and worship. The Sunday school came at the close of the eighteenth century in response to a crying need. The forum has now arrived because we cannot well get on without it. The time is coming when in all our large city churches the forum will be considered not a whit less important than the Sunday school."

Looking Forward to National Council

The National Council of the Congregationalists will be held this coming autumn at Grand Rapids and already the arrangements for this meeting engage the attention of the Pilgrims of modern times. Park Church in Grand Rapids will be host to the Council and its building is well united for this service. Seven hundred delegates are expected at the meeting but arrangements have been made for evening mass meetings in the Armory which seats 3,500 people. The Congregationalists are expecting to initiate at this gathering a movement which will provide funds for their national organizations to greatly increase their work.

Statue to Whitefield at the University of Pennsylvania

In the long ago, Whitefield came to America and established his Charity School in Philadelphia. It was in the rooms of this school that the University of Pennsylvania originated. The Methodist students of the University, the past year, gathered funds and have had erected a bronze statue to the memory of the great religious leader. The sculptor was Dr. R. Tait McKenzie, a member of the university faculty and his work is praised by Lorado Taft of Chicago as being one of the finest that has appeared in recent years. The statue was unveiled on Sunday afternoon, June 15. Prof. Robert William Rogers made the presentation speech and Provost Smith accepted the gift on behalf of the university. Whitefield and Ben Franklin were strong friends and Franklin often invited the preacher to address the university students on religious topics. His commendation of the preacher is on the bronze statue: "I knew him intimately upward of thirty years. His integrity, disinterestedness and indefatigable zeal in prosecuting every good work I have never seen equalled and shall never see excelled."

Episcopalians and Congregationalists Worship Together

Evidently the ecclesiastical fences are not so high out in California as in some parts of our country. At Redlands, the Congregational and Episcopal churches have been having joint Sunday evening services, a month in each building. When the service was held in the Episcopal church, the ritual was used but the Congregational minister preached, not on the altar steps, but in the pulpit. The two congregations have also enjoyed together a joint school of missions.

Priests Stand by Deposed Brother

As related recently, Rev. L. S. Wason, curate of Cury, Cornfall, England, was deposed by his bishop for celebrating a Roman Catholic rite, the Benediction of the Blessed Sacrament, in his church. Thirty priests of the diocese have signed a protest to the bishop in which they assert that the

question at issue has never been settled by the higher ecclesiastical courts. There is also a demand that a synod of the diocese be called to deal with the question.

Dr. Gore is Bishop No More

Dr. Gore of Oxford ceased to be Bishop of Oxford on July 1, carrying out the resignation offered earlier in the year. There was a large and representative gathering of his clergy at the close of his term of service and tokens of respect and love were presented.

Refuses to Recommend Individual Cups

The state board of health of Minnesota has asked the churches to install individual communion cups throughout the state for sanitary reasons. The Bishop of Minnesota (Episcopal) replied that he had no canonical right to change the common practice of his church. To this he adds the suggestion, "I cannot close this letter without pointing out to your honorable body that the first case of communication of disease from the communion cup is yet to be recorded."

Keeps Isolated Episcopalians in Touch

The Church League of Isolated Churchmen was organized in 1917 and is already a considerable movement, with a newspaper, The Isolated Churchman, which is sent free to Episcopalians on the mailing list. Each diocese is being organized with president and secretary and the priest nearest each isolated Episcopalian is notified of the presence of an "isolated churchman." The method is effective in many cases in preventing Episcopalians from uniting with other communions, though it also bears more genial fruitage in many ways .

Local Church Sends President Wilson a Letter

Miss Jennie Hughes, a missionary from China, spoke recently at the Buena Memorial Church in Chicago on the invasion ot China by the brewers. She declared that the brewers are offering to help the present weak government with funds in return for a franchise for their business. They plan also to invade certain other countries which have weak and backward races. The address of Miss Hughes so impressed the congregation that they voted to send a letter to President Wilson urging him that something be done to prevent this invasion of China with a curse that may prove worse than the opium traffic, and asking that opportunity be made for the President and his cabinet to hear Miss Hughes' story.

A Mission of Healing in New York and Boston

The career of James M. Hickson and his mission of healing is attracting wide attention in this country. Such great throngs waited upon his ministry in New York that he was not able to attend them all as he carried on his work in the Trinity Episcopal church. His latest city is Boston, and there he has worked in the Church of St. John the Evangelist and in the Cathedral of St. Paul. Mr. Hickson is an English Layman and works only in connection with the church. The crowds that thronged him and the pleas made by mail and telephone for personal attention were a pathetic revelation of the sorrow and misery there is in the world and how much the people respond to interest in their physical welfare. Mr. Hickson does not promise to cure all who come to him nor has he gathered statistics and reports of cures. He asserts that through faith in Christ many are healed, and those who have observed the multitudes that have been coming and going have confirmed this report. That spiritual healing may yet be stripped of its superstitions and quackery and made a function of the church is one of the interpretations that may be put upon the work of Mr. Hickson.

Presbyterians Appoint New Missionaries

The Presbyterians have recently appointed 123 new missionaries. The funds from their New Era movement were raised with a view to doubling their activities in behalf of that part of the world that still lacks a knowledge of Christ. Not only have Presbyterians been willing to give the money but the young life of the church has welcomed the opportunity of service involved in the missionary calling. From this renewed consecration will come spiritual blessings to this great Christian communion.

The Resignation of Dr. Gunsaulus

The announcement of the resignation of Dr. Frank W. Gunsaulus as pastor of Central church, Chicago, is of greatest interest to the general church life in America. A few years ago there were several preachers in the downtown theatres of Chicago, most of them in protest against the narrowness of some denomination which had excluded them. All of them, save Dr. Gunsaulus, seem to have had their day. But Dr. Gunsaulus' ministry in Chicago's great auditorium has lived beyond that of other men because of its constructive and spiritual character. His life story is full of interest. He still loves to tell how he found Christ at a Methodist altar in Ohio, and after studying in Wesleyan University of that state entered the ministry of the Methodist church. He was called to the ministry of the Eastwood Congregational church of Columbus, Ohio, and later to High Street church of that city. He was pastor of Plymouth Congregational church of Chicago when he was given funds by Philip D. Armour with which to found Armour Institute of Technology. When Dr. Hillis resigned as pastor of Central church, which David Swing had established a dozen years before, Dr. Gunsaulus was called to its pulpit and for many years he has carried on both tasks. Though resigning his pulpit, Dr. Gunsaulus will continue as head of Armour Institute. Since World's Fair days he has been easily at the forefront of the Chicago ministry in point of popularity, his congregations, made up both of transients and residents, running into several thousands on many Sundays. He has been the master of an extraordinary pulpit style, the interpreter of the more mystical phases of religion, and has at times shown interest in the social movements of the day. The future of Central church will depend upon the kind of man called to succeed him. His recent word to young ministers is interesting: "If I could speak a word to the men who are younger than myself in the ministry, I would say to those who are at present in pastorates which do not require all their time, that the most sad of the questions which have been put to me is that one, 'What do you read?' For the answer is, with what the ministry of today asks at our hands, it is almost impossible, after one has come to the pastorate of a large church and has entered into the organization of all its forces, to read anything at all. I would say to those who have pastorates where they have opportunity to read and study, this—for the sake of your future and those whom you can influence by and by, cease writing to the pastors of the cities asking them for a larger field. Do not for one moment think that any field is too small for you, if you have opportunity in that field for study, investigation, and which is most valuable of all, meditation and writing. I am drawing upon the past with an almost wholesale freedom and rapidity. It would be utterly impossible for me to keep my place if it were not that for ten years of my ministry I gave myself unremittingly to such studies as are fundamental to what I am trying to do today."

Cyrus W. McCormick Commends the "Y"

Cyrus W. McCormick has an article in the August "Association Men" in which he reviews the service of the Association across seas. Especially noteworthy are these words: "It is not my purpose at this time to make invidious comparisons between the results accomplished in different locations. As a whole they were wise, timely, helpful and constructive. Neither will I now take up the criticisms which came from different sources. Many of them were justified. Many were the result of exaggerations. Many arose from ignorance of the conditions under which the occurrences happened. But though there were many mistakes and difficulties—shared in by each of the other agencies working for the army—it can safely be said that, under all the circumstances, the work of the Association men and women as a whole was well done and was of tremendous value."

An Oriental Interpreter of Christ

News has been received in America recently of the death of Narayan Waman Tilak, a noted active leader of the Christian church in India. He was born a Brahman, but after a deep study of his native religion, he became convinced that it was inadequate for the salvation of his people. He thought for a time of trying to found a new religion. In his research he came upon a Christian who gave him a copy of the New Testament. He was charmed with it and read it through to the close. After his declaration of faith in Christ, his wife and child left him and he was reduced to abject poverty. Nothing daunted by his misfortunes, he set himself the task of making Christianity acceptable to his people by stripping it of its occidental husk. He wrote a poetical version of the Sermon on the Mount for his educated countrymen and later produced a poetical life of Christ. He is author of some beautiful native hymns and a national anthem of his authorship is sounded out all over India.

Sergeant Alvin C. York Was Wrongly Quoted

Utter denial in a signed statement is made by Sergeant Alvin C. York, farthest known hero of the great war, that he ever had spoken, save in commendation, of the work of the Young Men's Christian Association, in the August issue of Association Men. H. A. Herrick, writer of the article "Sergeant York, Christian" in which the statement is made, was not surprised to hear refuted by the soldier all criticism credited to him, for Mr. York had often visited the overseas huts and had helped in religious meetings. "I never made such statements," said Sergeant York after the articles of abuse were read to him, one paragraph at a time. "Whoever wrote it twisted things to meet his own ideas. That's why I hate to make public statements; but I will make this statement and sign it, concerning this case." This is the statement in his own language and signed by him:

"Pall Mall, Tenn., June 21, 1919.

"It has been my invariable rule when questioned concerning the work of the army overseas or of the welfare societies connected with the army to never in any way offer any criticisms, and so far as I know personally they all did their bit the best they knew how and did it well. I have seen workers of the Y. M. C. A. bring truck loads of supplies to the front under shell fire, after selling which they retired. I have visited many times huts of the Y. M. C. A. in France, England, and the United States, and on these visits made use of their writing paper and enjoyed their entertainments. I have spoken at different times in Y. M. C. A. huts overseas on religious subjects, and am willing to speak in Y. M. C. A. huts or buildings at any time to the soldiers or the boys on religious topics. I am not a man to criticize any person or organization that is trying to do its part for Christianity, the good of mankind and to the service of God.

(Signed) Sgt. Alvin C. York.

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NEWS OF THE DISCIPLES

American Temperance Board Expands Work

At a recent meeting of the American Temperance Board, plans were laid to begin work in foreign fields as a part of the World Temperance Campaign. For the present it is proposed to make a beginning in Mexico, China and England. The Mexican work is being opened under the supervision of Guy I. Imman. Offices are being opened in Mexico City and funds are provided by several church temperance societies. The American Temperance Board made an initial contribution of $500 to this work. In China it is hoped to carry on a campaign of education. Splendid literature bearing upon the evils of alcohol and the blessings of abstinence and prohibition will be circulated. England offers the most serious problem. Drinking is well nigh universal there and the English people do not as yet seem to realize that much of the wretchedness of that land and many of the serious labor and social problems are the result of drink. It will be the plan of the American Temperance Board to work through the Disciple churches there at the first and when the work grows, to undertake a movement of wider scope. The British are not yet ready for prohibition, so it will be necessary to urge local option, which signifies that England is twenty years behind this county. In all probability one of the secretaries of the Temperance Board will be sent to England to get the work under way. In addition to World prohibition the Temperance Board will open up special departments here at home on reforms of great importance to the church. The social evil, Sunday desecration, gambling and profanity will be given considerable attention as also the movement to put the Bible in the public schools. This enlarged program of the Board will be laid in the form of a recommendation before the Cincinnati convention.

First Church, Springfield, Ill., Takes Advance Steps in Religious Education

First Christian Church, Springfield, Ill., has called Mr. Ernest Waldo, of Dowagiac, Mich., to the Directorship of Religious Education, and feels very happy in the proposed program for next year. Mr. Waldo was graduated from Eureka College, June, 1919, receiving the A. B. degree, having taken all the courses in the department of Religious Education offered by the college under Dr. C. F. Cheverton. He was editor of the last college annual and president of the Students' Council, ranking high in the general life of the college. Selected as one of fifty college men for special research work, he is spending the summer in New York in further preparation for the new task awaiting him October 1. First Church will have three educational programs each year with the object of creating an educational consciousness among the young people and parents. The first of these was held Sunday morning, June 22, after commencement, at which time the pastor, William F. Rothenburger, delivered an inspirational message. The next will be a social event for the High School and College groups at the home of the pastor and his wife followed by a Sunday evening program conducted entirely by the student group under the direction of the pastor. Some of the subjects already assigned for the second Sunday evening in September are: "The New Call for Trained Life," "The Larger Place for College Women," "The Recreational and Social Life of College Days," "The Ministry of Music," "New Responsibilities of This Generation." The last of the series for the year will be a "Life Work Banquet" some time during the winter. The budget of the church provides for four scholarships for its young people for the coming school year, out of the twenty now scheduled for fall entrance. After conducting such a program for eight years, Mr. Rothenburger urges that it is one of the most productive parts of his whole work.

Cloyd Goodnight Elected President of Bethany College

The death of President Cramblet after an administration which had added greatly to the resources of the college, created a real problem for the institution. The trustees have met the problem with courage in electing to the presidency Rev. Cloyd Goodnight, the successful pastor of the church at Uniontown, Pa. With modern training and a splendid record as a parish organizer, there is good outlook for his administration at Bethany College, where he is the successor of Alexander Campbell, and many other of the celebrities of Disciple history. It is believed that his election will prove satisfactory to those students who were out of sympathy with the college administration last spring.

Los Angeles Churches May Build Dome Temple

A special committee of the Los Angeles City Missions Society has recently been canvassing the needs of the cause in that city and has recommended the erection of a great dome temple which would be an adornment to the city and a center for Disciple work. Three of the older congregations would be united in the new enterprise. The resolution to move forward to this goal passed the society unanimously. E. F. Daugherty was chairman of the committee and the future of his own work is affected by the resolution.

Unusual Development of Ashland, O., Church

The church at Ashland, O., has prospered to an unusual degree under the ministry of A. B. Robertson. He is now in the sixth year of his service. The present membership of the church is a little over six hundred. Including the pastor and three deacons, fifty-four men of the congregation served in the army and of that number all but three will come back. During these five years, Mr. Robertson has received into the church 321 new members and of that number 209 are now members in good standing. Every year there has been an increase in offerings; this is undoubtedly due to the Every Member Canvass. The number of contributing members has been doubled, every offering of the church has been increased and every organization, save one, has likewise enjoyed an increase in membership. Two missionaries are now supported, one by the church, the other by the C. W. B. M., and other missionary organizations receive offerings also. The missionary offerings last year amounted to $2,100. A new site for a building has been purchased and more than $30,000 is now pledged in behalf of the new project. In addition to the regular work of the church Mr. Robertson finds time to write for the local daily paper and to enter into every community enterprise where the hand of the preacher is of worth.

* * *

—The summer colony at Pentwater, Mich., changes from week to week. E. S. Ames has returned to Chicago to give lectures in the university during the second term of the summer quarter. George A. Campbell of Union Avenue Church, St. Louis, is spending his vacation at Pentwater this year.

—There are some "marrying parsons" in our ranks, judging by some special services held recently. L. N. D. Wells, at High Street church, Akron, Ohio, and Walter Scott Priest, Central church, Wichita, Kans., each held a special service recently at which the ministers addressed the people who had been married during their pastorate. Mr. Wells has a record of 968 couples married during his pastorate and Mr. Priest 748.

—Secretary Grant K. Lewis has been visiting the southland during these warm days and recently preached at Memphis, appearing at Linden Avenue and McLemore Avenue churches. This was Secretary Lewis' first visit to these churches.

—Belmont Avenue church, Kansas City, Mo., is laying the cornerstone for a $25,000 building. This congregation has endured great sacrifices, carrying on its work in a storeroom last winter with great discomfort, but the spirit of the congregation is so strong that it has triumphed over every obstacle.

—In cities with more than one Disciple church there used to be rivalry and lack of cooperation. This is passing away, as is indicated by the frequent reports of union communion services in such cities. In Memphis, Tenn., the churches are especially fraternal and on

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July 6 they met in one great common service of communion and praise; in the evening all the young people's societies gathered in a single meeting.

—Disciple churches in New Brunswick are sufficiently numerous to hold a convention; this year's meeting will be held at Lord's Cove, August 7-10. The pastor of this church is P. E. Stiles, who extends his ministry by preaching at several outlying points.

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—One of our contemporaries reports that on a recent Sunday, Charles H. Gunsaulus preached at Fourth church, Indianapolis, on "One Baptism, and that by Immersion Only." It is added that in a few years the church has declined from a membership of 700 persons to 50.

—Bowman Hostetler serves as chaplain for the County Children's Home at Greenville, O., in addition to his duties as pastor of the local church. A Bible school is regularly conducted and in this school recently there were a number of confessions of faith, the children being added to the local church.

—J. R. Baird of Poteau, Okla., is evidently a real community leader, for he is not only pastor of the Disciple church there, but is also secretary of the local Chamber of Commerce.

—A. C. Smither, formerly pastor and editor among the Disciples, is now reported as one of the leading business men of Los Angeles where he has built up a milk business along with other interests.

—Texas churches are feeling the dearth of ministers and the state secretary is put to it to find the right sort of men. He has a demand that they be "capable, clean and consecrated," which is a pretty adequate test.

—Saybrook, Ill., will have a new Disciple building in the near future. The congregation has voted to erect a $30,000 edifice. This is one of the older churches of central Illinois.

—Hiram N. Van Voorhis makes the statement in a recently published article that he has recruited four United Brethren ministers to work among Disciple churches. When will the passing of ministers from one to another of the Protestant denominations cease to be "news"?

—The directors of the Board of Ministerial Relief are evidently on the job, for every one of them was present at the quarterly meeting held July 1. The economic conditions have resulted in a number of new appeals for aid and in appeals for increase in the aid rendered. The income of the board is now on a basis of $50,000 a year.

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—The provincial convention of Altamont, Canada, passed a resolution not to give any money to any institution which favored destructive criticism or open membership. C. L. Organ has been evangelizing in the province recently.

—Home-coming day at Springfield, Ind., will be observed August 3. A number of the former pastors will be present, among them E. W. Polly, M. P. Goodykoontz and A. L. Stamper. A celebration of the fifth anniversary of the dedication of the church building will be one feature. At this home-coming the minister, G. D. Wyatt, will begin revival services. All notes of indebtedness will be burned and the occasion celebrated with an old-fashioned basket dinner.

—J. J. Castleberry, First church, Mayfield, Ky., will deliver the vesper addresses at Bethany Assembly in Indiana, during the week of August 4-10, and will also preach the sermon on Sunday, August 10.

—Ernest C. Mobley has returned from his war service in France and has resumed his work at Amarillo, Tex. The leaders in France sent to Mr. Mobley's officers the following commendation of his services: "Mr. Mobley has been director of Entertainment and Religious work at our largest point of service in Paris, the Palais de Glace, during all his period of stay in Paris. In this time he has personally touched hundreds of thousands of men, giving them counsel and help. It is difficult to conceive from your point of view in Texas, the value of this kind of service to the men of the A. E. F. in this great cosmopolitan city. It has meant that at this point there has stood a Christian man holding up Christian ideals with Christian faith before these men."

—In many sections of the country there is evidence of interest in the coming convention of the Disciples of Christ in Cincinnati, which begins October 13, and closes on October 20. On October 20, a special session will be held for the purpose of completing the consolidation of the various boards and societies of the brotherhood. It is this latter fact which makes the convention this year of outstanding importance.

—The churches of Hancock county, Ohio, held an all-day "basket meeting" on July 27. D. O. Cunningham and

The Challenge of the Cincinnati Convention

By Edgar DeWitt Jones
President of the General Convention of Disciples of Christ

The International Convention of Disciples of Christ, which assembles at Cincinnati, Oct. 13-19, will be of uncommon interest to more than a million communicants. There are several reasons for regarding this Convention as possibly epochal. For one thing, the world is full of unrest and chaotic conditions everywhere abound. The great war is over, but the victories of peace are not yet fully come. Titanic issues impend; the old order still battles with the new. The spirit of militarism is not dead though badly scorched. It is a period when strong, far-seeing leadership in Church, in state and industry is imperative. At such a time it is good for those who profess the program of Jesus to come together in solemn convocation to mingle freely in conference and to bow together in intercessory prayer. For another thing, the Cincinnati Convention will bring to a head certain vital issues within our own ranks. The matter of the merging of our missionary societies will come up for discussion, and likely for ballot. The attitude of the Disciples toward the Inter-Church movement, as well as toward that for Organic Unity, will probably be defined at this gathering. All in all, the next convention promises much, and merits the presence of an unparalleled number of ministers and members of the churches throughout the forty-eight states, Canada and other lands.

In view of the importance of this convention; in consideration of the fact that we are at the cross roads, so to speak, and shall be obliged to take one course or other this fall, it becomes the duty of every Disciple to contribute something to the highest success of the Cincinnati gathering. We do well to set ourselves to at least three things: First—Be informed on the issues involved. The revised Constitution of the United Societies will shortly be put in general circulation. Study the document, scrutinize it closely. Read the reports of the Inter-Church conferences; likewise the report of the Philadelphia Conference on Organized Union, and so become familiar with their purposes and programs. Second—Reflect soberly upon the historic mission of the Disciples and the bearings of the same upon the world's needs in these latter days.

What ought our testimony to be at this time? Third—Endeavor to come to the Convention by the way of the School of Prayer, greatly chastened in mind and heart by the fiery ordeal through which the world is still passing. To invoke the blessings of God upon this Convention and ask for His wisdom in directing its procedure might well be the theme of numerous prayers both in the house of God and the family circle in the weeks that intervene between now and the opening of the Convention. Surely the mind of Christ is our direst need, and without His mind we cannot hope to do our Father's will on earth as it is done in heaven.

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Stephen J. Corey were on the program as speakers. A county organization of the churches was formed.

—On July 17 the church at Barney's Prairie, Ill., celebrated the hundredth anniversary of its founding. The church was organized by James Pool, who had come to Illinois from Hamilton county, Ohio. Professor McGavran spoke at the celebration. An evening meeting was addressed by H. L. Hayes of Carmi. Others who made addresses were: R. H. Robertson, Benton; Lee Tinsley, Carmi, Ind.; J. A. Battenfield, Olney; and H. H. Peters, Bloomington. Mr. Peters, the state secretary, took a piece of wood from the church to be made into a gavel to be used at the state convention.

—Naomi Avenue church, Los Angeles, Cal., has disbanded, and sixteen members have recently united with White Temple church, of which Bruce Brown is pastor. White Temple church has received thirteen other new members during July, making this a most encouraging month.

—F. M. Rogers is president of the Inter-Church Missionary Conference at Asilomar, Cal., this year. Other Disciples connected with the conference are Dr. Royal J. Dye, W. G. Conley of Ontario, and Miss Grace Miller of Pomona.

—Edward Clayton Gallaher of Cumberland, Md., has united with the Disciple church at Canton, O. He brings with him commendations from the Methodist Episcopal District Superintendent of the Baltimore Annual Conference, regarding his service among the Methodists. He expects to undertake a pastorate among the Disciples.

—J. Tilden Sapp has closed his work at Troy, Kans., on account of poor health but hopes to improve enough in three months to be at work again. Meanwhile, the church at Troy is looking for a minister.

—H. Marshall Wingfield has recently been in demand for special addresses. He spoke at the South Piedmont District Convention, held at Snow Creek church, Franklin county, Va., recently. Mr. Wingfield was born and reared in this city and ordained to the ministry here. He is announced to speak at the Piedmont Assembly at Gordonsville, July 29 and August 2.

—H. M. Stansifer left Flemingsburg, Ky., on July 1, for Santa Barbara, Cal., where he took up the work which Shirley Shaw led until recently. During the four years at Flemingsburg, the giving to missions and other causes has increased from $1.31 per member to $7.35 per member and the minister's salary increased from $1,500 and parsonage to $2,400 and parsonage. In addition, an old debt of some ten years' standing was paid off.

—Never in the history of Hamilton College have the prospects for a successful session been more flattering than at the present time. The number of room reservations now far exceeds that of any previous year on the same date. Practically all vacancies in the faculty have been filled. Miss Nelda Werneke, who received her training from the best masters in Europe and America, has been elected head of the piano department; Miss Edith Rose of Bement, Ill., an accomplished pianist and organist, will teach in the piano department. Miss Ethel Schuman, who studied at Purdue University and later at Simmons College, Boston, and who has had successful teaching experience in both high school and college, will have charge of the department of Home Economics; and Miss Helen Bannister, a graduate of the New Haven School of Gymnastics, has accepted the position of instructor in physical training and coach of athletics. Mrs. Lillian Logan Kean, after a leave of absence for a year, returns to the position of head of the voice department.

—Dr. Albert Buxton, for two years pastor of First Church, Centralia, Wash., is now judge of the municipal court there, but is still in the active ministry, preaching on Sunday when there is an opportunity. Judge Buxton recently rendered a written decision in a case involving the sale of Hoffmann's Anodyne as a beverage in dry localities which has been republished in drug journals in this country and abroad with favorable comment.

—Miss Affie Z. Hester was one of the Disciple representatives at the Mount Hermon School of Missions in California, held July 5-12. She acted as registrar. A number of Disciple students were present. Missionaries brought stories of interest from the field and a dialogue was given called "A Missionary Clinic."

—The home-coming of the ministers from war service means a great deal to the churches, a great many of which have gone backward for lack of right leadership. Percy Adkins resigned his work at Newton, Kan., to go into the service of the Y. M. C. A. He has returned and has accepted a call to Herington, Kan. Arthur Long was given a leave of absence by the church at Coffeyville, Kan., and he is now back at his home task. During his absence an attorney filled his pulpit and his wife did the pastoral work.

—The Disciples of Missouri intend to have the best help they can secure for their campaign for two million dollars for the educational institutions of the states. They have secured E. H. Foot of New York, who was prominent in the Methodist Centenary movement, to help in planning the campaign. Mr. Foot entered actively upon his campaign following a meeting of the educational commission on June 15.

—"Chests of Joash" are used by churches in various parts of the country as an aid in raising money. The latest church to use it is that at Michigan City, Ind., where the congregation raised funds to pay off the building debt. In one day $620 was secured, this being $100 over the amount needed.

—The American Temperance Board reports that the month of July was the best July in the history of its work. More churches sent offerings than ever before and the average of offerings showed an increase of twenty per cent. Many churches celebrated the coming of national prohibition by holding a Victory service during the month.

—On the morning of July 6, George A. Reinhardt, Washburn, Ill., read his annual report. During the year, besides his pulpit work, he delivered fifteen addresses, received thirteen persons into the fellowship of the church and made 551 visits in the congregation. The church has voted him a $260 increase in salary and has purchased a Ford for his use, after having extended him an indefinite call. The Washburn Leader has written up the work of the church in most complimentary fashion.

—The Eureka College Concert Company, composed of a male quartet and a reader, is just completing a six weeks' tour of Illinois, visiting about forty-five churches of the state in a summer campaign for students. Clifford S. Weaver, field secretary of the College, is in charge of the company. A large number of young men and women have been thus enlisted for college work in the autumn. The company personnel is: Leader, Mrs. F. J. Sucher; first tenor, Prof. F. J. Sucher; second tenor, Gaines M. Cook; baritone, Roland Slater; bass, Ralph W. Welch.

Church Extension Figures

The annual offering for Church Extension begins Sunday, September 7.

At the last Board meeting on July 14, the following loans were promised:

Fairfax, Okla.—$5,000.
Winston-Salem, N. C.—$15,000.
Washington, D. C., Fifteenth Street Church—$12,000.
Rochester, N. Y., First Church—$7,500.
Portales, N. M.—$500.
Cyril, Okla.—$1,500.
Edgemont, Ark.—$600.
Antlers, Okla.—$400.
Kansas City, Mo., Jackson Avenue Church—$4,000.

During the month of June the Chestnut Avenue Church, Ft. Worth, Tex., finished its building and received its loan of $10,500.

A wall chart of the latest Church Extension Map has been sent to all the churches. Literature will be sent free to churches writing for it.

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Creelman:	**Introduction to the Old Testament**	**2.75**
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Irving S. Chenoweth, First Christian Church, Philadelphia, Pa.: "I want to express my gratitude to the editors of 'Hymns of the United Church.' In this achievement they have put all our ministers and churches in their debt. The future will reveal its worth and it will be widely used. It sings the message of the awakened 'after-the-war' church. The music is good. We should be no more satisfied to sing clap-trap in our churches and Sunday schools than that our children should learn limericks in our public schools. We have used the book for a year and every Sunday I feel grateful to the editors."

H. D. C. Maclachlan, Minister Seventh Street Christian Church, Richmond, Va.: "It is a gem. I have seen nothing on the same street with it. It contains all the classic hymns and all the worth-while new ones. Its hymns of human service and brotherhood are a genuine contribution to American hymnology. Its arrangement, topical indexing, letter-press and musical notation are beyond praise. The Aids to Worship and Responsive Readings I am finding very useful."

Henry Pearce Atkins, Minister First Christian Church, Mexico, Mo.: "The choice of title for this hymnal could not have been more felicitous. These are the hymns of the Kingdom—the hymns of life and service—in which the Church has already united. The message of this hymnal is the true message of the pulpit."

A. H. Cooke, Minister Park Avenue Christian Church, Des Moines, Ia.: "It is a pleasure for me to say that the new hymnal, Hymns of the United Church, is the best thing that has come into our church life during the past year. The compilation embraces everything worth while; there is not a single thing in the volume that does not elevate. Both form and content are beautiful. The book helps the minister tremendously in the cultivation of the religion of the spirit; one is made to realize the beauty of holiness most vividly. How cosmopolitan is this hymnal! In singing from it one has already attained the unity of the spirit!"

Clifton S. Ehlers, Minister Calvary Christian Church, Baltimore, Md.: "It is an admirable book; I have not found its superior."

J. E. Wolfe, Minister First Christian Church, Independence, Mo.: "I want to tell you of our great satisfaction with the Hymns of the United Church. It is thoroughly gratifying to have such an abundance of hymns that enable a congregation to express in song its deepest hopes, yearnings, aspirations in such days as these. Such a hymnal we find the Hymns of the United Church to be."

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THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, August 7, 1919

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Japan's Unholy Grab

By Alva W. Taylor

Christian Principles in the New World Order

By W. H. P. Faunce

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SOME OF THE SUNDAY SCHOOLS OF our communion will enter upon their year's work in the Autumn with no thought of the added responsibilities thrust upon them by the reconstruction period following the war. But many of them are not going to be thus neglectful. There is a notable increase of interest amongst both ministers and laymen in the *Bethany System* of Sunday school literature. This system, as is generally known, has proved to be the most successful achievement in meeting the demands of the new age, which is insisting upon greater earnestness in the matter of religious education. Every pastor, every superintendent, every teacher should write at once for (1) returnable samples of the *Bethany Graded Lessons*, (2) for a free sample of the *20th Century Quarterly;* and (3) should ask concerning our liberal introductory offer to schools adopting our literature in the Autumn. Address: The Christian Century Press, 700 East 40th St., Chicago, Ill.

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer of Thankfulness for Christ's Mastership

GOOD MASTER, we acknowledge thine authority. Thou dost indeed command us. Thou art in truth our Lord. Ours is the grateful part of obedience to Thee, and Thou dost never fail us or mislead us. All our hopes are fulfilled in Thy will. Lesser leaders and teachers disappoint us, but Thou alone knowest the way that we take, and hast Thyself walked in it to the end. We submit our wills to Thy wills, and our minds to Thy mind, and we cling to Thee with all the love of our hearts. There is none else who stands in such relation to us, none else who partakes of our human nature yet to whom we venture to address our prayer. But without misgiving we worship thee, Thou Carpenter, Thou Son of Man, Thou Brother and Friend of us all.

We need that some one should master our wills and our thoughts. Instinctively our hearts go out in search of one on whom we may lean, and unless we had found Thee, O Lord, we should have reposed our trust in some unworthy claimant of our love. But now that we have met Thee and have yielded to the claims of Thy grace and power, we praise Thee for what we find Thee to be. How exhaustless are Thy treasures of goodness! What deep sources of comfort and courage we find in Thy wondrous nature! And though Thou dost promise to do so much for us, we find no lack or flaw in Thy fulfillment!

And how gently dost Thou win us to Thy will. Thou dost not compel us, nor overtly command us. Thy compulsions are always our own response to Thy grace, and Thy commandments are the constraints which we find hidden in the heart of our friendship with Thee. So, dear Lord, it is in Thy service that we find our perfect freedom. We are slaves until Thou hast bound us to Thyself. We cannot conquer until we give Thee our sword, nor reign until we crown Thee Lord of all.

Take our wills and make them Thine, for unless Thou master us we drift and break amid the temptations and difficulties of life. For Thy name's sake.—Amen.

Patriotism Not Absorbed by True Christian Humanitarianism

FROM the first the church has been conscious of being an international organization. In the moment when Christianity left behind its Jewish swaddling clothes it found itself embarked upon a world venture. There have been national churches in recent centuries supported by, and more or less subjected to, the state, but the catholicism both of the Roman church and of Protestantism as expressed in the missionary consciousness of evangelicals is a fact which stubbornly resists every tendency to make the church completely subordinate to the state. Our fundamental thinkers are asking whether a Christian can be a patriot at all. Is not patriotism a kind of apostasy from our religion? Sociologically, this involves the fallacy that loyalty to a large group permits no smaller group-loyalties. The old-time ruling elder suspected the Sunday school and the Christian Endeavor society. These seemed to him to be alien things which divided and nullified the loyalty to their church of those who were attached to them. Of course this principle, if carried far enough, would not only abolish the state in its national forms of organization, but also the family and every smaller group organization. The man who erects internationalism

into an absolute would land himself in the absurdities where all absolutists finally arrive. It is fundamental to the Christian church to love the entire human race, but in that there is no inconsistency in loving our Sunday school class or in being loyal to our alumni association. We may at once be patriots and internationalists. Only the departure of our nation from righteous policies creates difficulties for the Christian conscience.

The Holy Land—and Other Holy Lands

THE traditions of Christendom have associated the idea of a special sanctity with Palestine, because of its remarkable connection with the origin and progress of ethical enthusiasm and religious leadership. And yet the thoughtful student of life knows quite well that there is no exclusive holiness about that land, and that it is a mistake to suppose that the values of morality and religion inhere particularly in its soil. Every land in which there is seen the vision of God, and where the passion for righteousness is felt, is a holy land. Every locality in which the sacrificial spirit has worked for the good of the race is sanctified. In that larger sense Belgium, Poland and Armenia are as significant as Canaan. Any region in which the miracles of redemption from uncleanness, vice and the unsocial spirit have been wrought is sacred. In that sense China, Korea and Africa are as truly holy lands as Palestine. The great events in virtue of which our salvation has been made possible are historically connected with the little region we call the Holy Land. But every missionary, preacher and worker at the sublime task of bringing in the better time has the right to take to himself the words of old: "The place whereon thou standest is holy ground."

Newspaper Responsibility for Forming Public Opinion and Taste

NO agency in our social order is more potent in forming public opinion than the daily press. The editors who have done most to make honorable the traditions of journalism, such men as Weed, Greeley, Raymond and Bennett, have been conscious of the fact that it was their task not only to provide their readers with accounts of current events, but so to interpret them as to form a wholesome public opinion. A newspaper is not a mere chronicle of the day's doings, but a monitor. Rightly conceived, the daily paper is as responsible for morality and right conduct as the teacher or the minister. Thus understood, the conduct of some of the influential papers of our times is nothing less than an affront to decency and good morals. On a recent occasion in this city the community was shocked by the news of a depraved and brutal murder of a little girl by a man whom the opinion of experts pronounced a moron. The tragedy, horrible beyond words, might well have been passed over with brief mention. But the two leading morning papers played it up to the extent of five or six pages, with full elaboration of all the depressing and ghastly details. No excuse can be offered for such an affront to all the obligations of refinement and public welfare. Such a paper becomes a text-book and an inspirer of crime to weak and impressionable people. There is need of a daily journalism more sensitive to ethical values, and less eager to provide the undiscriminating public with the morbid details of crime.

Would Lift Level of Ministers' Salaries

THE Bishop of Hereford, in England, better known to the Christian world as Dr. Hensley Henson, has taken the position in a recent address that the church will have no end of trouble if it does not standardize a salary for its clergy at a minimum of two thousand dollars a year. There is now in the Church of England a Curate's Augmentation Fund with which the salaries are supplemented in parishes where a right salary cannot be paid. If the amount set by the bishop is necessary in England it is more than necessary in America where the prices of most articles are equally high. The method of a right care of the ministry has yet to be courageously faced by our church leaders. We have big programs for missionary expansion, for education and for philanthropy, but the key man in all of this is the pastor. While he carries the worries of a scandalous economic situation he will never be the efficient servant of the church he ought to be and his fruitfulness in the service of larger causes will be curtailed.

Illinois Disciples Convention to Look Backward and Forward

THE approaching state convention of Illinois Disciples will be an event unique in the history of the state. The one hundredth anniversary of the founding of their first church in Illinois makes an occasion significant enough to mobilize the largest convention that has ever come together. The competent missionary administration of Secretary H. H. Peters furnishes a group of practical interests of significance, so that both historic sentiment and practical plans will be joined in the program of the gathering at Charleston the first week in September.

Gain in Spiritualism Easily Accounted For

WHILE the soundness of mind of the general Christian community has been demonstrated by the failure of spiritualism and apocalypticism to make great inroads upon the church during and since the war, the fact must not be overlooked that the war has measurably stimulated interest in these cults. Especially is this true in England where a number of men of conspicuous names—like Sir Arthur Conan Doyle, Sir James Barrie and Sir Oliver Lodge—have been brought to a degree of conviction bordering upon self-committal in their attitude toward spiritualism. The Society for Psychical Research, which has a long and honorable history, greatly increased and extended its popularity in England when the great men of the nation

lost their sons on the field of battle. Then these men reached out their hands into the shadows trying to find those whom they had lost. The bereavements in America were so few in comparison that we have in this country a much less pronounced increase of spiritualistic emotion. Yet if one thinks this movement nonexistent here he has only to look up in the city newspapers the announcements of spiritualist meetings or see their people turn out to a group picnic. The interest in this sort of obscurantism, not to say chicanery, indicates that the evangelical handling of the problem of our dead has not satisfied the hearts of people. The denial of the idea of spiritual progress in the world to come—a denial not based upon the Scripture—and the materialistic and static symbolism with which we have described the life beyond has seemed quite inadequate to many. The great New Testament hopes are more satisfying than the materialities which have been popularized through the evangelism of the past century, and it is the New Testament hopes which are the remedy for superstition and quackery.

It Depends on the Kind of Church Paper

SOUTHERN Baptists are much exercised at finding that in the state of Florida out of a total of 606 ministers only 172 take the denominational papers. This seems to them to hinder the movement to raise seventy-five millions for Baptist missions and philanthropies. Possibly our Baptist friends take this matter too seriously. We have known Disciple ministers to stop a certain kind of church paper to "save their religion." After a year's experience of doing without reactionary and contentious church organs they found they had lost nothing and had gained much in peace of mind and right sense of proportion in things religious. The denominational newspaper, when well-informed and conducted in good spirit, can greatly aid the kingdom of God, but it may also be an ally of everything that destroys efficiency and spirituality.

Anti-Religious Propaganda Out of Place in American Social Radicalism

IN certain industrial centers in Pennsylvania there are schools which teach infidelity. A lad will go on Saturday evening to a school conducted in Bohemian where he will be taught that "Jesus was the illegitimate son of a woman called Mary." His parents send him there so will be sure to learn the Bohemian language. On Sunday morning he will go to a Methodist Sunday school where he hears the story of Jesus—provided there is a Methodist Sunday school. Church people have not properly appreciated just how certain social organizations of a radical sort have set themselves to the task of undermining the religion of immigrants. In other lands the state church is a part of the system that socialism undertakes to overthrow. When these socialists reach America they do not reason through to the conviction that they may safely let religious matters alone. The church has no testimony against socialism as an economic doctrine, but it cannot regard with equanimity a program of blasphemous misinformation with regard to the history and character of Christianity.

Child Welfare Automobile Carries Gospel of Child-Saving

A SYMBOL of the new day is afforded by the big Child Welfare Automobile truck which is touring the United States for the purpose of carrying the gospel of child-saving to rural homes. The death rate among our babies is still a shame to our civilization, and this enterprise on the part of the government should have the cordial co-operation of all rural churches.

Episcopalian High Church Bishop Goes Full Length to Rome

THE withdrawal of the Bishop of Delaware from the priesthood of the Protestant Episcopal church is an event of more than passing significance. A notable high-church theologian, he has been led by his theology to abandon the fellowship in which he has always lived and turns his face toward Rome. The "Living Church" and other high-church organs rightly conclude that if his arguments are valid, every "catholic" should be doing the same thing. The ex-bishop inveighs against the doctrinal laxity of the Episcopal church and its toleration of Zwinglian practices in connection with the Lord's Supper, or the Mass, as he would prefer to call it. He doubts the historic succession of the very bishops who have ordained him. It has often been claimed that the Protestant Episcopal church held a position of great strength as "a half-way house between Protestantism and Romanism." Half-way houses, however, are easily reached by the shot and shell of both contending parties. In the long run there will be two parties in American Christianity—those who rest on authority and those who accept the principle of progress involved in the freedom of the human spirit. The authority religion still lingering in Protestantism and based upon the doctrine of an inerrant Scripture will soon pass, discredited as it is by scholarship. But the really authoritative church will have a longer history. At the last a Christian must either decide to stand with the ancient Pharisees and be bound with the bonds of legalism or with Jesus and Paul and be free.

Chief Locus of Social Diseases Not in Greatest Cities

STATISTICS on venereal diseases gathered by the army in the enlistment of more than four thousand soldiers have shown us the presence of a menace greater in seriousness than that of drink. The cities with the worst records in the matter of these diseases are not the ones the uninformed would have supposed. He would never have guessed that New York would have a percentage of 2.44, while Danville, Illinois, ran over 10 per cent. None of the large cities run a record as bad as Fort Worth, Texas, with 18.67 per cent, or

Savannah, Georgia, with 27.45 per cent. On the whole the statistics show the problem of venereal disease is to be found in the medium sized cities where conditions have been winked at. The churches can render a service to the community by shaming these towns with the facts. No evil is too ancient to be eradicated, and this one can be rooted out.

Chicago's Race Riots

WHEN our editorial on "The Negro Invasion" went to press last week there was no hint of the imminence of the riotous outbreak of race passion which the past week has witnessed in Chicago. Yet it was becoming increasingly clear to all observers that the facts set forth in that editorial were conspiring to create one of the most serious if not tragic problems which our public opinion has had to face in the entire history of this city. The open clash of the races was precipitated at one of the public bathing beaches. A sort of "Jim Crow" arrangement had been made between the two colors by which one was to remain on one side of a line, the other on the other side. A colored youth on a raft paddled over into white territory and a white man flung a stone which hit him, knocking him off the raft and stunning him so that he was drowned. This was the spark that kindled the hostilities into flame. The riot that took place on the bathing beach spread throughout the so-called black belt and beyond, wherever colored people put in an appearance. Within a week more than thirty people have been killed and several hundred wounded. The colored people are remaining pretty closely within the rather indefinite boundaries they have come to inhabit, most of their men—15,000 of them hitherto employed at the stock yards alone—being inhibited from going back to their work.

A greatly increased police force is on duty and several thousand troops of the state militia are guarding life and property within and bordering upon the colored quarter of the city. In spite of this protection an incendiary fire broke out in the cottages back of the stock yards inhabited by Polish and Lithuanian workers, destroying 300 houses and making homeless more than that many families. What connection obtains between the riot and the fire has not yet been established. It was announced on Saturday last that ample protection would be given the colored workers at the stock yards and that they would return to work on Monday morning. Governor Lowden, however, perceived that this course would be impossible in the present state of feeling and would lead inevitably to more and worse rioting. So this and other large sections of colored workers are still out of employment, with hunger conditions growing more acute and widespread from day to day.

This is the surface picture of a state of affairs that has excited Chicago even more than the riotous outbreaks incident to the Pullman strike in 1892. Readers of The Christian Century need not be told, however, that it is only a surface picture. Back of the stone-throwing incident—which is now almost forgotten—there is the mushroom-like growth of a great black population in the very heart of the South Side of Chicago. Accurate statistics of the importation of colored people into Chicago during the past thre years have been difficult to obtain, but since the riotin there has been a disposition among investigators to in crease their former estimates, and it is felt not to be fa from exact to put the total number of negroes in Chicag at well over 100,000, if not 125,000. Fully one-half of the have been brought to the city since the war began. Steac ily the old-time and well-recognized "black belt" has bot lengthened and widened, as the incoming blacks hav pushed the white residents out of their "respectable" an often high-class neighborhoods into other sections of th city. The friction incident to this swift transformatio of one of the proudest sections of the city into a negr residence district has been intense. Real estate values hav been enormously depreciated. Charges of exploitation o the negroes and of double dealing with the white propert owners have been muttered against real estate agents fo two or three years, and a widespread feeling of resentmer has grown against the negro invasion for whose appro priate and adequate habitation no systematic and controlle provision was made either by the city or by large industria authorities.

Moreover, Chicago had no channels of custom throug which the negro could find for himself a social life in th city without promiscuously mingling in the social life o the whites. The simple disregard of color consideration that obtained when not more than 40,000 or 50,000 negroe lived in the city was found not to be so practicable whe the negro population came to bulk so large as it does now Escaping from the sharp caste discriminations in the South many of these lately imported negroes adopted an attitud of swagger self-assertion in this northern city—in th street cars, the stores, on the sidewalks, in industrial plant in the parks and at the bathing beaches. The offensivenes of this has gotten on the white people's nerves. The inde pendent spirit of the colored people has been nurtured b the extraordinarily high wages they have received in in dustry and in domestic service. They have suddenly foun themselves with more than a competence and have passe swiftly through successively higher and higher economi levels of living. Naturally, their normal resources have no been developed at the same pace as their economic re sources. The inevitable effect has been to produce a kin of hauteur which stung the white people into unfriendl feelings.

Added to considerations like these, the situation wa yet further complicated by the returning white soldier whose jobs had been filled in their absence by negroes, an by the returning black soldiers, who brought with ther the new sense of skill and power which their military expe rience had produced. The whole situation which suddenl

'TIS not in the high stars alone,
Not in the cup of budding flowers,
Nor in the redbreast's mellow tone,
Not in the bow that smiles in showers;
But in the mud and scum of things,
There's alway, alway something sings.

EMERSON.

confronted both populations revealed to both in sharp outline the essential race problem with which northern cities have not until now had other than a theoretical or academic acquaintance. With the killing of the lad on the bathing beach it was inevitable that the repressed race self-consciousness of both groups should assert itself about as it did.

The above is an attempt at a dispassionate analysis of the facts. It makes no attempt to assess or distribute the blame. It gives no expression to the sense of shame that has overspread the city. The hearts of all men and women of sensitive and noble spirit are bowed in humiliation that the problem of a brotherly relationship between these two races could not have been better worked out in this northern city than it has been. This sense of humiliation has been expressed in a communication formulated by the Church Federation of Chicago and sent out to the pastors of the city to be read in the churches last Sunday. The larger part of that communication follows:

Recent events in Chicago alarm and shock us, but at the same time move us to weigh our duty. Other people have come to our shores to better their conition; we brought the dnegroes here to better our condition. We cannot ignore our debt of gratitude for the part they played in the world war, as indispensable laborers, as courageous soldiers, and as supporters in full of every aid undertaken at home. In the past we, in Chicago, made it necessary for them to live near the haunts of vice which we established. We have permitted gambling to flourish in their midst and we imposed upon them the vicious American saloon. At the same time, we unjustly closed many fields of labor to them, causing the neediest to seek work among the demoralizing influences with which we surrounded them. Notwithstanding this, our colored citizens were law-abiding and gave us no trouble until for commercial purposes others were brought from the South in such great numbers that housing and other living conditions are inadequate, and as yet we have been unable to effect a readjustment.

While the recent riots have witnessed the most sickening brutality on the part of colored people, the whites have been no less cruel; in a great number of instances the stronger race has fallen upon the weaker with ferocity and without mercy and without cause. There is no higher or clearer statement of our duty towards our dark brothers than the rule laid down in a very ancient decision which has never been overruled—one which we usually refer to as the Golden Rule. Let us resolve, in view of the conditions obtaining within the last few days, to recognize our colored neighbors as Americans who have always been loyal to America in the face of bad treatment; let us recognize them as fellow-citizens entitled to the rights and protection of other citizens; let us treat them as men and women entitled to share fully and equally the boasted opportunity of America; let us do this in a friendly spirit worthy of Christians and of Americans. In an emergency, such as the present, it is the manifest duty of the churches to bear emphatic testimony to the need of calmness, sanity and sympathy with all of both races who are oppressed by the inequities of the present social order. The message of Christianity, as always in the past, is one of brotherhood and sapirations for good will and co-operation which are the bases of peace and welfare of every community. The efforts of all the people of all the churches are needed at this time to restore order and confidence and to make impossible the recurrence of the violence and lawlessness which are disgracing our city.

Attached to this utterance of the Christian conscience of Chicago are such well-known names as Dr. Herbert L. Willett, Dr. Graham Taylor, Miss Mary McDowell, Father Joseph McNamee, Prof. George H. Mead and others. Little can be added to what they have said as to the shame of the city and the spirit in which the problem must be faced. But even so, we are convinced that humane and Christian feelings are not enough to cope with the problem such cities as Chicago, Washington and Detroit are now compelled to face. Deep and ineradicable instincts are involved, instincts that lie deeper than economic rivalry or aesthetic aversions, instincts that have to do with the very preservation of the white race itself. There is no soft or easy solution for this dualism of color that runs through our American population. It is high time that Christian intelligence mobilizes its resources of wit and invention and thinks its way through to a Christian and practicable settlement of a problem more formidable and ominous than any internal problem faced by any other nation in the world.

The Antics of Ill-Temper

WE are restrained from laughing at the antics of ill-temper only by a sense of the tragedy which is so likely to follow in its wake. When a man who has stubbed his toe against a door turns and glares at the inoffensive piece of wood, the sight is quite as amusing as that of Charlie Chaplin's familiar features deluged with custard pie, and we probably allow a smile. But when a man who has had the worst of a business deal comes home from the office and swears at his wife, or when a woman whose cake has fallen in the oven relieves her feelings by shaking her children, we realize that these illogical absurdities may have in them the elements of far-reaching sorrow. Churches through all the centuries have suffered sadly from the antics of ill-temper. This is, as Drummond has called it, "the vice of the virtuous," and near-saints have been sadly human in the matter of theological squabbling. Often when a debater was worsted in an argument he took out his chagrin upon the church, leaving later generations to pay the penalty. Some of the great and shameful divisions which still exist have come through the petty ill-tempers and unforgiving attitude of religious leaders of the past.

Almost every local church has suffered through the antics of some ill-tempered pastor or church officer. Indeed, any one who has had a wide experience in church affairs will testify that more divisions come from personal ill-feeling and quarrelsomeness than from any real difference in matters of faith or even in matters of serious opinion. A large group of people left a prominent city church, many years ago, because, in the preparations for a church bazar, the sister who had charge of the placing of booths ignored the work of the sister who had charge of the general decorations? Amusing? Yes, but unspeakably sad also, for the church suffers to this day from the hurt it received.

In a New England village, soon after the close of the Revolution, there was a division of sentiment with regard to the proper location for the village church. The chief citizen, himself not a member of the church but allowed to vote on business matters along with other friendly outsiders, was strongly in favor of removing the building from the edge of the town to a place on the public square. His side was outvoted and he was highly indignant. "They shall see," stormed the old Revolutionary soldier, his fight-

ing blood now up, "whether they can settle me in that fashion." So he rallied his supporters, and one night while the enemy slept they moved the building to the central site, no doubt flattering themselves that they were achieving a marvelous triumph for the cause of Christianity. But the members of the opposition were unconvinced. They gathered themselves together and the dawn of the second day saw the much-enduring old meeting-house back in its former position. Whereupon the old Colonel rose in his wrath, denounced Christianity as false and deceptive, sold every foot of land he owned in the township, and emigrated to the then pioneer country of the Middle West, where he acquired the best part of two townships and assiduously opposed all forms of organized religion. Today, more than a century after his death, his opposition lives in his posterity, and in the descendants of his neighbors—an inherited grouch, a red-pepper temper gone to seed and multiplied a thousand fold.

One can not laugh at the antics of ill-temper. The tragedy is too real and too lasting.

Knowing Too Little and Too Much

A Parable of Safed the Sage

THERE came to the City wherein I dwell a man who delivered a Lecture, and I and Keturah we went. And the subject whereof he spake was one about which he knew very little. But he spread that little over the surface of an Interesting Talk, and the people enjoyed it, and so did we. Yea, and we were profited thereby, although the Lecturer knew little more than he told us.

And there came another man who spake on the same subject, and we went to hear him. And he was a man of Great Erudition. And I said, Now shall we hear something Worth While.

But he began by telling us the History of the Subject and the Various Attempts to Elucidate it. And then he spake of the Various Theories that had been Suggested concerning it, and the books that had been written in Divers Tongues with regard to it. And he said that a certain opinion had been held by men of learning, but was now no longer highly regarded, but that the opinion that was to take its place was in dispute. And he suggested Various Aspects of the theme which he said he could not Discuss because it would require a Volume on any one of them.

And about that time it was time to stop, and he stopped.

And as we journeyed toward our home, Keturah said, He certainly is a man of large knowledge.

And I answered, Yea, and for the purposes of that audience it were better if he had known the tenth part of what he knoweth. For the first man carried all his goods in his show-window, and this man blocked the sidewalk with dray-loads of unopened cases and bales of wisdom.

And Keturah said, I have heard that a Little Knowledge is a Dangerous thing.

And I said, Believe it not. A little knowledge is good for seed, but there is such a thing as that a man getteth drowned in his own knowledge. For the first man knew little, but used that little effectively, and the second man knew much, and it was useless.

And I said unto Keturah, Like unto a Spider that is entangled in its own web, so is the man of much knowledge who is unable to employ it. Better is it that a man know little and be able to use it wisely, than to know much and to get lost in the swamp of it.

And Keturah said, Nevertheless, I think that knowledge is good, and much knowledge is better than little.

And I said, All human knowledge is small, and the difference between the man who knoweth much and the man who knoweth little is too small to waste much time in futile distinctions. For in the sight of God the wisdom of both is foolishness. But the value of knowledge is in the use of it.

And Keturah inquired of me, saying, Art thou a man of much knowledge or of little?

And I answered, If so be that I am able to use my knowledge and get away with it, what doth it matter if it be little or large? Behold, though I be ignorant, yet have I no trouble in finding people yet more ignorant, and if the stream wherein they swim is over their head, what doth it matter if it be an inch or ten thousand cubits?

And Keturah said, I do verily believe that among the ignorant men of earth there be some who are more ignorant than my lord; and if any of them do think thee wise, I shall not tell them that it is not so.

And I said, A little honey on the end of a rod was nigh unto being the death of Jonathan, but it enlightened his eyes, and it was better than an whole beehive whereof one might see only the outside.

The World Builders

By Thomas Curtis Clark

GIVE me the poet's vision,
  Grant me the gift of song;
Life and the things eternal
  All to the bards belong.

They are the true world builders,
  Theirs are the deathless years,
Theirs is an ageless scepter—
  Wielders of dreams and tears.

Where is the soldier's glory?
  Where is the monarch's name?
Theirs is a bloody story,
  Theirs is a blighted fame.

Where is the statesman's grandeur?
  Where is the courtier's pride?
Lo! in the tombs they rest them,
  By the wild ocean side.

Give me the poet's vision,
  Grant me the gift of song;
Life and the things eternal
  All to the bards belong.

Christian Principles in the New World Order

By W. H. P. Faunce

THE World War has been a great illumination. The illumination has come, not as the gradual sunrise but as a blinding flash, in which things ong hidden suddenly stand out stark and naked. ome cherished ideas have proved superficial and have anished in the conflagration; others have proved to e as deep and abiding as the soul of man.

Many distinctions we have made through long years ave been blotted out. The distinction between ffensive and defensive warfare no longer exists, if e accept the new theory that the only way to defend ur nation is to anticipate attack. The distinction etween belligerent and neutral our own land found impossible long to maintain. The difference be- ween combatant and noncombatant disappears when n entire population goes to war. The difference be- ween contraband and legitimate goods vanishes when rain and meat and cotton and oil turn out to be unitions of war.

But one distinction has been written in letters f light upon the firmament. One difference has been tched deep into the conscience of humanity. That s the eternal difference between the pagan and the Christian attitude toward life, between the will-to- ower and the will-to-help. In our thinking it is lways an advantage to know the worst and to see the orst in action. Now we have seen it—the worst the orld ever saw or dreamed—cruelty made scientific, he lust for power buttressed by history and philosophy, he will to plunder and slay masquerading as human rogress, pitiless war clothing itself in the garments f a new Messiah. The revulsion of the world against hat theory of progress has been the great moral gain f the War. Never before has the pagan theory been o absolutely logical in its formulation, so unrestrained n its action, so protected and glorified by history and cience. Men have always held such theories, but hamefacedly and apologetically. Machiavelli was qually ruthless, but he advised prudent concealment f aims. England has much to apologize for in past enturies, but when she was called "perfidious Albion" t was mainly because, if her action was unjust, her rofessed ideal was still upheld. But German leaders louted the ideal as well as the actual.

The German attitude toward the world was ummed up in one declaration from Maximilian Har- len: "Our German manhood does not feminize itself n long peace—our might shall create a new law in Europe." To quote from a hundred leaders would dd nothing except the elaboration of that one pagan dea, that might creates law. Thank God that things ave become so clear! We have now seen the irre- sponsibly sovereign state and what it does to humanity. We have seen secret diplomacy at its best—which is its worst. We have seen what the world comes to when biology replaces ethics, when the cosmic struggle is made the model of human association, when instead of "working out the beast" men adopt the law of the jungle as the law of nations. We have seen the famous balance of power to be as futile as the balance of a top spinning to its fall. We have seen what overtakes cities and dynasties and nations when sympathy is despised as weakness and justice is regarded as an impediment to growth, when the *lex talionis* triumphs over the law of brotherhood. The world has seen this great pagan theory of national development dethroned and crushed and left like the stump of the Philistine Dagon in the presence of the ark of God.

But we of the Christian nations who reject and abhor that theory, have we yet established a Christian theory of the world order? We who justly condemn the German theory as monstrous, are we saintly in our international relations? We have a fairly consistent Christian ethics for the individual. We have curbed the corporations and made them amenable to social obligation. We are to some extent Christianizing industry and commerce and municipal life. We recognize God in the life of the nation, in all national holidays, proclamations, and legislative assemblies. But the moment we enter the international field we meet two startling facts. The first is that any war, undertaken for any reason whatever, is according to international law perfectly legal. The second is that neutrality, maintained by any nation in the presence of any struggle, is entirely moral.

According to the law of nations that has developed in modern civilization, national sovereignty means the right to make war at any time on any people, and however unprovoked the attack may be, if due formalities are observed, international law cannot condemn one nation for waging war upon another. In the twentieth of the Christian centuries war is perfectly legal and international law affirms the right of any nation to wage it for any cause.

The other fact is no less startling. In the presence of any attack, however atrocious, upon a small state, any neighboring state is fully within its rights if it remains neutral. If the neighboring state sees nothing to gain by entering the struggle, it may quietly close its eyes to international crime, may complacently say that "that war is three thousand miles away," and may resolve to be neutral in word and deed and thought. That such neutrality may itself be a crime against the world order never occurred to the founders of our system of international law. That all war is legal and all neutrality is internationally moral—this is the astonishing situation revealed by the light of the European conflagration. Unless we change that situation we are

not Christian peoples or even forward-looking men. We who have put Christian principles behind home and school and church and are trying to infuse them into the relations of labor and capital must either proceed to write those principles into the world order or must confess the final and overwhelming defeat of the Christian religion.

What are the Christian principles yet to be written into the society of nations? Can we provide a rational and Christian basis for international society? Internanational rivalry, suspicion, hostility, have been based on alleged facts of biology, ethnology, geography, and cosmic development. I covet for the Christian society intellectual foundations at least as strong and deep as those erected by the philosophy of force. The Christian principles we need are not exhortations to brotherly love—they are certain indestructible and eternal truths.

I.

The first is this: that we are members one of another. We individuals, associations, corporations, municipalities, nations, are members, united by the lasting bond of participation in a common life. The *feeling* of membership may be present or absent—the *fact* remains. "If the foot shall say, I am not of the body, is it therefore not of the body?" If the insurance company shall say, "I am not of the social order," is it therefore outside the order? If Austria or Spain shall say, "I am not responsible to any world society," is it therefore not responsible?

If we really are members one of another, we shall cherish respect for unlikeness. That one man is English and another of Irish descent, that one speaks a Saxon and another a Latin language, will not be causes of enmity but means of mutual enrichment. The differences between Orient and Occident are among the precious assets of civilization. If any one of us had lived in China and been subject to Chinese environment, he would undoubtedly write from the top of the page to the bottom and insist on mounting a horse from the right side. The French language, which seems to our troops in France preposterous, is by its clarity and precision far better fitted to be the language of the peace conference than is our own. In the presence of such facts we want not simply toleration but respect. Toleration of others' opinions, modes of speech and life is an unchristian attitude. It implies the condescension of a superior who waives his right to criticize the absurdities of an inferior. Toleration is intolerable to a self-respecting man or nation. The Christian theory of life not only permits but demands differences. The Indian poet, Tagore, sees this when he says: "Respect differences if you would find unity; you shatter differences only to multiply them."

On the foundation of mutual respect we build mutual responsibility. The foreigner, whose very foreignness is something precious, whose very strangeness is the supplement and completion of our partialness, is after all united with us, like islands that meet beneath the estranging sea. But our greatest difficulty is not with the antipodes, or even with the Latin peoples, it is with our English kin whom we misunderstand just because we are so like them. We expect the Chinese, who live in "the land of topsy turvy," to be absurd. But the man who uses our familiar speech in a curious way, whose accent and intonation are an implicit criticism of ours, whose manners are slightly and therefore irritatingly different—he rasps us, as two notes that are close together in the musical scale make the harshest discord. "Thou shalt love thy neighbor" has deep philosophy behind it, for if you can truly love your neighbor, you can love anybody else in the world.

But does not this respect mean simply the old doctrine of the brotherhood of man? Yes, and no. No, if by brotherhood is meant a warm and generous feeling which may vanish tomorrow when neutralized by a more primitive and powerful instinct. Yes, if we mean the clear understanding of a permanent fact. Brotherhood is not sentiment, it is intellectual understanding. Love is not in the last analysis emotion; it is perception—perception of the values under the surface of another personality or behind the strange costume and speech of another people. We cannot like all men, but we can and must love them—that is, perceive and appreciate their value and hold it as a precious possession. To place underneath the world-order the steady perception that all nations are members one of another is the first step in Christianizing the relation of states.

II.

The second Christian principle is this: that inequality means not a chance for exploitation, but an opportunity for service. Deep in the teaching of the New Testament is the recognition of the permanent inequalities of men. The assertion of our immortal Declaration that all men are born free and equal was never drawn from the teaching of the Nazarene, and finds no echo in St. Paul or Augustine or Luther. If it means that all should be equal in political rights and economic opportunity, it is magnificently true. But if it means to affirm equality in gifts or capacity or attainment, it runs counter to the whole Christian conception of humanity. The doctrine of brotherhood implies the contrary—brothers are never duplicates. A social club is built on a principle of identity. Its members are chosen because of the same tastes or abilities or financial standing. But a family is built on the principle of unlikeness. In a family some are old and some are young, some are stalwart bread-winners, others in the cradle are simply love-awakeners. But in and through this inequality the whole family is bound together in mutual service. If ever the human society does become one family, and the millennium arrives, there will be as many inequalities in power and ability and development as we see today. Any attempt to lift man by ignoring the differences in men is doomed to failure.

But, as Macaulay said, the test of any civilization is its attitude toward the weak and the small. Nations must forever be as unequal in growth and size and

apacity as are individuals. There are sixty-eight tates in the world today, each claiming to be an inde-endent entity. Does any man suppose that in a society f nations all sixty-eight can have equal voting power? Can the sixty-eight ever become equals? Can Siberia ver claim the leadership that belongs of right to Brit-in? But Britain's greatness is, above all, greatness f obligation. If she uses her power to crush, to delude, o rob, to manipulate, she is an enemy of the human ace. If she uses her power to serve the little states, nd by her navy protects the rights of man, she is elping to realize the noble prophecy of Shakespeare n Henry VIII:

> "Those about her
> From her shall read the perfect ways of honor,
> And by those claim their greatness, not by blood."

The exploitation of colonies, the enrichment of the victor by the spoliation of the conquered, the subjection of the tropics in order that they may yield ivory or rubber or spices to the temperate zone, the forcing of opium on any people whatsoever—these are crimes whose enormity is exactly measured not by the harm done to the weak but by the wealth and power and knowledge of the superior nation, which constitute its obligation to the weak ones of the earth.

III.

A third principle is this: security depends in the last analysis on moral force, for in the end moral force always conquers physical force. "Nothing is ever settled until it is settled right." Nothing is so unsettling to a world order as the commission of an international robbery. It curseth him that loses and him that takes. The running sore of Alsace-Lorraine has for fifty years been an object lesson to the world.

I know men say, "Reason as you will, talk about right and justice as you choose, at last it comes down to bayonets and the nation that has the most of them wins." No assertion could be more baseless than that. The last five years have shown its falsity. The nation that had the best trained army in Europe has lost. The nation that had the best munitions of war, and the most of them, has lost, because against her was the moral force of civilization. The moral force finally won physical support, but the nation that trusted in physical force could win no moral support from any other nation under heaven. "Thrice is he armed that hath his quarrel just." And he whose quarrel is unjust will not be ultimately saved by all the armies and navies of the world. Germany unloosed the submarine against passenger ships, honestly believing that such a physical weapon could bring victory, calmly ignoring the moral indignation she thus aroused against herself. Germany's sinking of the Lusitania was equivalent to adding a dozen dreadnaughts to the English fleet. Germany's bombing of defenseless English towns probably added a million men to the English armies. Physical force never wins any permanent victory unless that force be the transient expression of a righteous purpose. The will to power has proved powerless; the will to help wins the approval of the whole round world.

IV.

The last Christian principle I wish to mention is the universal application of the law of love. Nothing is more ominous for civilization than the various ingenious attempts to sidetrack the teaching of Christiaity and ignore it in the discussion of international affairs. Those who say that Christ's teaching was meant only for individuals, those who belittle it as based on "end ethics," those who explain it away as Oriental exaggeration, are merely attempting to supersede Christ as the moral leader of mankind. During the War it was gravely proposed to declare a *moratorium* of Christian ethics until happier days should return. I, for one, have no use for a religion which can be applied only in days of sunshine and has no application in time of storm. I cannot proclaim a moral law which applies to two boys fighting in the street and has no reference to two nations struggling in the fields of France or meeting in conference at Versailles. Either the teaching of Jesus applies now and here, or it applies nowhere and never. We have no use for a law of gravitation which applies to a pebble on the beach but cannot explain the revolution of the stars. We reject any Christian ethic unless it is universal in its scope and can guide a hundred million associated citizens as truly as the single peasant in his cottage. "Thou shalt love" is a law which has greatest binding force upon the greatest people, and finds its clearest application in the desperate emergencies of international struggle.

Can we love our neighbor while we fight him? The answer is to be found in the daily life of every hospital and in the ethics of the medical profession. When a surgeon plunges the cold steel into quivering human flesh he does it as the finest possible expression of sympathy and mercy. He is cutting out the cancer that he may save the human life. The cutting process is the highest possible union of science and sympathy, the complete expression of the law of love. The two million Americans who went overseas were not forsaking Christianity because of dire emergency—they were marching "with the cross of Jesus going on before." They were cutting out of the German soul the cancerous growth that had poisoned her life and endangered the life of the world. Having done it, we must now proceed with the rehabilitation of the world and the construction of a social order in which such diseases shall be checked at their first appearance. We must study preventive measures. Having won the War by moral force, we must rebuild the world on moral principles. Having shown that the nation that appeals unto Caesar goes down, we must show that the society that appeals to the Nazarene steadily rises in peace and power and happiness. It is safer to be Christian than pagan. The best security league is a league of human service. The best society of national defense is the united and purified Church of Christ. The only fortress that can never be taken is the City of God.

The Life That Explains Life

By L. O. Bricker

WE come to the greater meanings of life with pathetic slowness. Not until love has lived with us and is gone do we begin to appreciate the treasure we had. Love our friends as we may, we are unable to do justice to them till death has purified our vision. Seldom can we take in the glory of gentle motherhood, or the majesty of noble fatherhood, until we stand beside its grave. We can best measure the great tree after it has fallen. This is the truth about Jesus. We do not find the adequate meaning of his life in the devout cry of the aged Simeon; nor in the wonder of the shepherds, nor in the homage of the wise men from the East, nor in the song of the angels. These are beautiful and significant events, but they do not get at the soul of our Lord. The disciples themselves were slow of heart to believe; slow to gain a genuine insight into the meaning of their Master's person. Not until he had vanished from their sight, and time and circumstances, task and crisis had forced the majesty of his teaching and character upon them, did they awaken to the glory of God that had shone in the face of Jesus Christ.

The first three Gospels have behind them a history of maturing judgment and deepening insight. They record one of the great achievements of the apostolic age—the growing and greatening appreciation of Jesus. This is especially true of the Fourth Gospel. It was the last to be written. For forty years John had carried this Gospel in his heart; he had gone over it a thousand times. He had been the youngest of the apostolic company. Into his receptive and retentive mind had been embedded not only the words and works of Jesus but the very image of Jesus' soul. And as the years passed by the greatness and majesty of the soul of Jesus grew upon him until it filled all his sky. It would have been easy for him to have written his story of Jesus many years earlier, but now that the pondering, illuminating years have gone by, how can he? It is easy to believe the tradition that when the beloved Apostle was urged to write his Gospel, he exclaimed: "How can I? I know that I must, but where shall I find words with which to begin; and once begun, how can I ever stop?" Well, he did begin and his beginning was sublime, but he ended in the only way possible, saying: "And there are also many other things which Jesus did, which are not written in this book, the which, if they were written every one, I suppose that the whole world could not contain the books that should be written."

JOHN'S TASK IN HIS GOSPEL

For you see the task to which John set himself was to reveal the soul of Jesus, the majesty and glory of his spirit, the grace and wonder of his personality. John's Gospel is an attempt to answer one question. He has been pondering that question for forty years. You can see it standing at the head of his Gospel: "What is the meaning of the life of Jesus?" He has never been able to find any explanation of that life in time, place, or circumstance. It dates from God, witnesses for God, returns to God. It carries one backward to the Eternal, as noon points back to the morning; it carries one forward to the Eternal, as noon points forward to evening. It means that in Jesus the Word has been made flesh; that his origin is in God; that his peculiar excellence is through his union with God; that his grace and truth are expressions of God. To John there is no theory about Jesus that will do except that which finds in his advent, the advent of the very soul of God. There is no philosophy of the career of Jesus that will account for the facts, or can satisfy those who have seen the soul of Jesus, but that which discovers his origin and history and home in God.

This is John's explanation of the life of Jesus; but he sees at once that here is also the Life that explains life. For no sooner has he stated this primary truth of his Gospel than he goes on to state the secondary fact, and to put something of the same interpretation upon the life of man. He says of John the Baptist, "There was a man sent from God, whose name was John." He, too, came from God; had his task assigned him by the Highest; came to bear witness of the light that lighteth every man. On the bust of Maurice, in Westminster Abbey, there are carved these words: "There was a man sent from God whose name was John." There is no other way to account for that great soul. There is no other way to account for any soul. Still, there is this unique distinction in the life of Jesus: He alone is able to show the world, adequately, finally, where man begins, what he carries with him, and where he ends.

THE CHILDHOOD OF JESUS

Jesus is related to man in some such way as the sun is related to the planets. By the light of the sun, when it has disappeared from our sight, we discover the planets. The sun is the great revealer of the order of solar movements; the great herald of the path that the planets take. The sun reveals to us the fact that, like himself, the planets rise in the East, follow his course across the heaven, and set in the West. We discover the course of the planets in the light of the fiery course of the sun. So in the presence of the supreme soul of Jesus, we discover the origin and end of our own. In the wake of the fiery circuit of his life we discover the pale circuit of our lives. What is called the Incarnation is the meaning, the philosophy, of the life of Jesus; and after that it is the meaning, the philosophy, of the life of mankind. Let us think upon this, and see how the life of Jesus explains life.

At the outset, it is the childhood of Jesus that explains the childhood of the race. You cannot account for the life of Jesus in terms of the influence of heredity and environment. There is nothing in his human ancestry great enough to account for him. There is nothing in his surroundings in Nazareth, even when his mother and his mother's Bible are added, to explain the intelligence and spiritual character of that young lad who seeks to be about his Father's business. We must go to God for the explanation. And the explanation is wrapped up in the mystery

of the soul of Jesus, that shines through inheritance and environment, and transcends them, and climbs into the highest communion with the Infinite. Just as the sun shines through the atmosphere of our earth, its light and shade depending here somewhat upon the atmospheric conditions of the earth, yet in its essential character independent of the earthly conditions, so Jesus, the son of Mary, the Son of Man, comes to us through all the tenderness and pathos, through all the conditions and limitations that belong to our humanity. Yet the soul of Jesus is independent of all these conditions and transcends them. While he is truly the Son of Man, he is at the same time truly the Son of God.

In the light of this we read the meaning of universal childhood. We refuse to reduce the life of any child of man to the mere play of inheritance and environment. After you have said all that you can find to say about eugenics, heredity, environment and the like, you have dealt only with the body, and with a few shadows it may be able to cast upon the soul. You have still the soul to account for. And only God can account for that. The soul came from him, as certainly as it is to return to him. The soul is accountable to him, seeks him, is restless until it finds him, only because he made it. What man of you can look upon the soul of a beautiful child without feeling that it came from God? The infinite pity for distress, the dear and generous love for every living thing, the perfect trust, the instinctive grasp of God, the wondrous questions, the tenderness, the worshipful reverence in its eyes—you never gave your child these things. They came with the soul that came from God.

HOW JESUS WORKED

In the youth of Jesus, too, we see the Life that explains life. The Gospel is the idealism of Jesus, and it was born in his youth. There is nothing in history equal to the heaven of ideals with which Jesus returned from his Temptation. He came down from the mountain wrapped in his visions of the new heaven and the new earth, and began to say, "The kingdom of heaven is at hand." Nothing is so precious to the human race as this visitation of God in the ideals of youth. The hottest and most transforming fires that burn anywhere in this world burn in young hearts that have kept themselves clean and noble. The revolt against injustice and inhumanity, the demand for reform, and all the revolutionary and cleansing things that are done in the world by the young, are the fruit of the presence of God in the ideals of youth. Revere the morning of your manhood and womanhood. Revere the tide of love that rises within you from the Eternal deeps. Revere the awful shadow of Himself which God throws across your inward life. Let no man despise thy youth. It is the key to heaven. It is the path to the best life. It is the token of the life that begins in God.

And when we look at Jesus under the heat and burden of the day, we see the Life that explains life. He does not grow weary in well doing. The contradictions of the world, its sordidness and shame, its setting itself to do evil and to resist righteousness, cannot shake for a moment his confidence in the meaning of his life, nor disturb his faith in the truth of his Gospel. In all the records of his career there exists no shadow of fear that he may be mistaken about himself or his message. His heart is forever open to the Father, and in the spirit of unceasing and prevailing prayer he does his work.

When we pass from youth to manhood and womanhood we lose something, but we gain more. The lightheartedness, the audacious courage, the endless energy go, and peculiar burdens come. We wear again the chains of Paul, and suffer his thorn in the flesh, and the winds are contrary. Reverses of one kind and another are hard on our enthusiasms, and we begin to count our candles. And yet, over against all this God waits upon manhood and womanhood in the heat and burden of the day, to surprise them with new things of his grace and truth. Now is the time to pray. Youth does not know how to pray. It can go it alone, energized by its own fires and passions, its visions and dreams. But manhood and womanhood must pray in order to become acquainted with the resources of God, in order to learn what treasures of help and wisdom and power God has for men and women in the heat and burden of the day. This is the time to open the whole nature to God, to cry mightily unto him, to wait silently for the promised renewal of strength. If we thus live in the mood of appeal to the Eternal Tenderness, reverses cannot crush us, nothing can happen to us except what God calls blessings and good fortune. Living thus with our hearts open to God in prayer, we are afraid of nothing, discouraged never.

But there was one thing that Jesus did not face. He did not face old age, and why? Because there is no old age to face for the one whose life is hid with Christ in God. There is the maturing judgment, the ripening of powers, the broadening of vision, the deepening of wisdom and experience, the mellowing of heart and spirit, but no old age. Two of the world's greatest Christian poets have written of that wondrous return to God that awaits us all. While Browning was dying in Florence, at the age of 77, all London was on fire with his last book, reading the poet's own report of himself as he went his way into the Unseen, and bidding his fellowmen remember him as,

> One
> Who never turned his back,
> But marched breast forward.
> Never doubted clouds would break.
> Never dreamed, though night were worsted,
> Wrong would triumph. Held we fall to rise,
> Are baffled to fight better,
> Sleep to wake.

At the age of 83 Tennyson wrote of his own return to God in this way:

> Sunset, and evening star
> And one clear call for me.
> And may there be no moaning of the bar,
> When I put out to sea.
>
> But such a tide as moving seems asleep,
> Too full for sound or foam,
> When that which drew from out the boundless deep
> Turns again home.
>
> Twilight and evening bell
> And after that the dark;
> And may there be no sad farewell
> When I embark.

For though from out this bourne of time and place
The flood will bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

Living thus in Jesus, our life hid with Christ in God, we just follow him home at the last.

An Observation Enroute

WE are speeding our way westward toward "The Golden Gate." It is Sunday afternoon and the day has, thus far, been spent in interesting reading and in pleasant conversation. The landscape has been conducive to this, for looking out of the window, one sees as far as the eye can discern, in every direction, wide stretches of arid waste, whose whitish alkali and sand, shine with a dazzling brilliancy under the bright rays of the hot summer sun. The monotony of sand, sagebrush and cactus is broken only by the distant zigzaging of the horizon by the barren, hazy foothills of the Sierra Nevadas. All day long we have been passing through what is known as the Great American Desert. It has been a good day in which to draw the curtains and then to read and to think and to worship God.

But there has been one incident to the journey which has interfered with our peace of mind and which has not been conducive to the spirit of reverence. Just back of our berth in the Pullman is an Italian family. They number thirteen—seven children and six grown-ups. They are on their way to Frisco to try their luck as fruit venders. They are well-behaved and have attended strictly to their own affairs. They have been in Denver where they found financial conditions too hard and now with persistent hope of better things, eternal in the human breast, they are going to try once again to win victory in the struggle for daily bread. If they fail this time then, they say, they are going to return to the land from whence they came.

Just in front of us is quite the opposite picture. A lady from New York occupies the drawing room next to our lower twelve. She has two servants. One attends to her physical comforts, the other ministers to her mental (?) delectations. They are both kept busy—the one running errands and arranging the wardrobe, the other in reading and explaining what she reads, and looking out of the window and describing the landscape. Not only so, but the porter in our car is so much in demand that the rest of us are compelled to wait on ourselves. A dining car porter has been detailed to carry meals and refreshments to this one drawing room. When he comes to the door he bows and scrapes until he is bidden enter. Judging from the amount of food consumed the traveler must be in excellent health. She keeps the door ajar that the common herd may gaze at her elaborate wardrobe and the richly embroidered kimona in which she reclines. She is too lazy to sit erect. She complains to the porter that the Italian children disturb her rest.

Who is this would-be queen—this modern Cleopatra (she looks more like the witch of Endor)? Nobody seems to know. Probably not more than a hundred people ever heard of her. She is simply one of the vulgar rich whose deepest satisfactions are found in the display of her ill-gotten wealth. I say ill-gotten for it is a hundred to one shot that she never earned any of the gold she so lavishly spends. Those who earn their money may not have so much, but they have more brains.

All afternoon I have been thinking of the parable of "The Rich Man and Lazarus." That saying of Jesus "It is harder for a rich man to enter the kingdom of heaven than it is for a camel to go through the eye of a needle," has been running through my brain, leaving a fiery trail of indignation in its path. I can imagine the hot scorn with which Jesus spoke those words. If I were not so bound by convention and had more moral courage, I should open up the New Testament and read those words to the lady.

We sometimes wonder why men are clamoring for reform. We wonder why Socialism is making such progress and why the "Reds" make such radical demands. The answer is to be found, in part at least, right here in this Pullman car on this Lord's Day afternoon. If I had to stay long in the presence of this coarse and vulgar vaunting of wealth, this truckling of sycophantish servants, this dire need of the worthy poor, this show of unjust and unequal distribution of God's abundance, I fear I should soon join the ranks of the Bolsheviki.

H. O. PRITCHARD.

That land is henceforth my country which most needs the gospel.—*Count Zinzendorf.*

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Shantung—Japan's Unholy Grab

THE hard and fast opponents of the Treaty of Peace have at last found a clear-cut moral issue. It has no relation to the League of Nations Covenant, but it is made to do zealous service as a general means of confusing the minds of the public and "settin' 'em ag'in" the thing in general. The opponents of the treaty are of two varieties. One is the narrow nationalist of militaristic tendencies whose imagination is not large enough to take in any sort of internationalism. To him patriotism is of the strident sort and demands a cynical, depreciatory attitude toward all other nationals. The other is the radical. He wants the world made over in a day and the millennium ushered in at sun-down, and because the President did not get all his ideals at Paris spurns him as a weakling and a moral coward who should have packed his grip and either come home, leaving the world to go to pot, or by a threat to do so should have bludgeoned other nations into an unwilling, and therefore unworkable, acceptance of everything he wished.

That Woodrow Wilson made mistakes even his most adent champions must admit.— That any other mortal man would have made them must also be admitted, therefore mistakes should be counted upon in any human situation. Impressed as he was with the necessity of securing a start at some sort of a League of Nations he probably admitted some things he should have refused to tolerate, and this was doubtless his mistake. But another man would have made some other mistake, and if his ideals had been lower than Mr. Wilson's, it would have been a worse mistake, so the whole situation must be faced as one with ordinary human errancy in it and the best thing possible under the circumstances done to curtail the dangers of future war.

Japan's Unholy Grab

Those who look at the settlement wholly from an ethical viewpoint are doubtless right in declaring every dictate of conscience and all the ethics of international good-faith were broken by Japan's manipulation of the Shantung situation. In yielding to Japan's demand they will also doubtless find the one big mistake the President made in his fervor to save the League of Nations Covenant. Let us review a little recent history to justify our phrase, "Japan's unholy grab." The Germans took Kiao Chau as reparation for the murder of two German missionaries, forcing a ninety-nine year lease from the Chinese government at the point of the gun. The lease included certain mining and railroad concessions and a port for German shipping and naval uses. With it went guarantees that no part of the occupied territory or concessions would be alienated to another foreign power, and China was left in complete political control of all but a small piece of territory at the port of Tsing-tau. In thus using an excuse to get a foothold on Chinese territory, Germany was attempting to put herself in some parallel situation to Britain, France and Japan in their important concessions and spheres of influence in China, though this expropriation gave her only a fraction of as much as was held by each of these others.

When Japan entered the war her first step was to clear Germany out of China. This she did with the help of some British ships and soldiers and with small loss. In doing so she occupied a section of adjoining Chinese territory larger than that occuped by Germany, thus violating neutrality with impunity, and so far as we know, holds and governs it today quite as securely as she does that captured from Germany. With this capture goes the railroad running into the interior to various mines Germany was developing, together with prior rights to the mines.

China protests that she wished to enter the war before the battle at Tsing-Tau, but that Japan warned her not to do so. She also protests that Germany's occupation was temporary, and purely a lease so far as its legal features go, and therefore cannot be alienated, and moreover that the terms of the lease itself guaranteed against its alienation to any other power. Therefore Japan has no legal right, even by military capture, and no moral right, because she kept China out of the war until after she had captured it. Blackest of all counts in the record however, is Japan's promise to the whole world at the time of the capture that she was taking the port only to return it to China. Her continuous profession of unselfishness in the whole war seems to have been only a part of her bland diplomacy, for it now comes to light that she made the critical submarine situation the means of extorting from England and France a promise to uphold her claims to Shantung, and all the world knows of her bludgeoning China into signing the infamous twenty-one articles at a time when all other great powers were so occupied with a life and death struggle as to make protest impossible. Those articles have not yet been published to the world, and China is forbidden to publish them with the threat that "Japan has a million men under arms." Moreover, when Japan gave the world what purported to be the contents of these articles, China had the courage to say that the worst had been held back. The record of Japan's intrigues with the corrupt military government now existing in North China will not bear the light of such a day as this, either, for it is a record of spying, bribing, subtle diplomacy and Chinese treason.

The Stranglehold on China

The taking over of the Shantung concession and of the port of Tsing Tau gives Japan a complete stranglehold upon China. On the north of Pekin she holds Port Arthur and the Manchurian railroad. Now on the south she possesses a naval port and a railroad reaching into the interior. A look at the map will show how quickly Japanese armies could put the capital and ruling province of China in the jaws of a Japanese military nut-cracker in the case of war, for a good naval port and a well policed railroad into the interior on each of two sides of a stragetic piece of territory is all any military strategist desires. It would not only enable her to take Pekin within a month's time in case of actual warfare but it gives her, with China weak as she is in a military sense, an opportunity to bully her big sprawling neighbor into any sort of compromise that foreign powers will permit. Moreover with the record of the enforced secret treaties in mind we cannot doubt that means will be found to creep up on Chinese rights, inch by inch, in a multiplicity of ways, all the while slowly wrapping the Japanese cord tightly and yet more tightly around the Chinese neck.

Any promise to restore political rights or sovereignty will mean little, and will be little more than deception. The Man-

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churian occupation was to be purely economic, but the control of a railroad brought all sorts of economic occupation, and the economic occupation, as well as the patroling of the railroad, soon "demanded" policing to secure order and safety for "lives and property." Paramount economic interests demanded that native political officials "accept" the advice of Japanese councilors or "residents," until Nippon today has practical political control of Manchuria. This is according to good imperialistic form and is no innovaton. It is the story England has written in most of her Crown colonies and is yet writing in some of her "spheres of influence." The Saturday Evening Post says of Mexico, "those oil fields were there before Cortez and, so far as Mexican enterprise is concerned, they may be there for many centuries yet, so if exploitation means opening them to the use of civilization, then we are for exploitation." So say many in speaking of Japanese operations in Chinese mining fields and commercial territory. All of which might be so if it were so, but it neglects to state that both Mexico and China are in the midst of revolutions to modernize themselves and that there is a much better way to "exploit" oil and mining fields than by stealing them through the subtleties of diplomacy or the brutalities of military power.

Japan now has nearly sixty million inhabitants on her tight little rocky islands and is adding to them at the rate of six hundred thousand per year. She forcibly took Formosa from China many years ago and later annexed Korea by the same imperial right, but her sons do not wish to emigrate. Expand she must, for her people are virile and have a place in the world of affairs. Therefore she must become a manufacturing nation. But her rocky lands afford little iron or coal, and in those lie the alchemy of modern industry with its magic steel. So she turns to the Asiatic mainlands for the precious ore out of which she must forge her future.

None would deny Japanese or any other superior civilization the privilege of expanding into a world of unmined resources, but all lovers of democracy and liberty will deny any and every country the privileges of exploiting weaker peoples to the disadvantage of those peoples. The very heart of German theory was that strength gives the right to take and rule; and it is the hidden heart of all colonial imperialism. Japan has two means open to her: One is forcibly to annex territories rich in coal and iron and take command by superior power of markets in China; the other is to deal fairly, adopt a reciprocal free-trade policy that will put her purchases of coal and iron and her sale of the product manufactured from them on an equitable basis with Chinese commerce, and thus arrange an equitable and friendly interchange of commodities that will make her the industrial producer of the Far East and cultivate in teeming China a friendly purchaser that will enrich them both. She stands at the parting of the ways, and there is a rising party in Nippon today that gives some promise of bringing her to choose the more modern and democratic way. Of that we shall write in another article.

Shantung and the League of Nations

Let us look upon the rape of Shantung with all the reprobation we feel it demands; that need not in the least change our enthusiasm for the League of Nations Covenant. In the first place, it has no direct connection with the League further than the incidental fact that Japan used President Wilson's determination to procure it as a means for enforcing her demands. She asked for race equality and was refused it. Then she asked for Shantung and hinted, so the story goes, that she could not accept two denials and remain in the conference. She should have been accorded race equality as a common, human, democratic right; but certain imperialistic principles forbade that because it would have brought other "inferior" people into a situation inimical to good imperialistic programs. It is quite imaginable that she did not really expect it but found its proposal good diplomacy in more effectually insuring her the getting of Shantung. The effort to use the outstanding moral question involved in Shantung's rape as a means of muddying the waters for the League is most reprehensible and will not succeed with thinking minds. The only hope for the remedying of such abortions of justice is a League.

The strident and hypocritical cries that Article X will bind us to send American soldiers to fortify Japan in Shantung and Korea will fool no one who has taken the trouble to read that Article carefully. It makes no such provision but does emphatically provide that any such attempted conquest of territory will, in the future, be met with the opposition of the world and have to deal with the League of Nations. Even then it will not be possible to compel American soldiers to fight until Congress has declared war. But let us hope our glorious chivalry in this last war will be assurance to every free people attacked that they will find liberty-loving Americans their champions at such times.

ALVA W. TAYLOR.

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THE SUNDAY SCHOOL

The Measure of Influence*

HOW far does your candle throw its gleam? The measure of power is the distance of its thrust. Here is a pea-shooter that does little damage beyond twenty feet and there was the big gun in the Saint Gobain forest that sent its deadly shells over seventy miles into Paris. Religion is a beautiful thing in the home, but it must reach out; it must reach to the outmost rim of the earth and touch helpfully the last man and woman on the foot-stool. We need a greater thrust to our religion; it must be built to travel far and get results for God.

It is an evidence of the weakness of a church or a Sunday-school if there is no missionary thrust to it. It may be doing a soft piece of work at home, but it needs that hardness of fiber and that heaving, throwing power that will hurl its message ten thousand miles. A boy may be taught to sit in a rocking-chair or he may be taught to run and fight and toil. There is no doubt about the type of boy we admire, nor can there be any doubt about the type of church. There are boarding houses in our section of Pittsburgh where a person is hardly known by all the people in the house; there are streets where next door neighbors are utter strangers. Some men are known for a block, some for a section of the city, a few all over the city, still less all over the state and a few have a nation-wide or even international influence. Not only do we die soon and are soon forgotten, but we cut a very small figure while we live. This is of our own choosing, for if we wish we may make our influence felt in China and in India, in Alaska or in some pioneer section of our world. I read of a family in Akron that is building a school for their daughter who is one of our missionaries in the Philippines. That family has world-wide influence. Their thrust extends beyond the United States and makes an impact in the far east. It is a great thing to make your life and money count on the other side of the globe, to be leading men and women and children to Christ way out in a foreign land.

But the big German gun was not made by chance; we marvel at the skill it took to manufacture it, ship it, place it, aim it and fire it. Missionary thrust does not come by chance. I read a story once of a girl who wrote a verse of scripture on a piece of paper and let it flutter out of a third story window and it lighted on the rim of a bad man's hat; he put up his hand to tip his hat and touched that piece of paper and read it and he was converted and he lived happily ever after. That story did not make a very deep impression on me. Haphazard songs may hit hearts and random arrows may stick in oaks, but that is not a rational method. It is better to see what you want and aim at it and hit it! So with missionary education.

Every school should now have definite missionary education and I wonder that our boards are so slow in furnishing attractive missionary studies. The Sunday-school board made a good start in the charts it sent out some months ago. What has become of those charts?

We have a wonderful magazine in the "World Call." There is a journal that makes one proud of his communion. I have seen nothing better in the missionary line. It has excellent pictures. Collections should be made by classes of these photographs; they would be very illuminating. We would learn the faces of missionaries, the schools and the look of the natives. Good missionary stories should be sent out. Every missionary can sit down and tell you a string of them, but rarely do they appear in print. Here is a large field.

We have found our greatest interest awakened in our church by our direct contact with Dr. Elliot Osgood, whose frequent and fascinating letters keep our missionary zeal aglow. Our school gave about $1,300 on last Children's day, largely because we featured the fact that the money would all go to Dr. Osgood and his hospital at Chu Chow, China. The children love him and are glad to give to his work. Education builds the gun. Enthusiasm fires it and money is the large shell. If your church lacks far-reaching influence, seek the causes.

JOHN R. EWERS.

*Lesson for Aug. 17. Scripture, Acts 1:8; 14:8-20.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Methodists a Rural People

Dr. Paul L. Vogt is superintendent of the department of rural work of the Board of Home Missions of the Methodist Episcopal church. He is authority for the following statistics of the distribution of the denomination. The rural membership numbers 1,893,217, or 54 per cent of the total; semi-rural, 752,234 members, or 21 per cent. Adding these it is apparent that 75 per cent of Methodism is either in the open country or in small villages, though fifty per cent of the total population is now there. The majority of Methodist preachers still ride circuits, though they do not have so many churches under their care, most of them having only two churches. It is being recognized by Methodist leaders that they must follow their rural members into the cities and create strong institutions there.

The Free Catholic Movement

One of the interesting phases of English church life at this time is the Free Catholic Movement. It is composed of free churchmen who feel the poverty of the traditional Free Church worship and who desire to utilize the good elements of both Anglican and Roman rituals. The movement has its own newspaper organ which is called "The Free Catholic." Dr. William E. Orchard is the outstanding leader. His recent book, "The Outlook for Religion," has been commended by the Bishop of Winchester to his clergy. Between the ministers of the Free Catholic Movement and the Anglican fellowship there is constant communication and increasing understanding.

A Methodist Leader Chosen

The Methodists are reorganizing to spend their hundred million dollars recently raised in the big centenary movement. Announcement is made by Dr. S. Earl Taylor and Dr. Edgar Blake that Dr. E. C. Hickman has been chosen as director of organization. He will have an office in New York and will handle all matters of detail concerning the organization of areas, as to personnel of teams, office arrangement, field campaign and other details that relate to the central office. Dr. Hickman was born in a Methodist parsonage and his father is on the retired list of a South Dakota conference.

Will Survey Church Philanthropies

The personnel of the Interchurch World Movement is being chosen at this time. Among the recent appointments is that of Rev. Frank Clare English, of St. Luke's hospital, Cleveland, to make a survey of all hospitals and philanthropic institutions of the Protestant denominations in the United States and Alaska, and also other sections under the United States flag. Dr. English was formerly a college president. As a Methodist he is well informed with regard to certain Methodist methods which were employed in the recent centenary movement. It is rumored that Rev. H. O. Pritchard, secretary of the Disciples Board of Education, has been appointed the head of the educational survey of the United States.

Rev. Bernard Iddings Bell, College President

Rev. Bernard Iddings Bell, a brilliant young priest of the Episcopal church, has been called recently to the presidency of St. Stephen's College, Annandale, N. Y. He is a native of Chicago, having been confirmed in St. Mark's church and priested by the Bishop of Chicago. His academic training was received at the University of Chicago and his theological training at the Western Theological Seminary. His articles on religion in the "Atlantic Monthly" have attracted wide attention and he now has two books, "Right and Wrong After the War," and "The Work of the Church for Men at War." St. Stephen's College is the only college in the east of which the Episcopal church has absolute control. It has refused the gifts of the Carnegie foundation and continues its course as a loyal denominational institution.

Joan d'Arc Now a Saint

The process of making saints still goes on in the Roman Catholic church. Last spring the pope finished the last stage in the several years' procedure of canonizing Joan d'Arc. For many years her statue has been in nearly every church in France, being held in more sacred regard, especially during the war, than that of any other figure except the Virgin Mary. It is interesting to reflect on the fact that the church of one age participated in burning a women while the church of another age prays to her.

"The Church of the Open Street"

At Downers' Grove, Ill., the problems of the evening service stared five village churches in the face. As a result of a conference between the pastors there has been formed what is called "The Church of the Open Street." The city council has given permission to close a street to traffic on Sunday and on this street a pulpit is erected and seats provided. Part of the time preachers from Chicago are brought out, but at other times the local ministers take their turns. The experiment has been pronounced a success.

One in Ten Episcopalians Went into War Service

One of the signal features of the General Convention of the Protestant Episcopal church to be held at Detroit next autumn will be a big service flag with 140,000 stars on it representing the men of that communion who took up arms in defense of the country. One out of every ten communicants, male and female, was represented in the army. Such eminent names as those of General John J. Pershing and Admiral William G. Sims are on the list. The Brotherhood of St. Andrew has a record of each individual man, with his division and regiment. The Brotherhood kept track of the men during the war and advised churches of the presence of Episcopalians in the community. This is one of the few denominational brotherhoods which has functioned successfully.

Big Evangelistic Program for the Methodist Church

It is a part of the Centennial program of the Methodist Episcopal church to move forward now to the more spiritual phases of their celebration. A goal of a million new recruits for the church has been set up. As Methodism in recent years has pretty generally broken with professional revivalism, it will be interesting and no doubt edifying to learn the methods which will be adopted to reach their goal. It seems probable that the educational evangelism of the Sunday school and the enlistment of a large number of lay personal workers will be strong factors in the program which will be formulated. Methodists made no net gain in America last year, so the program they announce is one of great daring.

Bishop of Marquette Resigns

Episcopal Bishops on this side and the other side of the water are resigning in such numbers that this is hardly a mat-

ter of news save for the significance with which some interpreters of ecclesiastical events invest these resignations. The Rt. Rev. G. Mott Williams, D. D., has been led to resign his diocese on account of continued ill health. Dr. Williams became the Bishop of Marquette when the northern district of Michigan ceased to be a missionary district in 1895. He is now 62 years old.

Spiritual Advisers of Murderer Reply to Criticism

Two Methodist ministers, Rev. E. L. Williams and Rev. E. M. Ellsworth, attended the murderer, Earl Dear, during the last year of his life in prison. The ministry of these men to a condemned criminal has resulted in much misinformation being given to the public by the secular press. Among other things it has been stated that Mr. Williams had asked that his charge be given "dope" previous to the execution. They were also criticised for bringing a plea for clemency to the attention of the pardoning board of the state. In a statement appearing in a recent issue of the "Northwestern Christian Advocate" these gentlemen deny that they ever advised the use of "dope" and insist that in bringing Dear's appeal for clemency to the pardoning board they were only performing their Christian duty, without in any way passing judgment upon the merits of the case.

English Baptists Have Good Year

The English Baptists have just closed one of the most successful years of their history. Their offerings to foreign missions were $660,000, which amount was $100,000 more than last year and the largest in the history of the denomination. This is most creditable in view of the high prices and labor troubles of England which have brought great hardship to the people. There were 3,000 baptisms on the foreign field. At their recent annual meeting Rev. J. H. Shakespeare was catechised with regard to his position in his book "The Church at the Cross-Roads." He insisted that he did not advocate re-ordination and begged that the Baptists "should not slam the door in the faces of men who were holding out their hands in an appeal to unite with them in the effort to save England and the world."

Will Evangelize Czechoslovakia

The Czechoslovak Evangelical Union of America has seized upon the present opportunity to formulate a missionary program for the native land. Sixty-four churches of this country compose the union. There was once a strong Protestant element in Bohemia and the name of John Huss is still revered as a symbol of the liberties of the people. It is believed that at this present moment the people of Czechoslovakia will respond most heartily to the evangelical message.

Dr. Wishart Decides to Stay in Chicago

Dr. Charles F. Wishart is one of the most prominent Presbyterians of Chicago on account of his service in Second Presbyterian church and his work in the missionary training school of his denomination. He was recently called to the presidency of Wooster college to succeed Dr. J. Campbell White, and more lately he received a call to the pastorate of First Presbyterian church, Portland Oregon. He has declined both of these calls to stay in Chicago.

Chicago Opens New Path in Religious Education

Chicago is the first city in this country to employ a man for full time as interdenominational director of religious education. Although the city has various Sunday school officials and the national office of the Religious Educational Association, it was thought to be the business of the Chicago Church Federation to promote the ideals of religious education in a practical way. The program of the Commission on Religious Education, of which Rev. J. Leslie Lobingier is the secretary, includes the following items:

It shall be the duty of the Administrative Committee

1. To disseminate and define ideals of Religious Education.

2. To provide an administrative bureau or headquarters with a Director of Religious Education, under the direction of a committee, for the carrying out of the plans of the commission for the promotion of a city-wide program of religious education.

3. To bring about community organization in neighboring groups of churches.

4. To secure the appointment of a competent religious education council in each one of the groups desiring to participate.

5. To conduct surveys.

a. A community survey in each group which shall include institutions and influences for or against religious education.

b. An intensive survey in separate churches wherever desired.

6. To formulate plans for each co-operating community based upon a careful survey and investigation in that particular community. In general such plans shall include:

a, Community training of church school teachers.

b. Community training in religious music and art.

c. Community training in social living for children and young people.

d. Community training for Christian citizenship.

e. Community training for parental duties and obligations.

7. To secure the friendly co-operation of all organizations which may contribute to the religious and moral education of children, such as the day schools, play grounds, libraries, museums, musical organizations, Y. M. and Y. W. C. A., scouts, campfire girls, parent-teachers' associations, moving-picture houses, clubs, etc. This involves the responsibility of the commission to secure for every child an adequate program of helpful, healthy play and recreation through the church and other agencies in the field.

8. To prepare and to circulate a statement of courses of study now offered by the educational institutions of Chicago and vicinity to which Sunday school teachers or prospective teachers might be admitted for regular work in religious subjects, and to secure the co-operation of these institutions in offering additional practical courses as fast as the demand for them arises.

9. To arrange for such co-operation between the library of the general headquarters of the Religious Education Association and the public library facilities of the city, as will result in placing small working libraries prescribed for each community on the basis of its religious needs in communities co-operating in this enterprise.

10. To encourage the institution of church day kindergartens.

11. To establish in such communities as are ready for it opportunities for week-day instruction in religion which shall meet the needs of children of grammar school grades.

12. To provide for the needs of young people of high school age by suitable courses in the Bible and religion either on Sundays or week days, and to correlate such studies to the high school program.

NEWS OF THE DISCIPLES

Many New Church Buildings for Kansas

Kansas churches are talking much about new buildings. The following churches announce building projects: Arkansas City church, to which G. W. McQuiddy preaches, has $17,000 raised toward a $70,000 building. White Cloud church will enlarge its building this summer. Beloit church has voted to erect a new structure. Formosa church is now working on plans for a new building. Arthur Dillinger is leading a campaign at Salina for a $50,000 building. Though not yet definite in its plans, Wellington church is absorbed in the enterprise of providing a new house of worship. At Girard a group of men offered to contribute $1,200 in liberty bonds if the congregation would raise $2,000 more and the offer was accepted.

Campbell Institute Holds Its Annual Meeting

The twenty-third annual meeting of the Campbell Institute was held in Hyde Park church, Chicago, July 29-31. A spirit of harmony and optimism prevailed. Some radical steps were taken with regard to the program of the organization. Henceforth new members will nominate and elect themselves, the executive committee placing the names on the list when satisfied that members so received meet the academic standards set by the Institute, which has through its history been predominately a group of post-graduates. Candidates for membership not meeting ordinary requirements may be voted in by a majority vote at an annual meeting. All of the officers the coming year will be men living outside of Chicago. They are: President, F. E. Lumley, Indianapolis; vice-president, Clarence Reidenbach, Indianapolis; secretary-treasurer, Howard E. Jensen, Milwaukee; editor of the Scroll, Prof. Lee E. Cannon, Hiram.

William Woods College Reaches Capacity Enrollment

William Woods College already has its full quota of students for the coming year. The enrolment reached capacity on July 29 in spite of the fact that some added equipment permits the accommodation of fifty more students than last year. There will be 202 students present in September, besides the students living in the town. Since June the college has purchased forty-five acres to add to the present campus, this will give the school one of the most beautiful and spacious college grounds to be found in the country. The new conservatory of music will be the last word both in modern conservatory architecture, with sound-proof walls and spacious quarters for teachers and students.

Long Beach Disciples Will Have $150,000 Church Home

First church, Long Beach, Calif., proposes to erect one of the finest plants for religious education among the Disciples of Christ. Ground has already been broken for a $150,000 building, to accommodate a school of two thousand members. The main floor will contain the larger part of the equipment of the adult department of the Sunday-school. There will be provided a men's class room seating five hundred, a large class room for women, two other classrooms, a missionary and Bible-school library room, church office rooms, office for Sunday-school superintendent, choir room, deacon's room, baptistry and separate dressing rooms and a choir loft for sixty singers. The Long Beach school is now averaging an attendance of a thousand every Sunday.

* * *

—W. J. Johnston has resigned at Calgary, Can., and has accepted the pastorate at Portage la Prairie. Mr. Johnston recently recovered from injuries received in a very painful auto accident.

—L. J. Marshall will be much missed in Kansas City Discipledom. He and his family are going through the ordeal of parting receptions and farewell dinners. Mr. Marshall's congregation at Wabash avenue recently presented his family with a chest of silver as a token of its appreciation.

—George A. Reinhardt, of Washburn, Ill., is helping actively in organizing his county for missions. He has recently visited in Woodford county the towns of Roanoke, Cazenovia and Low Point.

—President I. N. McCash reports that out of an enrollment of about a thousand students in all departments at Phillips University last year, one-tenth are preparing for the ministry.

—C. R. Stauffer now has the largest Disciple church in Cincinnati and has the largest Protestant Sunday-school in the city. He was recently offered the position of city federation secretary, but a vigorous protest from his church has resulted in his deciding to remain with his pastorate.

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—The church at Stratford, Tex., is small, but of indomitable spirit. A new church building has recently been completed there. This was dedicated on June 22, on which day Jewell Howard, a former pastor now living at Mound City, Mo., visited the church and raised $3,200 in cash and pledges. The building cost $11,000 and the church extension board carries a mortgage on the property for $3,000.

—Central church, Moberly, Mo., of which Benjamin L. Smith is pastor, has recently expended $2,000 on the redecoration and refurnishing of its auditorium.

—Gifts for ministers who are going away are common, but the church of Henryetta, Okla., has reversed the process and presented its incoming pastor, J. W. Towry, with many presents of silver and a check for fifty dollars. Mr. Towry comes from Puella, Okla., to Henryetta.

—A. C. Parker, a preacher and oil promoter of Texas, recently made a gift of $5,000 to the Juliette-Fowler Home of that state.

—The State of Rhode Island has only one Disciple church and that is a very tiny one. About thirty people meet at Manton and hold a Sunday-school, which is followed by the Lord's Supper administered by the elders.

—Highland Park church, Des Moines, Ia., is putting in a motion picture outfit which will be used on Sunday evenings and for entertainments during the week. At the Sunday evening service a thousand feet of film will be shown. Once a month a pay program will be given to help finance the enterprise.

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—The use of display ads of religious services in motion picture houses has been found profitable by A. R. Adams of McAllen, Tex. He also buys display space in the want ad. column of the daily paper. His ministry has been strong in devising methods of church cooperation for the young people of the church.

—The Disciple group was the largest in attendance at the recent State Christian Endeavor convention held at Bloomington, Ill. The attendance had been promoted by Miss Leta C. Davis, state superintendent for the Disciples. A Disciple sunrise meeting was held and a picnic in Miller Park.

—Blue River church, of Washington county, Ind., celebrated the one hundredth anniversary of its founding on August 5. A. L. Carney is the pastor there and he enlisted many pastors and lay speakers of that section of the country to assist in properly celebrating the occasion.

—A number of women preachers among the Disciples of Christ are quite successful. Among these is Mrs. Sallie McCoy Crank of Grenfield, Mo. Mrs. Crank recently spoke at Mt. Vernon, Mo., where she formerly preached, and raised funds to free of debt the beautiful building there.

—It was the intention of Dr. H. O. Breeden of Fresno, Calif., to supply the pulpit of the church at Honolulu for the summer, but he was unable to secure steamship accommodations for passage across.

—The churches of Lincoln, Neb., and vicinity have a "joint board" which considers matters of common interest. This

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board met recently at First church and discussed the progress the churches had made to free their properties from indebtedness, also their plans for evangelistic efforts this coming year.

—If a preacher wants to live in a parsonage, he would better move to Kansas. From a recently printed list we learn that there are 84 Disciple parsonages in that state which have a combined valuation of $181,500. This is an average of considerably over $2,000 each, which in villages means pretty good homes for ministers.

—E. C. Blackman, pastor at Chanute, Kan., was recently interviewed by a very clever Kansas City reporter who pretended to want to get married. This reporter later published the interview, and it has brought much embarrassment to Mr. Blackman, besides furnishing conservative church writers with a new object for conservative wrath.

—The Disciples of central Ohio have a custom of holding an annual meeting, and the gathering this year was at the Hartford fair grounds. The churches of Centerburg, Milford, Utica, Center Village and Croton joined in the meeting. A most interesting feature of the communion service was the consecrating of the elements by an aged minister of eighty-nine years, J. C. Bass. Rev. Guy I. Hoover was the principal speaker of the day, preaching three times. Shorter addresses were given by Judge L. B. Houck, L. H. Miller of Newark and Prof. J. J. Turner of Hiram College.

—A popular man in his home town is A. N. Lindsay, of the church at Clinton, Mo. The Clinton Record recently published a page write-up of his work in that city, where he has served for thirteen years. Mr. Lindsay worked his way through Culver-Stockton college twenty years ago and after serving as college janitor was offered a teaching position there. He was a candidate recently for the democratic nomination for governor of Missouri and made a strong run in the primaries. The home paper declares that "He knows more people in Missouri than any other man in our town or county."

—The church at Sandusky, O., reached the total amount of its missionary budget as fixed by the joint missionary committee the first nine months of the missionary year. E. S. Farmer, the pastor, recently delivered the memorial sermon for the Odd Fellows.

—Apparently minister war workers of the Disciples are getting settled in pastorates as fast as they are ready. Lieut. A. L. Webb has accepted the pastorate of the church at Fowler, Cal., for the summer. He will have charge of the music at the convention of southern California.

—A few state and provincial conventions far out on the fringe of things are being manipulated to pass conservative resolutions on theological questions, in spite of Disciple tradition not to deal with doctrinal questions in missionary conventions. The latest breach of Disciple practice is a set of resolutions going through the state convention of South Dakota. This convention went far enough to declare itself out of sympathy with federated efforts.

—The organized classes of the Sunday-school of Perry, O., decided they wanted a new piano for the school and raised $250 for this purpose, holding six lawn fetes. One of the novel ideas employed was an evening called "Primitive Perry Pastimes," in which social customs of a hundred years ago were set forth with suitable costumes.

—The Disciples have lost an aged veteran of its ministry by the death of F. M. Lollar. Born in Illinois and serving as a civil war soldier on the union side, he later went into the Disciple ministry. He died at the home of a daughter in Wynne, Ark., and the funeral services were conducted by L. A. Chapman of Albion, Ill.

—The tithers in Highland Park church of Des Moines, are banded together for some quiet work in the extension of their idea among the members of their local church.

—Graham Frank of Central church, Dallas, Tex., will celebrate his vacation by holding a brief series of meetings at Hereford, Tex., and by motoring down to the Gulf country from Dallas.

—Hayes Farish has returned to Bellhaven, N. C., after a period of service in the army. Mr. Farish has served nine months as chaplain and spent a year in the ranks. The church at Bellhaven has given Mr. Farish a most cordial reception and is urging him to take up his work there again, but he is still uncertain as to his future plans.

—J. P. Givens of Hoopeston, Ill., will spend his vacation in Virginia. The Hoopeston church will give the parsonage some needed repairs and improvements this summer. In the autumn the church will have the help of William John Minges in a series of evangelistic meetings.

—The Sunday-school of Waycross, Ga., holds that religious education should provide modes of expression for the children. The junior department of the Waycross school is making money this summer by little chores to support an orphan at the Southern Christian Home.

—One good way to overcome the summer slump in the church is that taken by Linden Avenue church of Memphis, Tenn., where a number of electric fans have been installed in the church auditorium. The church advertises a place to

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spend a summer morning which is cooler than most homes.

—Central church, Buffalo, N. Y., has secured a large vacant lot where open-air meetings will be conducted on the evenings when the weather is too warm for a service indoors. People are invited to drive their autos near the meeting and sit in the cars while the service is going on. The church picnic was recently held at Fort Erie.

—The International Missionary Association, whose affairs have occasioned dissension among Minnesota Disciples, is to the fore again with an annual number of the International Christian Messenger printed on heavily calendered paper at great expense. The organization claims in its published reports to have secured a half million dollars during its brief career; it sets itself to the task of serving the immigrant. Up to the present time but little of this immigrant work has been done. The organization has made its appeal to the ultra conservative element in the fellowship. Among the courses of study offered in the college are Typology, Religious Astronomy and Biblical Criticism against Destructive Criticism.

—Mrs. C. E. Fritts has led the church at Missouri City, Mo., for the past eighteen months and renders a good account of her ministry. She has baptized thirty people, mostly adults, paid off an old debt and secured $200 for the Men and Millions Movement. The church is now out of debt and the running expenses of the church are provided for by dependable pledges.

—Mrs. Jessie Monser has been succeeding in the pastorate at Villa Grove, Ill. This church was organized by her recently deceased husband, Harold E. Monser, thirteen years ago. Mrs. Monser has received thirty-one new members into the congregation during the past year and a repair fund of $300 has been provided. State Secretary H. H. Peters visited the church on July 27 and assisted in raising $1,080 to apply on the church extension obligations.

—J. W. Bolton, pastor of the Utica group of churches in Mississippi, and president and treasurer of the state board, has resigned his work to serve under the state board of Arkansas as general evangelist. He has done a unique work in his ministry to the rural churches as well as in his service as an officer of the state board. L. E. Lakin, pastor at Jackson, succeeds Mr. Bolton as president and Fred O'Bannon of Greenville as treasurer. John M. Talley, pastor at Hattiesburg, was elected to serve the unexpired term as a member of the board.

—Clarksdale church, Greenwood, Miss., refused to accept the recent resignation of its pastor, W. K. Clements. Plans are almost completed for a new building and a date was set recently for the every-member canvass early in October.

—Miss Grace Gilbert has begun work as superintendent of Bible Schools and C. W. B. M. societies in Mississippi, working from Vicksburg and in cooperation with the state board. She is spending two weeks visiting the churches in the northwest district. Reports indicate that her work is much appreciated from the start.

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Foreign Society Notes

Charles P. Hedges of Monieka, Africa, reports fifteen baptized, five of whom were women. There are now ninety-two inquiries at Monieka. The offering from the local church for the month was $26.95, an increase of more than $2.00 over the previous month. "The annual conference was held here at Monieka the first days of the month. All say it was the best convention yet held on the Congo."

Dr. C. C. Drummond of Harda, India, writes: "This has been a busy time in the medical work. The statistics for the month are as follows: New patients, 1,010; treatments, 2,047; in-patients, 14; operations, 31; visits to home of the people, 200. An epidemic of cholera has broken out and is prevailing in Harda and the surrounding villages. The evangelists with some of the teachers and students spent most of the month touring the villages. They report having had good meetings."

Mr. and Mrs. E. A. Johnston and Mr. and Mrs. Geo. E. Mosher leave for the field on the 6th of August. They sail from Montreal for England, and will go from England on to the Congo.

Miss Minnie Vautrin is planning to leave Vancouver on August 23rd for her second term of service. She will be stationed at Nantungchow, where she will open up a school for girls.

Preparations are being made for the Cincinnati convention, which opens on the 13th of October and closes on the 19th. The question of the unification of the different societies will be considered on October 20th, the day following the convention proper.

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ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer of Reverence Before Life's Mysteries

GOD of all vast spaces and of the far-stretching years, of stately hills and the unfathomed sea and the impenetrable calm of the stars, of all heights and depths and silences, we turn our thoughts and hopes to Thee. Clouds and darkness are round about Thy throne, yet we would commune with Thee. Our world is big beyond the measure of our minds. There is so much that we do not understand, so much in our experience that we cannot explain, that our hearts would be left confused and crushed but for our faith in Thee. We know only in part, and our most confident words of science soon lead us to the bounds of perception beyond which our vision is blurred and we must walk by faith.

Train in us, O Lord, the habit of humility and awe before the solemn mysteries with which our life is filled. Keep us from flippancy, from all trifling, from superficial and too hasty judgments. Temper our assurance with the sense of dependence upon Thee, and whatever fragments of truth may be vouchsafed to our understanding, keep us aware of the immeasurable stretches of reality of which we yet are ignorant. Standing in awe of Thy works in nature may we also stand in awe of Thy creative life in the world within our breasts, the wondrous world of character and spiritual apprehension. May the hidden grace of Thy providence in all events awaken reverence in our hearts and that moral dignity which is begotten by trusting Thee. Thy will, working in mysterious ways through defeat and pain, through sorrow and restriction, as well as through hope and success and expansion of opportunity—may Thy will be done!

We thank Thee for Jesus, our Lord and Teacher, who came to us out of the mystery to dwell in the focus of our observation that we might behold in him the glory and goodness of all things that we cannot explain. How understandable he is! How simple and transparent his lovely character, how unmistakable the meaning of his deeds and words! And how clear, too, the mystery of Thy providence in his life which seems inscrutable and bitter in our own! We would follow him. In his presence the night becomes light round about us. Led by him our baffled or agnostic heart finds a way of peace, and our timid feet take hold on the ascending path with firmness and hope. In him we see that the center of all cloud and darkness is nothing else than Thy throne. It is in his name that we would commune with Thee.—Amen.

Community Churches Growing in Number and in Significance

REPORTS indicate that the number of community churches is increasing in all parts of the country. This is only natural. In many places the sectarian order has come to a futile and pathetic condition. Places where three or four little churches have striven to keep up conflicting activities have grown sensible and have decided to combine such elements as are capable of combination, and seek to create one efficient church. In such cases there is no great concern as to the particular constitution of that church. It needs only the qualities of comprehension and good will to function as a Church of Christ. It will admit to its membership all who bring credentials from any recognized Christian body, and will receive on profession of faith in the person and program of Jesus such as present themselves for admission. Its platform will be simple, because its aims will be large. It will choose its pastors from any one of the co-operating bodies, making it the sole condition of such a call that the man be loyal

to the ideals of the church, and particularly its union character. It will make its offerings for missions and education through any one or more of the communions represented in its membership. This wider contact with the great body of believers is essential to its highest efficiency. Such churches are solving the vexed question of church activity and membership in a great number of places. They are reducing the number of congregations in towns where one or more ought to die, and are already on the way to death. They are coming into being as new churches in many places where there is need of a church, and the community of believers refuses to permit the rivalries of competing denominational congregations. They are not the beginning of a new denomination, but the means of promoting a broader unity and preventing needless waste of effort.

Building Friendship for France Through University Fellowships

FRENCH universities are providing twenty-five fellowships for American students for the year 1919-20. Their announcement makes a frank acknowledgment of the former leadership of German universities in American favor. It is thought that this group of American students will pioneer the way for still larger numbers at French centers of learning. It is to be regretted that many soldiers are coming back with criticisms of the French and but the slightest appreciation of their good qualities. The doughboy all too often makes an uncritical judgment by speaking of them as "the damned frogs." That is because the doughboy is peevish after his nerve strain of last year and he will criticize almost anything that comes his way. The French are a Latin people and we are not. There can never be the sense of intellectual comradship between us and France that there is between us and England. But we have many things in common with the French. They have profoundly influenced our political ideals and our outlook on life, and this interchange of university fellowships should be a bond of very great value.

Pennsylvania People Getting Better Movie Censorship

A RECENT court decision in the state of Pennsylvania puts the moving picture censors in a much stronger position. One of their rules is that they will not permit the exhibition of "pictures showing men and women living together without marriage in adultery." They also forbid "incidents in picture stories which are designed to influence the mind to immoral thoughts. Pictures will be judged as a whole with a view to the total effect." Recently the board of censors forbade the exhibition of some pictures which were being shown in other states of the union. The movie men brought suit against the board and beat them in the lower courts, but the Supreme Court of the state has affirmed the right of the censors to make the discriminaion against indecent pictures. As the legal footing of censorship boards becomes more certain, it will be possible to draw lines which will leave out much that is now permitted. The church has every interest in aiding the fight which will preserve the movies for educational purposes and prevent their being used for the ends of the underworld.

Starving Little Children Right Here in America

MANY people have been wondering how the families of the poor were getting on in these days of the high cost of living. They are not getting along at all. The children's bureau of the United States Department of Labor estimates that there are between three and six millions of children who do not have enough to eat. While a Chicago packer lays away in one year a hundred millions of profit from business, to be spent in country mansions and luxuries of every sort, the future defenders of the republic play in the back yards of our cities with their little ribs sticking out from hunger. These same children are called "lazy in school" and often come into the juvenile court charged with petty thefts. No other facts are needed to prove that our present civilization is uncivilized and cannot stand. It is blasphemy to call a land of starving children and bloated plutocrats "Christian."

Getting Ready for the Greatest Labor Sunday Ever

THERE is more reason this year than ever before for a great labor Sunday. The world is conscious of the labor problem as being its greatest problem. The Commission of the Church and Social Service has mailed to all the pastors of the country a meaty book wherewith to feed their minds for August 31. It is divided into three parts, "Democracy in Industry," "The Church and Social Reconstruction," and "Statement by Twenty British Quaker Employers." In addition, there is a selected bibliography of pamphlets and booklets which may be secured for public distribution. There is a certain type of minister which throws this booklet into the waste basket unread, but fortunately his tribe grows less every year.

Sacred History and Other Sacred Histories

IT HAS been the custom to speak of the record of the Hebrew race as a sacred history, because former generations thought that a certain reverence was paid by God by shutting up his activities to a few centuries. There was a feeling that all of the chapters of human experience save those with which the Bible deals were secular. Out of all the cycles of the past the divine interest and urgency were confined to some ten or eleven centuries, from the beginning of Hebrew history to the fall of Jerusalem and the short space beyond which is included in the early Christian period. This is a misreading of the Bible and of the story of mankind. God has never left himself without witness among any people. The unique and impressive character of the Hebrew and Christian experiences gains nothing by excluding the divine activities from other sections of the race. Properly studied Roman, Greek, British and American history are as truly the disclosure of the divine purpose as Hebrew. And the more fully this is recognized, the greater becomes the

ethical and religious primacy of the messages of the prophets, the apostles, and our Lord. Wherever men search for God, wherever there appears an eager solicitude for the moral life, wherever a nation under the leadership of choice and elect men reaches out after a holier purpose and a nobler life, there is a sacred history. And Jesus intimated this fact when he said to the jealous and parochial Jewish leaders of his generation, "Other sheep I have which are not of this fold."

The Preacher Who "Strips His Gears"

AUTOMOBILE analogies bid fair to supersede the time-honored figures drawn from the shop and the field. The kind of preacher who is so radical that his congregation cannot keep up with him may well be called a "gear-stripping minister." He tries to throw his car into "high" before he gets up any momentum, with results disastrously to himself and his congregation. Coming out from the seminary full of new ideas, the young minister is commendably zealous to make these ideas known to the people. But the preacher needs to keep in mind that he is the follower of a great Teacher, who himself recognized definite obligations to pedagogical method. Jesus concealed many of his most radical utterances from people unprepared for them by means of parables and he told even his disciples that he had many things to tell them which they "could not bear." Paul realized that the preacher often had to feed his people milk when they should be given meat if they were only more mature. Intellectual honesty demands that a preacher should never say anything which he does not believe, but love demands that he should never say anything which his people cannot bear. If we denounce all of the evil we can see in our world in a single month, the people will be bewildered and probably nothing will get itself righted. But if we are satisfied to attack one evil at a time, we may hope for improvement. Trying to uplift a community with a sensational "revival" often results in a "stripping of the gears," and leaves the machine helpless. The slow, patient pull brings the best and most sure results.

How Can Brain Workers Secure Economic Justice?

ECONOMIC conditions have grown so bad in some sections of professional life that professional men have recently been driven to a form of union organization. The reporters and writers on the Boston newspapers have unionized and have taken advice from the head of a hand-workers' union about methods of securing more salary. They have had raises a-plenty ever since and the idea will undoubtedly spread to other cities. In Hamburg, Germany, where the Reds have been in the saddle, the professional men—ministers, doctors, lawyers, teachers, and others—formed an organization and went on a strike for three days for educational purposes. In that period there were no funerals preached, no sick were visited and no schools were kept open. The community was brought sharply face to face with the fact that its brain-workers were none the less necessary than its hand-workers. It is said that in London permanent organizations of professional men are coming into being to secure economic conditions that will enable these men to live. The last group in human society that could or would organize for economic ends would be the ministers. But many men of this calling are giving up the ministry and going into business in order to provide a decent income for their families, education for their children and competence for old age. The ministry leaks faster at the top than at the bottom. The Western Electric Company, of Chicago has just completed a survey of food expenses and finds that in three years there has been an increase of sixty-five per cent. The autumn wage increases throughout the factory will be based on this fact. How many of our churches are now paying sixty-five per cent more salary than three years ago? The members of the church are getting the increases all along the line and letting the minister struggle along on an entirely inadequate salary. Is it fair?

Decline of the Church Is Fictitious

SECULARISTS who never go to church break out occasionally in our journalism with articles on the decline of the church. Otherwise occupied on Sunday than by church-going they imagine themselves in a big majority. There can be no doubt that in some sections of the country the church has actually declined. In New York most of the denominations have failed to keep step with the growth of the city. There may be explanations but this is the fact. In the rural districts there has obtanied a loss of many churches. We may seek to account for it by the coming of tenant farmers, the use of the automobile and other factors, but the fact remains.

At the very same time, however, that the supposed decline of the church has been going on, there has been a big gain the country over. In the ten years preceding 1916 there was a twenty-five per cent gain for eight of the leading denominations. The growth of Protestant denominations affiliated with the Federal Council of Churches, indicates a gain in membership in 1917 of three-quarters of a million.

Prohibition Has Not Caused Riots in Our Cities

REPRESENTATIVE KAHN, of San Francisco, a notable wet leader, has seized upon the recent race riots as an occasion to bolster up the tottering cause of alcoholism. He has declared that prohibition has meant an increase of arrests in Washington, D. C., and that throughout the country riots and trouble are impending on account of the lack of booze. All of this is humorous, but it reflects on the intelligence of the public for a congressman to expect to make an impression with such twaddle. It has been a well-established rule for years to close saloons as a cure for riots. They were closed in Mr. Kahn's own city, San Francisco, at the time of the earthquake. The press clippings from all over the nation show that cities dry for the first time are having from twenty-five to fifty per cent of the arrests formerly made. One full year of national prohibition will make Representative Kahn and his coterie look foolish. Prohibition will grow in favor in the nation just as it has grown in

favor in each dry state, because the unprejudiced public is overwhelmed with the evidence of its benefits.

Pope Opposes Usury of Big Business

DESPITE the frequent and radical occasions the pope has given for criticism of his weak and vacillating policy during the war, one is glad to recognize his courage in speaking out against the usury of big business. He has denounced a condition which means a new feudalism of wealth. The Catholic church has a power which may be used in our present social situation to strengthen the hands of real progressives. No more thorough-going document on the labor question has been issued than that by the Catholic leaders of America. Why should not Catholics and Protesants speak the same things in social reform?

Church Federation Growing

AS proof of the fact that the spirit of unity is increasingly prevalent among the churches, the growth of federation is symptomatic. Within the past two years the free churches of more than twenty of the leading cities in the United States have organized themselves into leagues or councils under the general plan of Church Federation. The same thing has taken place in many smaller communities. This is both the recognition of the measure of unity they now possess and the effort to capitalize their resources in more effective ministries by united effort. There are two things which Church Federation does not attempt to do. It does not concern itself with the program of the individual church, in any manner that interferes with its perfect liberty of operation. It is no part of the task of Federation to look after the efficiency of particular congregations further than to stimulate them by its influence upon all. Nor, secondly, does Church Federation undertake to project programs or interfere with policies of a denominational sort. It is taken for granted that each communion among the Protestant churches has the ability to direct its own work without further suggestion than may result from mutual conference in such a household as that of the Federal Council of the Churches of Christ in America.

There will always be a question in the minds of some churchmen as to the value of the service rendered the cause of Christian union by the Federation movement. The Christian Century concedes the strength of the argument made by the out-and-out unionists who say that Federation often does actual disservice to the Kingdom by inducing a sort of complacency with the existing order of denominationalism. At its best, they say, and we agree with them, Federation is a patching, edge to edge, of ecclesiastical units which have their central and basic loyalties in fragmentary and competing groups outside the local community. To approve Federation on terms that condone the existing denominational order has the same effect that administering a soporific medicine has upon a patient. There is widespread feeling, too, that the national organization of Federation is not administered with the catholicity and courage demanded of a movement that derives its support from all the churches. But Federation need not be approved on terms that obscure in any degree either the flaws in its present administration or the conviction that only an organically united church is capable of giving Christ a body adequate for consummating his purposes with our human world. Until we have a united church we may take Federation as a makeshift, keeping clear to ourselves and our fellow Christians that it is only a makeshift, and may give ourselves with utter heartiness to its projects.

For among the churches of a given locality, each presumably setting itself to its individual task, there is a rich and largely uncultivated field which Church Federation can survey and till. The problems of community welfare, the moral tone of a town or portion of a city, religious education beyond the reach of any of the individual churches, united evangelistic effort, church comity, Protestant solicitude for the moral and religious care of those in public institutions like jails, reform schools, prisons, public hospitals and the like, the conduct of shop meetings in industrial plants, and other activities which readily occur to one who thinks of the matter, are tasks of the inter-church order, and must be attempted, if at all, by some such organization as the Church Federation.

It is too late in the day for the ministers of really wide-awake churches to limit themselves to the work of their own parishes. Certainly that work is sufficient and more than sufficient to tax the energies of a super-man. But it cannot be done on any terms if divorced from the life of the community which forms the environment of the local church. And that community is the field of Church Federation. The growth of such community solicitude and effort is one of the most encouraging signs of the times.

The Spirit of Youth

IT will never be possible adequately to estimate the thoughtful and determined mood in which a great host of our boys took up the unexpected task of the war. While for many there was the glamor of romance about it and the eager zest of adventure, there were many others who saw from the first the serious side, and were under no illusion as to the hardships and dangers that awaited them. Their study of history had taught them some things that gave them pause. The current news supplied them with additional evidence regarding the desperate nature of the conflict. Yet they hesitated not for a moment in the face of what they regarded as a sacred duty. There is something fine about this uncalculating devotion to the cause of the nation and of the world. It makes one conscious of the manner of young men who helped to make up an army. Those that died have left a priceless record of heroism, and those who have come back may be depended upon to play as noble a part in the achievements of peace as they were ready to do in the emergency of war.

The following paragraph is taken from a letter

written by a student in one of our universities to his father, just as he was preparing to leave the institution to return home for enlistment. A few months later the father was summoned to the camp hospital in a southern state where the boy was desperately ill, and a few hours later he died. It would almost seem as if some of the brooding sense of approaching tragedy were in the lines he wrote home. But they also bear the message of serious engagement in a great and patriotic service.

"These are certainly the most trying days that I have ever seen. I have never seen the time when I looked forward to the future with as much foreboding as I do now. I was just thinking the other day that I would like to know where and in what condition I will be a year from now and then I thought that I am probably a great deal better off because I cannot know. You cannot imagine how we young fellows feel at this time unless it were possible that you could be one of us. There are undoubtedly a great many of us who are today comparatively carefree who shall soon be called upon to face some of the most terrible things in history. We are literally looking into the face of eternity. I have just read a news bulletin saying that Russia is admitted to be out of the war as far as fighting is concerned for at least two years, that France has all her available man power in the field and that although England still has some 'punch' left it is going to be up to this country to bear the burden of the war from now on. If this is true it means that the first half-million men to be called will be only a drop in the bucket. Consequently you can see the position we are in. For my own part if I succeed in getting into the navy I expect to have some chance to come back; but if I do not get in and am drafted into the army later I never expect to return. It is my prayer in these days that I shall face the events that are to come as a man should face them. This is the spirit with which I am leaving school."

It may be that far more of the boys than we imagine took this high and serious view of the service in which they enlisted. If so, they are worthy of honor far beyond that which we casually accord to the returned soldiers. It is not strange that the father of this boy should add to the transcript of his son's letter this line: "It is to be hoped that nothing will happen to disappoint the young men of high ideals who have returned from the war. The danger is that those of us who remained at home will not live up to their expectations and to our own opportunities." In making peace we should see to it that the ideals command us which commanded them in making war.

Sudden Conversions

ARE THERE sudden conversions? Undoubtedly. Cynics delight to laugh at the suggestion, but the New Testament holds record upon record of such instances, and teachers of the Word today, especially those on the foreign mission field, report examples almost as startling. One can never guess what it is in a man to be until Christ has had a real chance with him. Whether that chance comes early or late, there is always the possibility that with it will come a great moral transformation. When Jesus said to Zaccheus, "I want to go to dinner with you today," a new world opened before the sordid, hated publican. The nobler man within the man rose at the voice of divine friendship, and Zaccheus gave, in his pledge of restitution and consecration, the pledge of a life which should be new indeed.

When the gay Spanish gallant, Ignatius Loyola, injured in one of his merry hunting excursions and obliged to kill tedious hours of pain, saw the power of Christ and the beauty of holy living as demonstrated in "The Lives of the Saints," by what many have delighted to consider a marvelous miracle, he became a new being, one who was to go forth and found an order of religious service. But Zaccheus, from his sycamore tree, was seeing Jesus for the first time. Loyola had probably never before taken time to think of the claims of religion. The men and women in the Congo region who are turned quickly from superstitious faith in witch-doctors to a practical and reasonable service of Christ are following Him at the first opportunity. Many of the conversions which have been characterized as "sudden" are the outward manifestation of influences which have long been working within the soul. Every worker among the fallen is ready to testify that it is practically always an appeal to the memory of a Christian mother or of early teaching which moves the hardened sinner if he is moved at all. A Christian woman who gave first aid back of the firing line says that every boy whom she saw die gave to her some sort of confession of faith, and all save one coupled this confession with ar expression of gratitude for a good mother.

The example of Augustine has always been cited as typical of a tremendous personality turned late from self-indulgence to heroic Christian faith. No other saint, perhaps, has owned to quite as much sin as he relives in the agony of his "Confessions." Lying under a fig-tree, in a storm of feeling, hating his sins yet reluctant to leave them, crying out against his past and against the God who grudged him its indulgences, he heard what seemed to be a call to inquire of Him in His Word, and there found plainly the terms on which mercy would be given him. He was "startled, shattered, paralyzed," by the message. The old life was over. Augustine was a new man, and to the Christian church was given the greatest theologian since Paul. But back of the hour under the fig-tree was the childhood of Augustine guarded by the saintly Monica, and sanctified by her prayers. There were the long years of her faithful love and that of the Christian teachers whom she enlisted in his behalf. Perhaps, of all the conversions whose real history is known to us, that of Augustine least deserves the name of "sudden."

No modern writer has given us a more realistic picture of sin and the sudden loathing of it which may come even to a far-gone sinner, than that in Masefield's "Everlasting Mercy." The sin and the sinner are quite as revolting in the picture as they are in life. Nothing is softened. Nowhere is there the touch of romance and adventure. Saul Kane, beastly and sodden of soul, is at the end of a mad debauch, in which he has broken almost every law, even of that low code of honor which is said to exist among thieves. He stands at the village bar with a group of vile companions, drinking, telling foul stories and joining in ribald songs. In the street, a little before, an old woman has charged him with his sins, saying that he has helped to send her children down the road to hell. At ten o'clock a Christian woman enters the bar-room. It is her custom to make the rounds every night at

this hour, pleading with the customers to turn to God. She takes the glass from Saul's hand and pours the liquor out upon the floor.

"Saul Kane," she said, "when next you drink,
Do me the gentleness to think
That every drop of drink accurst
Makes Christ within you die of thirst.
That every dirty word you say
Is one more flint upon His way,
Another thorn about His head,
Another mock by where He tread,
Another nail, another cross,
All that you are is that Christ's loss."
* * * * * * * * * * * * *
"The wet was pelting on the pane,
And something broke inside my brain.
* * * * * * * * * * * * *
I know the very words I said,
They bayed like bloodhounds in my head,
'The water's going out to sea,
And there's a great moon calling me,
But there's a great sun calls the moon,
And all God's bells will carol soon.
For joy and glory and delight,
Of someone coming home tonight.'"

But, after all, the conversion of Saul Kane was less sudden than it seemed. It was rather a reversion to the teaching of his childhood, a realization that while he had tried to satisfy himself with husks, there was in the Father's house bread enough and to spare. We come back to the point, even from the study of these rare cases where men turn late from sin to righteousness, that the power by which they are oftenest turned is the memory of the teaching given them in childhood and youth. Christian parents and Sunday school teachers are the great evangelists of the church. It is Monica who points the way for Augustine.

Unknown Workman Against the Sky

HAIL, unknown workman, against the sky!
Who are you, up there on the tall building?
I cannot see your face, or look into your eyes,
I pass by on the street far below and wonder who you are.
One of many, are you, too, like me, the very centre of the Universe?
Does the sun shine and the breeze blow, especial for you?
Until now, I thought it was all for me.
Are you thinking thoughts of your own up there, as you lay the bricks and flick away the mortar with ringing trowel?
Have you a home, wife, children, whom you love?
Have you books, flowers, hobbies for leisure hours?
Is your heart full only of your own affairs—what business have you, with affairs of which I know nothing?
Can it be that I am no more to you than you are to me—so much indeed?
Nay, you have built a great building in which one day I may be sheltered.
You yourself are this moment good for my soul—am I good for yours?
What have I ever done for you?
Hail, brother, look down in God's name and forgive my debt—
Unknown workman, far up there against the sky.
You yourself so much now to me, while I am still nothing at all to you.

J. P. Gavit,
In "The Survey."

The Panama Hat

A Parable of Safed the Sage

I WENT when the summer began, and I found a man who sold Hats. And I said unto him, I desire a Straw Hat.

And he said, It is not seemly in a man of thy standing that he should wear an ordinary Straw Hat; behold, I have here a fine lot of Panamas, and they are Cheap.

And he showed me Panamas at Six Dollars, but I found none that I desired. Then did he show me Panamas at Eight Dollars and at Ten, but they fitted me not.

And he said, Behold here is a Bang-up, First Class Panama that should sell at Twenty Four Dollars, and thou shalt have it at Sixteen.

And I said, That is more than I have ever paid for an Hat. Yea, my Two Gallon Stovepipe Hat did cost me less than half of that.

And he said, It is an Economy. For it will wear thee forever, only thou shalt have it cleaned once in the year.

And I bought it.

Now I have read how Human Conduct is the result of Reactions of External Stimuli, which are Uniform in their result. But this have I Noticed, that my Sixteen Dollar Panama doth make other men Absent Minded, and it doth make me Very Vigilant. For there is not the man who owneth a Two Dollar Near-Panama but he straightway mistaketh my Hat for his; but I promote his Presence of Mind and keep mine own Hat.

I have read in one of the Books that falleth between the Old Testament and the New how that a King of the race of Antiochus did greatly horrify the people of God by compelling them to wear the Hat, and I do not wonder; albeit I know not the price of Hats in that day, nor whether men with Cheap Panamas were then Absent Minded.

This have I observed, that all experiences and all tangible things that men employ or suffer have two Aspects. The gun hath two meanings to the man behind it and the man in front of it, and much that is in life dependeth for its meaning on which of its two aspects we behold, even as the hat meaneth one thing to the man who owneth it and another to the man who owneth it not. For to him that owneth it not it is an Opportunity of Absent Mindedness and to him that owneth it it is a reminder that Eternal Vigilance must be added to Sixteen Dollars as the price of a Panama Hat that one shall keep.

THE future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of modern knowledge.

—John Fiske.

The Bread of Life

By Joseph Fort Newton

FROM the earliest days Christianity has united two elements: the historical and the mystical, the outward and the inward, and its story has been one of alternating emphasis upon the two. It has involved belief in certain facts about the life and work of Jesus; and at the same time it has meant an inward experience of being saved from sin and brought into a new relation to God.

One has only to read the first three Gospels, and then turn to the Epistles of St. Paul, to see these two aspects most vividly, by virtue of contrast and emphasis. The Gospels, and after them the Acts, tell with artless art the story of Jesus; but St. Paul did not know Jesus after the flesh, and his interest was in the inward or spiritual life of Jesus. Always his chief aim was to bring out the new life of sonship with God into which Christ raises the believer by leading him into a mystical union with himself.

In the Gospel of St. John, to which we should always add his Epistles, these two elements, the historical and the inward, are united; and that is why he has been so beloved and so fruitful as a teacher of faith. He is a master Mystic, but his mysticism, so far from losing itself in reverie and spiritual day-dreaming, moves in a world of reality, lays hold of truth historically revealed, and rests its experience upon it. It involves an acceptance of Christ, and a life of obedience and service to him, whereby he comes to live and abide in us.

"THE PRACTICE OF INCARNATION"

Indeed, if one were editing the writings of St. John, and needed a sub-title to describe his teaching, it would not be far amiss to call it "The Practice of Incarnation." Selecting seven miracles as a framework, or series of symbols, he shows how the outer reality becomes an inward experience; the transition from Christ the example to Christ the indwelling Spirit.

Such is the setting of this reference to "the bread of life," which speaks with eloquence today, when the question of bread looms so large in our thoughts, and hunger has made the whole world akin. Never was the insight of Jesus surer or more profound than when he called himself the Bread of Life. It is as if he had walked through the strange heart of man, looking into all its corners and chambers, until at last he came to that innermost sanctuary where no mortal foot ever enters and which no human friendship fills. There he came upon the ancient hunger of humanity, the earnest of that part of us that cannot perish.

Evermore in the uncorrupted heart, and even in the heart that has been defiled, the cry for the Bread of God is unconquerable. Jesus spoke to this deep human need, this unquenchable hunger and thirst that make men human and bespeak their kinship with the Divine. He spoke of the bread of life and the kingdom of God, but he did not tell us of what the one consists or where the other is to be found. These are his secrets, made known to those who hunger and thirst after righteousness and whose souls attain unto a purity, a simplicity, a faith like unto a little child.

Jesus knew that back of all the feverish activity of humanity, its eager aspiration, its strife, its achievement, its hope, there is a great hunger urging it on. How deep that hunger is, and how insistent, no one needs to be told who knows his own heart. It is felt in the oldest poetry and the newest fiction, as witness a very remarkable, if rather depressing, story entitled "Secret Bread," by Tennyson Jesse.

Two strains run through the story: the majestic march of the passing of generations and the profound hunger of the human heart. Parson Boase is a kind of chorus of the earlier part of the book, as he is the benediction of the last part, and he it is who looks into our hearts when he says, in talking with a young man: "There is only one thing certain—that we all have something, some secret bread of our own soul, by which we live, that nourishes and sustains us. It may be a different thing for each man alive." Aye, and it may be a different thing in different times of life, as is shown in the life of Ishmael Raun, who enters the story a youth and goes out of it a grandfather.

Youth lives on courage and hope, not on what happens but on what may happen. Every morning when it wakes up it feels that today the great thing may happen, though it has the vaguest idea what the great thing may be. And old people—what do they live by? Ah, that everyone has to find out for himself. It depends largely on what his middle-age has drawn on, and that is nearly always something more material than what fed his youth.

The great thing is tolerance, and never to despise the secret bread by which another man lives. For Ishmael Raun it was his home and land of Cloom, and from childhood to his old age and death we see him growing into the pattern of life as seedtime and harvest expound it. At last he realizes that the secret bread which sustains his soul is the knowledge of death that rounds all. For Parson Boase it is something else, something deeper and more satisfying, as we learn from his life and hear in his words:

> "That feeds my soul from which my soul came, and daily the vision draws nearer to me and its reflection here strengthens ever my earthly eyes. This world is dear and sweet, but only because I know that it is not all, or even the most important part. Each day is the sweeter to me because each day I can say, 'Come quickly, O Lord Jesus.'"

FEEDING ON HUSKS

Alas! what poor fare the human multitude feeds on, compared with what is provided for all and free for all! This fact amazed Isaiah, as it has so many others: "Wherefore do ye spend your money for that which is not bread? and your labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good." Yet today, as ever of old, we are prone to turn away from the bread that cometh down from Heaven; we try to sustain our souls on dainty hopes and theories, forgetting the prayer of the Psalmist, "Let me not eat of their dainties." Like the Prodigal, we leave the house of the Father where there is bread enough and to spare, and feed on husks that leave us hungry. From refusing the hidden manna

of the soul all the inconstancies of life follow, its restlessness, its weariness, its weakness.

What do you live on? What crumb of comfort, what crust of faith keeps your soul alive? What secret bread is it that feeds your soul, giving you strength for today? Have you found the Bread of Life that sustains and satisfies?

THE BREAD OF ST. FRANCIS

One of the loveliest scenes in the life of St. Francis of Assisi, who was not only a poet but himself a poem, was his visit to the Lord Bishop of Ostia. Sitting next to his host at a sumptuous table, amidst knights and nobles, clad in his rough garb bound by a girdle, he took out of his wallet the alms—"not of wheaten bread"—and began to eat. What a picture for an artist to paint: the Poor Little Man eating his secret bread which he had begged, while the Bishop and his guests dined so richly! It was the bread of God, he said, given him by the peasants to whom he preached the Gospel of love and comradeship.

Having partaken of it himself, with the gaiety and courtesy which marked his life, he gave a morsel to each of the knightly guests, excusing himself by saying, "I hold this as towards God for the highest nobility and a royal dignity, and in honor of him who being Lord of all was willing for our sakes to become servant of all, and who when he was rich and glorious in his majesty did come as one poor and despised in our humility." No wonder Renan said that St. Francis made it easy to believe in Jesus, so lovely was his life, at once a poem and a parable.

Indeed, the incident easily changes into allegory, by which we are taught how, even at the gladdest table, no soul can go without its secret bread. Truly such men have bread to eat we know not of, sustaining their heroic and dedicated lives. Hezekiah put it into words of beauty when, after the merciful lengthening of his life, he prayed: "O Lord, by these things men live, and in all these things is the life of my spirit." What things? The lengthening of his life was but a little thing; its deepening everything. He had become such a ruler as the prophet Micah sings of in his lyric: "He shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God."

On nothing less can the soul sustain itself in the rough ways of the world and be more than conqueror. He who learns in the dark day to partake of the strength of God stands steadfast and unmoved. "And he shall abide," the prophet adds, tersely, sufficingly. No earthly honors, no rewards of time, no gauds of the world can tempt such men from the table of the hidden manna. They are at rest in the midst of all changes, and they can endure the woes of today because they are sure of the morrow.

THE SOLACE OF MANKIND

Emerson was right when he said that the man never lived who could feed us ever, but such still, strong men do bring us the manna of Heaven. They are the strength and solace of mankind, and if we would know their spirit we need only repeat the lines of a Little Sister of St. Francis who walks "The Way of Wonder" in the fellowship of all living things:

"I have been broken; and I hunger, burning
To feed the hearts for whom I am made bread;
I have been poured out; and I thirst, in yearning
For those to drink for whom the wine is red.

"Take me, oh world of sisters and of brothers!
Eat, drink my life's slow-ripened utterings;
Give me the heaven of being a loaf to others,
A pitcher of the everlasting things."

What, then, did Jesus mean when he called himself the Bread of Life, whereof if we eat we shall hunger no more? He gave us in his own words the key of interpretation: "It is the spirit that quickeneth; the flesh profiteth nothing." He meant that his Gospel is not a mere luxury, but a necessity of humanity; that his redemption is not simply wrought out for us in his sacrifice, but must be wrought in us.

Mysticism is realized religion; it is taking the life, the spirit, the truth of Jesus into our very being, like the bread we eat, until it becomes a part of us. Truth feeds the mind, and nothing else can satisfy it. Mere facts are not enough. The hungry human intellect tramps the earth and sky in its search for the truth of things, going from pole to pole and from star to star. It discovers much, but it does not find the truth that makes all other truth true until it learns the truth as it is in Jesus. Love is the sweet food of the heart. Human love means much—oh! so much—when it is deep and pure and true, and the hunger for it is pathetic.

A Russian story tells of a poor man and wife as they go to and fro about their hard labor. Their words are few, but now and again there is a silent embrace, and we know what keeps their souls alive. If human love means so much, how much more the vision of the love of God in Christ! Even the most heroic soul would faint but for the faith that the great soul of the world is just; else the battle naught availeth. By such things, and much else which no words can tell, is the life of the human spirit.

Truth, love, righteousness—truly here is living bread, and because men find it in Christ as in no other he has been, is now, and ever shall be the succourer of those who struggle and aspire. So runs the witness of the ages. "I can do all things through Christ, which strengtheneth me," said St. Paul in the midst of his heroic and ceaseless labors. Always busy, often weary, sometimes sorely tried, he found his sustenance in Christ. Such men grow strong to endure and to do because of their living on strength which the world does not know.

But here our words come to an end. What lies beyond can only be set forth in a symbol, a sacrament, a sign ineffably simple and unutterably beautiful; and of that we may not speak. By such things we have hope of that day, foretold of old, "when they shall hunger no more, for the Lamb which is in the midst of the throne shall feed them." Lord, evermore give us this bread!

"Break Thou the bread of life,
Dear Lord, to me;
As Thou didst break the loaves
Beside the sea.
Bless Thou the truth, dear Lord,
To me—to me—
As Thou didst bless the bread
By Galilee."

Japan in Korea

By Alva W. Taylor

THIS series of articles is not intended as an attack upon Japan nor to stimulate in the least that all too prevalent tendency in certain quarters in this country to think suspiciously of Japanese intentions toward America. Japan desires only the good-will of our country and to live in peace with us. She is not so chauvinistic and bloated with conceit as to plan to measure swords with us, and most of the propaganda stuff that is circulated about her is pure fiction, not to call it by a shorter and uglier word that would better befit it. But we live today in the beginnings of an era when there can be no peace between the new democracy and the old autocracy. The old autocracy is still in charge in Japan and the new democracy is rapidly becoming the national religion of America. The danger that shadows the Pacific is not that of trade and territorial rivalries between us and Japan but that of the old Japanese autocracy and imperialism in China and Korea. There is a new party arising in Japan, one that breathes the spirit of democracy though it has not yet found the forms of it. In another article we shall treat of it. In order that the menace of Japan in Shantung may be realized, we will say something in the present article about Japan in Korea which is the most tragical chapter being written in current events.

JAPANESE PRUSSIANISM IN KOREA

The Japanese form of government and its military establishment were modeled on those of Prussia. Its imperial colonial administration is likewise modeled on that of Germany. There is no iniquity on record in Belgium and Poland that is not on record to Japan's shame in Korea. Here is a partial and very meagre list of infamies recently visited upon that helpless and hapless land. These are not mere rumors; they are authenticated and reliable reports received at first hand from missionaries who have come out of Korea and who witnessed much with their own eyes, from travelers who were in Korea and investigated as far as police surveillance could make possible and from such correspondents as that of the Chicago Daily News, who spent three months in a thorough investigation.

Dr. McCune saw a Korean woman of culture and refinement, seized, kicked, knocked down, beaten over the head with rifles and left bleeding and helpless. She was a stranger to the soldiers and attending to her own business. Five soldiers came to a church which the police had ordered closed. They broke the furnishings and scattered things generally in the keeper's house, demanding that the church be opened. A youth ventured to tell them that the police had closed it. For his pains he was knocked down with a gun. His mother ran to him and was also knocked down with the gun, kicked and left bloody with a bayonet wound. They then slit his father's ear with the bayonet and left him a mass of bruises. These are a few of several Dr. McCune witnessed. They are simply samples of what has been done to tens of thousands of natives until the land is in terror. Fifty-six patriots who made a peaceful procession were enticed into a walled gendarme station and every one shot and bayoneted. The News correspondent has authentic records of hundreds of cases of torture. Use of torture was practiced in the now famous so-called "conspiracy" cases of several years ago and notwithstanding the world's entire knowledge and condemnation of it, and the Japanese repudiation of it when they faced the world's condemnation, the soldiers and police are applying those barbaric methods again.

Here is a sample of Japanese torture to obtain evidence. It reads like the Dark Ages and such instruments of torture may be seen in the museums of Europe today as horrible samples of the method then used. A man is arrested and asked to reveal certain information, Refusing, he is put into solitary confinement which brings no confession. He is then shown an instrument of torture that compresses the body until the bones are nigh to break. Still revealing nothing he is put in the machine and tortured. Next he is strung up by one finger and left hanging until unconscious. A girl is beaten, in an effort to get evidence, until she is black and blue and unconscious. When she revives she is taken to see others abused and struck in the face as each question is asked. Her feet are bound together, they spit in her face, call her brutal and obscene names, tear off her garments, tie her fingers and jerk them and wind up with unspeakable infamy. Multiply such instances by thousands and you have Japanese autocracy working for the pacification of one of its colonies.

CHRISTIANS SPECIAL OBJECTS OF ATTACK

The churches and Christians are the especial objects of attack. The missionaries were accused of fomenting discord at first. Some were arrested and tried but it was quickly proved that they not only did not foment rebellion but had been kept in strict ignorance by their converts who were planning their strange, peaceful revolt for freedom. The Christian converts are the chief rebels, though not the only ones. It is a fine compliment to their superior intelligence and sense of justice and to their love of liberty that they should be the leaders. If Christianity does not lift a people into a love of liberty, a passion for native land and a hatred of tyranny it misses the very genius of its mission. The Korean Christians adorn their Gospel well in desiring freedom and independence, and the striking thing is that they designed and, with few exceptions, have carried on their holy crusade in passive resistance only. Their leaders invoked them to strike no blows, not even when stricken down, to say and do nothing that savored of violence, to endure prison and torture uncomplainingly but to peacefully shout "Mansei," their word of freedom, and die if need must be. None of this has been any part of missionary propaganda but is the response of a people of native patriotism to the fundamentals the Gospels teach regarding personality and democracy.

The Korean church has been remarkable for its self-

support and native integrity and independency. It is now glorious in its martyrdom. It is going through its era of "Dioclesian persecutions," and its record is as glorious as was that of the early Christians. Like them some seem to court martyrdom. The daily word is who "rode in the cart" last and who will go next. Here is the proclamation that makes this the most remarkable rebellion of modern history: "Respectable, noble, independent Korean band, whatever you do, do not insult the Japanese; do not throw stones, do not hit with the fists, for these are the acts of barbarians. Whoever performs such acts injures the cause of independence and is therefore a danger."

Here are some sample accounts, multiplicable by scores, of the manner in which the Japanese gendarmerie respect the churches and treat those who love them as the lighthouses of the day. The church is entered after service is begun, the Bible torn to strips, the congregation dispersed. Again the crowd is divided into those who are and are not Christians and the Christians then marched off to prison. In several cases the church is burned. The worst case yet reported is that of a village not far from Seoul. Here the Christian men were called to meet in the church, then shot in cold blood and the building burned with their bodies. The foreigners did not believe this story for some time but a deputation finally went to the village, took evidence, saw the shambles and brought back pictures of the massacre. At a market day celebration where no arms were brought and no demonstration of force made but only the usual peaceful procession with the shout of "mansei," the native pastor of the church was beaten into insensibility, fifty-one killed on the spot, many times as many wounded and the total of deaths resulting reported as nearly one hundred. Young girls who held the proclamation aloft have had their hands severed with a single saber stroke, women are beaten, imprisoned and tortured promiscuously with men and submitted besides to unspeakable brutalities. Disciples of our Lord are made to carry crosses just as he did as a hateful irony on their faith.

KOREA AND THE PHILIPPINES

Contrast Korea and the Philippines. In the one there is terror; in the other peace and approaching independence. In the one is the story of Germany in Poland and worse; in the other a skillful and benign tutoring into independence. The people were denied their own language in all but the primary schools and even there compelled to learn that of the conqueror. Students were forbidden to study elsewhere than in Japan, and then not allowed to pursue such courses as history, law and economics. The entire nation was disarmed and the Japanese armed, even the school masters carrying the sword in the school room as a sort of badge of superiority and symbol of the military hand. The native press was suppressed and that of Japan substituted and free speech denied while the police were always in sight. True, the conqueror built railroads and many public highways and started commerce, but much of this was done with the forced labor of the conquered, and all is used for Japanese trade and profit rather than for the profit of the natives as in the Philippines, where our government has put itself to special pains to see that there was no American exploitation. No Korean has been allowed to participate in Korean government, while in Manilla today the legislature and practically the entire administrative arm of government is native.

AN APPEAL TO AMERICA

Here is a paragraph from the appeal of the Korean Christians to Christians in America: "In great trouble and after prayer to Almighty God, we have turned to you as our only refuge. For ten years we have been oppressed by an imperialistic and militaristic government. With no more right than Germany when she crushed Belgium under her heel and brought down upon herself the condemnation of Christendom the Japanese government has not only robbed us of national liberty but has deprived us of those rights which are the heritage of every human being. It has deprived us of justice, of freedom of thought, of our language, of our right to educate our children according to our ideals, imposing upon us a system of education not only destructive of our national ideals, but imperiling the very foundations of the Christian religion."

Recouning further the loss of freedom of worship and of speech, one recalls the eleventh chapter of Hebrews as these Koreans make summary of their martyrdoms for the faith. They remind us of the new day of democracy and the right of self-determination, and conclude by saying, "and surely America will not, cannot, stand by and let us suffer. At least the Christian churches of America will lift a voice in protest and in appeal that justice be done, and that those principles for which so many precious American lives were sacrificed shall become the heritage of the world, shall be operative not only in Europe but in the Far East, shall usher in for Korea, too, a new day of justice and freedom from oppression."

The bland announcement of Japanese diplomacy is that the rebellion is "due to a mistaken notion of self-determination." The Federal Council of Churches is taking action, Japanese democrats are protesting and the new Premier promises to "modify" the administration of Korea.

From Robert E. Speer

"The path of co-operative advance lies through the field of action and embodied activity and service rather than through the field of discussion.

"There is a military maxim in the First Book of Kings which we know from our own experience to be wise and just. 'Let not him that girdeth on his armor boast himself as he that putteth it off.' But we have discovered that the converse of this warning is equally true. 'Let not him that putteth off his armor boast himself as he that girdeth it on.' The same perils that meet men and nations at the beginning of a war meet them at the end. There is the peril of over confidence. There is the peril of under-estimating the task. There is the peril of a lack of unity, vigilance and prevision and of willingness to pay the price of peace. And men may succumb to these perils at the end who overcame them at the beginning."

Naturalizing Religion for the Boy

By Fred S. Nichols

THE morning of June 23 opened clear after the hard rain of the previous day. It also came with great welcome, as all the neighbors could testify who saw us off to camp that morning. The dream of years was on the way to realization. For it is now ten years since Professor Compton of Eureka College and I had some correspondence concerning a camp for boys. The idea of a boys' camp is now rather commonplace, but at that time it was something of a pioneer work. The Boy Scout activities had not assumed the proportions in which we see them today. Even at that the Boy Scout camp life of itself lacks some things to be desired. Our plan at that time could not materialize. However, the dream has never been forgotten, and this year we made it come true; that is, so far as an expanding dream can ever come true. While I had been with boys on these expeditions before, never had there been the association with a real naturalist.

All dreams have a casual background, if no other than the mince-pie kind. Why a camp and especially with a naturalist? Because I remembered my boyhood days. The wooded hills were roamed at will. Unconsciously and naturally there grew a love for the great out-of-doors. But with the exception of old Mr. McMaster, who took our school out one afternoon a year to awaken within us the lure of the trees, there was no one to show us the way. The usual role of some of the older spirits was to take possession and burn our shanties, and at other times to "bust" our dams. For this vandalism we used words just as unmistakable as the term Hun. Unfeignedly we loved the woods, but what little we learned of nature we simply had to stumble onto. Strange how we idealize our boyhood days and at the same time try to improve on them for the present generation of boys! But in the recollection of some of our primitive barbarisms, we want to grow a species of boy that is neither a sissy nor an outlaw. The right kind of a camp will help to this end.

The situation of the farm and small town boy gave an added impetus to the idea. That "barefoot boy with cheek of tan" who knew all about flying and creeping things,—

> How the tortoise bears his shell,
> How the woodchuck digs his cell,
> And the groundmole sinks his well;
> How the robin feeds her young,
> How the oriole's nest is hung,

is the most charming of lads; the only trouble is, he is too much a mythological person. Many of the country boys, of the present at least, have observed very little of "nature's realm." And what about the small town boy? Some wag has said: "God made the country, man the city, and the devil the small town." That's hardly fair to the small town, though the old fellow has done a large part of the work on some of these construction gangs. As the country boy needs to know something besides plowing corn and feeding hogs, the small town boy needs to associate with something besides livery barns, restaurants and so on. But how to help this growing animal is the question. To make the situation more acute, the contrast between the advantages of the city boy and the small town boy is becoming more marked.

Note, in the city, the school and playground system, the swimming pools, the boys' departments of the Y. M. C. A., the Boy Scout movement, the libraries, etc. You say organize the Boy Scouts in the small town. That helps, but as yet capable leadership is not as accessible in the small town as in the larger center. Several things are on the way in the smaller place that are going to relieve this kind of Sahara through which the small town boy has been passing. But long-winded papers on the eternal "Boy Problem," listened to by Brother Baldpate and Sister Fussy, will never do the job.

A BOYS' CAMP NOT A CAMP MEETING

Our idea has been simply to help this condition a little. We couldn't see but that just helping the boys naturally was helping them religiously. It is my belief that there is a better religious effect from good ornithology than from bad theology. A nature faker is no more chummy with Ananias than is the faker Biblos. It was not expected that this expedition would perform miracles. The camp was not to be a camp-meeting. This does not mean it was to be either a non-religious or an irreligious place. Reverence for the whole of life, the spirit of give and take, mutual respect, an enlarged circle of interest and sympathy—these are religious elements coming naturally and indirectly. We believe with boys, as with adults, "the more one is interested in bugs, the less interested will he be in humbugs." Where the spirit of the abundant life is, there is the spirit of Jesus; really the eternal religion. So we think it was a religious camp after all, though every bird didn't take on its habits in order to moralize to us, and every snake did not reveal some religious principle, or remind us of a diabolical personality. Nature was not divided into the "sacred" and the "profane" in this camp.

Some of the value of a work of this kind is lost if the adult portion of a community or congregation has no place in the work. Fortunately there was much interest here. One Sunday at the morning service a story was read on "What Tom Did to the Parson," a nature story of wild boy fun, nature, and the conversion of a parson, and finally of his church officers. This at least had the effect of calling attention to some things. On several occasions announcement was made in regard to the particular camp we were planning. A few weeks before we were expecting to go, the elders of the church wanted me to meet with them. This meeting was not to discuss the prayer life of the congregation nor to probe the minister's theological anatomy—it was really for a purpose: To tell me how interested they were

in the boy camp project, and of their desire to help in every possible way. My faith in the eldership everywhere, for long on the toboggan, was revived by this recognition in a circle of elders, that religion is kindly service even more than authority. These men wanted me to present the plan to the congregation and take an offering. This was done on the Sunday morning before we left for camp. The response was eager and generous. In addition to the money graciously and generously given, many of the members gave very liberally of supplies. Then the people were asked to show their interest during the camp by staying away, as a unified and concentrated camp was impossible with too many visitors coming every day. They heartily observed this suggestion. One afternoon and evening was set aside as visitors' day. The friends came in great numbers, both people and baskets.

SOMETHING OF THE CROWD

We started to camp with twenty-three boys, ranging in age from eleven to fourteen. Among the number were Methodists, Roman Catholics, Disciples, and those who did not attend anywhere, not even semi-occasionally, or during the pre-Christmas season. Among the adults were Compton, the naturalist; Dean, the swimmer; Emmett, the cook; and myself, the roustabout. Before starting, we knew the names of the boys. Compton had noted them carefully in his little book and had familiarized himself with their faces. But it became necessary to learn a new language! The names that counted were not Glen, George, Harold, Raymond, Edgar, James — how tame. But Moosie, Doocie, Spoonie, Fatty Arbuckle, Legs, Butch, and Ping Pong—there you have something different! It is worth all the time it takes to learn the new language—it makes you one of the clan. How interesting it would be to go into origins right here!

Twin Lakes, seven miles from town, was the place of the camp. On the far shore of the lower lake we pitched our tents—two large ones for the sleeping, the smaller one for the cook tent and as a sleeping place for the cook (the latter as a preparedness measure). The old flag looked the part of Old Glory more than ever to me among those oaks, for it was waving over "Camp Nichols," as the boys named our place. The organization was a simple affair. Four committees had been appointed—Wood, Water, Grub, and Pick-up. Permission was given to choose the committee each one desired to serve on, with the understanding that it might be necessary to make some changes. Lest there be a rush for the Grub committee, I explained its work. The explanation must have been very clear, as in the vote this committee footed the list, which read: Water, eight, Wood, eight, Pick-up, four, and Grub, three. This out of the way, each committee had the privilege of electing its own chairman—a perfectly democratic procedure. Of course, the committees did not always function perfectly in camp. One thing, there was no overlapping of work, no infringing on the rights of each other. No large wood supply was left after camp, as you would not expect prairie boys to be expert choppers. The Grub contingency? Well, the boys did fine when you remember that boys were here long before there was any such thing as bacteriology. The Water crowd did not carry with the speed that the elephant waterers of former days did; it was a long way to that "far spring." The Pick-up delegation "picked up" quite a little before camp adjourned.

Cooking is an important part of any camp; more so with a camp of growers. It was my good fortune to discover a cook whose ability was unknown to his wife after twelve years of married life. He boiled and fried; he fried and boiled—he seesawed admirably. Emerson's perfectly boiled egg had nothing on Emmett. The boys will never forget the good services of our cook. There was real affection in those cheers he received the last night. If it is true, as Compton frequently quoted, "A merciful Providence hath fashioned us hollow," then this mercy to the boys was exceeding great.

A DAY AT THE CAMP

There were two squads for convenience of work. The day's program was not divided into exact minutes, as is the case in some camps. The nature of the day is to be considered, and the humor of the boy not to be entirely ignored, for the best results. The boy is more important than an unvarying program. The routine of the morning work gone through, some of the day's fun begins. But it is in connection with the morning's work that Butch "sprung one on me." As Compton and I were talking, Butch walked by in some work that he was doing, and without stopping said, "Well, Mr. Nichols, I guess that's one on you." "What's that, Butch?" I asked. "Well, that's one on you, all right. I guess we'll have to call that one on you." "Just what, J. M.?" for those were the initials of his more dignified name. "Boys, get your blankets out on the fence, I heard you say to the boys this morning. But I see some over in the tent that look like yours. I guess that's one on you, all right." It was "on me" all right—no denying that. In a camp a minister is supposed to practice what he preaches. But notice his repetition, "that's one on you, all right." Compton suggested Hebrew parallelism.

In the morning, squad two remains with Dean around camp to enjoy games and varied athletic stunts. But this time you will be more interested in squad one as it starts out with Compton on the hike. With field glasses and snake sticks, they are off over the brushy and wooded hills to the Sangamon. It is not with the idea of walking for exercise they go—that would take the fun away. This time they are going with eyes to see and ears to hear. Those glasses are wonderful instruments, made more wonderful by the fact there are not enough to go round. The forked snake stick is not so much a weapon of death as an instrument to help on in the work of investigation. But snakes, like so many fish, have a habit of getting away. A good thing about these hikes, the boys learn of life near at home. "Gee, I never knew there were so many birds before," said an enthusiast after getting back from one of the trips. The cheewink scratching in the leaves, the field sparrow mothering her young in that bush-enclosed

nest on the hillside, that little black-billed cuckoo that had left its nest, and the red-winged black bird among the reeds, were all companionable friends when once their names were known. An understanding of each other's language makes us all akin. That bird with the undulating flight gave a chance for many guesses. When Compton told them it was the American Goldfinch, this species was flying everywhere, the most numerous of any bird. And the trees—well there are more kinds than those growing in apple orchards. Rocks and stones are carried to our naturalist in eagerness for identification. The method he uses to find his way when lost in the woods is wonder-producing. Tired of their anxious questions? Never, for Compton is a naturalist and there is a difference between a hard working naturalist and an indolent sentimentalist.

The last day in camp we asked for volunteers for the hike; on previous days all the boys were supposed to go. Out of the entire number, only two chose to remain in camp and not go. Could there be any better testimony to work like this?

A good swim follows the hike and the athletic stunts. Here is real Christian union. If they all shouted as good Methodists, as true Disciples, they all liked "much water." All could not swim, for it seems that in many places the "old swimmin' hole" is becoming only a memory. Captain Moosie, commissioned by us as officer of the boat, while famed as the best swimmer of the bunch, reminded one, with his puffing and paddling, of an old side-wheeler. It was because of their aquatic limitations that we secured the services of an expert swimmer. He was not only a marvel to the boys, but as a result of his work not a single boy was at any time in danger; and a number of them learned to swim, at least a little. Swimming and hikes are not all. A boy likes horseshoes at times as well as do the tobacco molars of our small towns. And the great American game never becomes stale. Serving on a peace commission has some difficulties, but umpiring a game for boys is more exciting. If a ball is called a strike, one soon learns of a democracy where freedom of speech prevails. But at that, an aggregation militant has some things over a congregation pacific.

AROUND THE OLD CAMP FIRE

We gather in the mosquitoless atmosphere around the big log fire as twilight gradually passes into darkness, bringing the repeated strains of mingled melody and a passing pedagogy of the whip-poor-will, the chilling notes of the screech owl, apparently oblivious that the nerve of the boy is in the pack, and the bullfrog chorus, beginning early and continuing long in the "even tenor" of its bass. "Tell us a story"—that is it, for all the world loves a story, but who more than the boys around the burning logs so laboriously gathered by themselves, as the voices of the night begin. And the boys will not soon forget Compton's great-grandfather who made such a wonderful escape after his capture by the Indians; or of the cousin in the ill-fated Labrador expedition; or of his own experiences in the Kentucky and Ozark mountains. "Tell us some more stories tonight, Mr. Compton," was the feeling of the group. Around the camp fires stories are the calming and unifying devotions at the close of the lad's strenuous day. When the boys are all "in the straw," the "hopeless grown-ups" can then enjoy a restful chat, the only time during the entire day that theology prowls around the camp.

Entering the tents, we flash our lights to see that all is well. There is Butch sleeping peacefully—he has gone to the blankets a richer fellow tonight, for he has earned eleven cents, ten for rental on his swimming suit, and one for carrying a hatful of rocks while the other fellow had the honor of being in the race. But then he has proved himself a brother of the first order, as the empty straw bunk next to him testifies. Himself rather weak physically, he had that day carried a double quantity of straw from the distant stack in the thought that his sick, absent brother might return to camp—and if so, he wanted a place all ready. There is Parksie, sleeping soundly in spite of his cut foot; but no wonder—he has had the proud distinction of having had some iodine put on it. "Legs," the smallest by far in the bunch, is sleeping the sleep of a hero. During the swimming hour he got into a slight difficulty with a much larger boy, and I did him the honor by giving him the order to pick on some one his size next time. He is doubly happy tonight. Denied some companionships in his home life, he became Compton's right-hand man; and tonight he is receiving his supreme reward by being allowed to bunk with him. We are proud of them all tonight because of their pluck. The floods of the evening before that nearly drowned us out, and compelled us to seek shelter for the night in several different places, did not drown their enthusiasm. Here they are back in their regular places, with new straw every one, after we had almost insulted them by giving the permission to break camp and return home. They had the grit to stay with it, some of them hilarious over the fact that the storm had delayed wheat cutting several days. How they sleep! Not one awake because of a bad conscience. Even Mr. Bullfrog, after the first night, is as power-

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less as an alarm clock to arouse them. The voice of the occasional night bird is the lost chord to them. But there is night music that has an arousing wlecome. For is there a boy in either tent who will admit he did not hear "them hounds" right near his tent all night long? It will not be strange, kept awake nearly all night by "them dogs," if most of them should be sleeping soundly when the orioles, robins, and bluejays greet the dawn of the new day with their cheery voices. These lads are learning something of living, working, and sharing together. They are finding out more concerning "the lilies of the field and the birds of the air." Why do some of the adults pity us and think we have a hopeless and unenviable job on our hands? They do not fully appreciate the fact that it is great sport to help them all make good; and to help them make good by bringing some of the good things of religion in a wholesome, natural way.

THE AFTERMATH

"Ain't it?"
"Ain't it what?"
"Ain't it good to be alive?"

This conversation between two of the boys in a tent the first day of the camp expresses the early enthusiasm of the entire group. All over and at home, what is the sentiment? One boy dropped into my home to inform me that "they say we are going for two weeks next year" (I wonder if the "they" is himself writ large). Others have made insistent inquiries as to whether we are going again next month. The parents and older ones, always interested but at the same time a little doubtful, are now looking forward to next summer for the boys' outing—because somehow they feel, though not expressing it that way, that we have helped to naturalize religion for the boy.

Niantic, Ill.

The Supreme Religion

By Robert E. Speer

EVERY great truth in the non-Christian religions is found in a purer and richer form in the Christian religion. It is true that Hinduism teaches the imminence of God; it is true that Mohammedanism teaches the sovereignty of God; it is true that Buddhism teaches the transitoriness of our present life; it is true that Confucianism teaches the solemn dignity of our earthy relationships and our human society. But are not all these truths in Christianity also?

And in Christianity each one of these truths is balanced by its just corrective, which is absent from the non-Christian religions. Hinduism teaches that God is near, but it forgets that he is holy. Mohammedanism teaches that God is great, but forgets that he is loving. Buddhism teaches that this earthly life of our is transitory, but it forgets that we have immortal souls. Confucianism teaches that we live in the midst of a great frame-work of holy relationships, but it forgets that in the midst of all these we have a living help and a personal fellowship with the eternal God, in whose lasting presence is our home.

A Prayer

O FATHER, help us to realize that in so far as aught that is precious and tender in the years gone by is lost, it is lost through selfishness; and in so far as it abides in us redolent with life, pulsing with hope, it comes on the wings of disinterestedness. They who toil for their own gain are forgotten, are lost in the onrushing stream. They who toiled that others might be more joyous, who testified that others might be more free, still live in song and story; they still live enshrined in the hearts of the multitude; their names are emblazoned upon the imperishable tablets of history. They live most of all in a world made better by their living. So out of the years that are gone, help us, O Father, to gather this one precious, sacred lesson for the years to come—that radiance ever rests upon the brow of one that loves, that joy ever quickens the feet of those who serve; that strength ever engirdles the soul that is willing to spend and be spent in the service of its kind.

JENKIN LLOYD JONES.

Dr. S. Parkes Cadman

one of New York's foremost preachers, said in an address at the recent Ohio State Convention:

"We are losing 90 per cent of our Sunday-school scholars because we are clinging to a defunct theology."

True! But some schools are awaking to this fact and have adopted teaching material that *does not cling to defunct theology.* That this is true is indicated by the fact that our office could not supply the demands made upon it for the summer number of the

20th Century Quarterly

the most timely, the most vigorous, the livest quarterly published on the International uniform lessons for adult and young people's classes.

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Why a Church Board?

A Communication

A FEW days ago I was an accidental but I think not an unwelcome visitor at an official board meeting of one of the strong churches of our communion. Never having been a member of an official board and thus enabled to pass judgment upon its proceedings from conclusions derived from personal observation, I listened with considerable interest to the discussions pro and con on the questions of the evening. Having been connected more or less intimately with a minister's family for twenty years, I had grown to look upon such an august assembly with something of the same nightmarish dread as that with which I had met the bugaboos of my childhood. Some of the revelations which came to me that night were illuminating—that is the wrong word, however, for it was the oppressiveness of a shadow which I felt, rather than the radiance of a bright light.

I do not think there ever was a man who had for his profession higher ideals or a more conscientious purpose than has had the man in our family who is a minister. A man who could have made a success of half a dozen other professions; who has an education far above the ordinary; who has to an unusual degree the power to win and to hold the confidence of people, particularly those needing help; who has always been recognized as absolutely sincere, by his enemies as well as by his friends; who has never had anything to hide, but has always been frank and square in all his dealings with his fellowmen; and whose spiritual and devotional life has been an outstanding characteristic; such, I think, would be the verdict of multitudes of people in the churches and cities where he has labored. Inevitably a man of such capacities would be a man of vision. The place of the church in the lives of men would be most jealously watched, and the failures of the church to meet the needs of the life of today would be a matter of grave concern. Yet scores of times issues which seemed to him vital to the life and standing of the church and the kingdom, and which had called from him the most prayerful consideration with resulting vision of constructive work, would be met with the utmost indifference by his official board, who would checkmate all his efforts after a casual half-hearted discussion of a few minutes' duration.

CAUSES OF MINISTERIAL HEARTACHES

Other ministers, brokenhearted over conditions which had paralyzed their best endeavors, have come to our home to seek counsel and sympathy, or perhaps advice as to a better church for their activities. They have gone forth again with a new vision of service, a fresh determination, and perhaps suggestions which might help them in pursuing that will-o'-the-wisp, a church morally capable of making a worthy response to their efforts. A study of the causes of these various ministerial heartaches is suggestive of the problem, for invariably these men have found their Waterloo in an unsympathetic church board.

Is it true then that the first concern of an official board is that it shall act as spiritual or temporal brakes upon its pastor? Is its only other important function those activities which come with handling the finances of the church? Of course, we all agree that, biblically speaking, the elders have most important duties. Yet aside from presiding at the communion service and sitting with the church board they usually delegate most of their other duties to the minister. Does some one need spiritual advice? Has someone gone astray, and does he or she need the church's care? The elders may meet and decide upon the matter, but the pastor is usually asked to undertake whatever task their decision may involve. This is particularly true if the job is a dirty one. I know one overworked pastor who recently approached without success four different elders in an effort to have someone with him to act as a witness if necessary, in a particular dirty piece of work which he should never have been asked to do, for it was clearly the elders' duty. Finally he took his wife with him. Another elder when approached by his pastor and asked if he were willing to undertake a hard task for the church, refused, putting the burden back on the minister. When asked why, he replied, "I have to live here and the Pastor doesn't!" Perhaps if some of our church officials would become less selfish in meeting the needs of the congregation, Jesus Christ would dwell more abundantly in our churches. The first concern should be that Jesus Christ should live in the church, at whatever cost to its individual members. The deacons also have biblical duties, yet this same shifting of responsibility also usually takes place with them.

When these holy purposes, for which our elders and deacons are set apart, are lost to sight, it is no wonder that the official board has too often become merely an organization to handle the finances and put brakes on the pastor. I have been told that in the days when elders and deacons were ordained to their calling just as a minister was ordained to his, the spiritual atmosphere of the church was far better than it is today. Most of our church officials are elected because they happen to be popular, or have money, or can make a good speech, or are shrewd financiers. Seldom does spiritual qualification enter into the choice. Yet is it not as important that those who transact the business of Jesus Christ should be as spiritually minded as the pastor who stands in the pulpit is supposed to be? Isn't it just as necessary—even more so, in fact—that churches should consider God's will in their financial business as that they should consider methods of raising the money?

"BOARD MEETINGS"

This brings me back to the board meeting of the other night. The issue was one big in possibilities, involving as it did the spiritual fate of millions in one of our mission fields. The pastor had prayed over it for months. Others having been shown his vision had also joined with him in prayerfully considering it. His plan had been carried before our general mission boards, and had opened up a vision of such magnitude that already far-reaching influences had resulted. Before going to this board meeting, he expressed himself as feeling that he would be "up against it" and he spent an hour or more in prayerfully considering how best to present this matter which he knew would bring no hardships to any member of his church, and which he felt was pregnant of so much blessing and power. The board came together—thirty or more men, supposed to represent the best spiritual life of the church. When the pastor presented his plan, which one of the men afterward said was the biggest task to which any man had ever challenged them, they took their little business hammers and began picking away at it to see if it was sound from a business point of view and could be done easily. They all agreed that it could be done, but didn't seem to want to undertake it if it would be hard. Finally, after discussing the business side of the matter at some length, they half-heartedly put it to vote. Of course the practical side should have been considered—no one questions that—but the cold, mercenary method which they pursued, finally putting so wonderful an opportunity to the test of a vote without so much as once engaging in prayer, asking God's will concerning it, was a real shock to me. One member of the board even sat and read a newspaper throughout the whole proceeding.

This may be an unusual experience, and yet I fear that it is not. To me it explains something of the difficulty which I have mentioned, which exists between ministers and their official boards. People who are seriously considering the world situation in the light of spiritual responsibility tell us that before the war is over Christian people must be brought to their knees. God will not bless us with peace until we have been humbled. If this is true—and ministers are preaching it—how can we hope to have results from our churches until we have a more spiritually minded officiary?

Perhaps if the men would pray for the pastor and for the interests which he so zealously tries to represent, some of the grouches which militate for his removal would not seem so important. All honor to the godly men in every church who prayerfully

seek to serve their Maker. All honor to those who accept official responsibility as a sacrament. Would that they were more numerous! The right kind of official board would be a help and inspiration to its pastor, holding up his hands in his unequal battle with sin and indifference. A church with the wrong kind would make more progress without any such organization at all, only providing a finance committee to care for its business. The cause of Jesus Christ has small need of any organization that serves merely as a board from which to make the cross on which so much that is holiest and best in our ministry is crucified.

DAVID M. JONES.

BOOKS

NEW VOICES. By Marguerite Wilkinson. There are many new volumes on the new poets, but none is more attractive, informational and inspiring than this latest book. It is not hard and fast criticism, but rather enlightening conversation on such themes as The Diction of Contemporary Poetry, The Spirit of Contemporary Poetry, Love in Contemporary Poetry, Religion in Contemporary Poetry, etc., etc. Vachel Lindsay, Carl Sandburg, Sara Teasdale, Edgar Lee Masters and Amy Lowell are leading personalities in the discussions, but a hundred or more others are given due attention. This is the most satisfying general introduction to the poetry in America today that has come from the press. (Macmillan, $2.00.)

THE UNDYING FIRE. By H. G. Wells. Here is Job of old, with his problems and his afflictions, and even his final rewards, brought down to date. There are advisers at hand to tell this modern Job the secrets of the universe, and they correspond perfectly to the advisers of the elder Job. Wells seems to be wrestling still with big life problems rather than trying to write books of "great art." This peeves the critics, but delights the souls of people who too have some giant questions to ask about things. It is the hope of many that he will keep on wrestling. (Macmillan, $1.50.)

MISCELLANIES. By John Morley. The works of this most polished and readable of contemporary English writers have already run to more than a dozen volumes in the Eversley Series, published by the Macmillans. The present is the third volume of the Miscellanies. They consist of essays and reviews furnished to the leading British journals during the past thirty years. They are ideal reading for vacation time. (Macmillan. 5s net.)

THE AMBASSADOR'S TRUNK. By George Barton. An exciting tale of war intrigue and secret service, with well-drawn and interesting characters. Though the great war is over, such books as this are still useful in making humans forget the H. C. of L. and increased car fares. The story is well done. (Page. $1.50.)

These Reductions Hold Only During the Month Advertised

Book Bargains for August

	Reg. Price	Spl. Price
The Call of Christ. Willett	$1.00	$ .90
Progress. By H. L. Willett, E. S. Ames, H. D. C. Maclachlan, Burris A. Jenkins, O. F. Jordan, etc.,	1.50	.60
The Meaning of Baptism. Morrison	1.35	.90

NOTE.—Add to the listed price from 6 to 15 cents postage.

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PRACTICING CHRISTIAN UNITY. By Roy B. Guild. The author is the well-known Secretary of the Commission on Inter-Church Federations of the Federal Council of Churches of Christ in America. In a half dozen informing chapters he gives a resume of the general principles of Church Federation, with stimulating illustrations from the cities in which it has been tried. A capital handbook on the subject. (Associated Press. 75 cents.)

THE SUNDAY SCHOOL

The Other Man's Burden*

WHAT is *the* law of Christ? To bear the other man's burden. Ah, if a legalistic church could only learn that lesson? Do we fulfill the law by observing the outward forms only? Is religion all shell? There is no way in which the spirit of real religion is better shown than in this matter of burden bearing—in helping the other man with his load. You know what that means, my brother. You have had some desperately heavy load to carry; you have felt your shoulders being crushed beneath the load; you have been conscious that there was little or no sympathy and then, all at once, the Good Samaritan has shown up. He has poured in oil and wine and he has lifted you up and carried you. You have said a thousand times, "He is a real Christian." Only an hour ago I talked with a man who has been carrying a heavy load; at time he has been almost ready to quit, but sheer nerve held him to his hard lot. Today he received a letter that revived his soul. It was like a drink of water in a desert. A strong man had written him a letter of rare insight and of deep appreciation of his work. It gave him fresh courage. The tired look in the eyes had given way to a brave smile of confidence, and his burden is light.

If religion breaks down at the social test it is utterly valueless. We are becoming more and more disgusted with pious priests that pass by on the other side and with mawkish levites who come and gaze upon the wounded and make inane remarks. Today we demand money, sympathy, the touch of humanity, the genuine help. *The Law of Christ is to bear the other man's burden.* This should be written in letters of gold on the walls of every church—*The* Law of Christ—the supreme law—the outstanding law—the law that is far above all forms and ceremonies—the law of social service—the law of burden-bearing.

By this law schools and hospitals are furnished in China; by this law the milk and ice cream fund is maintained for poor babies in hot weather; by this law the poor are given personal attention, not hand-outs; by this law the sick are called upon; by this law the workmen are appreciated; by this law the brain-workers are not neglected; by this law all the tired, discouraged, sinful, downcast people on the earth are sympathetically noted and helped according to their needs. By this law little children and aged people are not forsaken nor ignored, all personality is reverenced, and all needs supplied. It is a great law—this supreme law of Jesus.

The worst criticism that can be lodged at our modern churches is that there are so very many priests and levites like those mentioned by Jesus. The churches have too many hard-hearted creed makers, who care more for fossilized truths than for suffering, quivering human life. Jesus touched the very truth that enrages men both inside and outside the church today, in this powerful parable. When will we learn that sympathy, love, big-hearts are needed more than anything else in the world? Jesus healed the sick. His tender heart reached out for little children. Harlots, thieves, and people generally felt that he understood them. Only the hypocrites and Pharisees feared him. "The healing of His seamless dress is by our beds of pain. We touch Him in life's throng and press and we are whole again." We must ponder this supreme law of Jesus—the law he taught and the law he lived. We must be careful to help all those in need. We must be tender, gentle, loving, kind as well as strong and brave in battle. Look up some suffering heart this very day and bring him sympathy and rest in Jesus name.

JOHN R. EWERS.

*Lesson for August 24. Scripture, Luke 10:25-37.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Colorado Congregationalists Do Not Want Reordination

The plan for the rapprochement of the Congregational and Episcopal denominations through Episcopal ordination of Congregational ministers is not making much headway, judging from reports in various parts of the country. A recent state meeting in Colorado passed the following resolution: "Therefore be it resolved that the Congregational Conference of Colorado, in annual session this 12th day of June, 1919, regrets exceedingly this action on the part of our denominational leaders, and requests them to withdraw immediately the recommendations which they have made, and to await instructions from the National Council, before they again take any steps in the direction of union with the Episcopal or any other religious denomination."

Professor Athearn to Lead in Religious Education Survey

The Inter-Church World Movement has appointed Walter S. Athearn as national director of the survey of religious education. He has already outlined a comprehensive plan for the survey which includes some interesting goals. It is proposed "to secure a definite body of facts upon which to base a program of religious education which may be budgeted in terms of men and money, and with which to persuade the people of the country of the wisdom of such a program." Another interesting goal of this survey will be "to establish scientific methods of approach to the problems of moral and religious education for the guidance of local leaders, churches and communities in the erection of programs and budgets."

Methodist Centenary at Columbus, O., Reaches Multitudes

The success of the big Methodist Centenary celebration at Columbus, Ohio, June 20-July 13, is indicated by the fact that a million admission fees were paid. Fifty acres of display of religious activity furnished the lure of this throng of people. Dr. Earl S. Taylor, director-general of the celebration, said of it recently: "It has been a glorious success. The co-operation of the people of the church, north and south, and the assistance of many people who claim no church connection, has been wonderful. I doubt if there has been anywhere in the world such a general effort made to put across a religious celebration of this size and character."

"To Tokyo I Want to Go," New Sunday School Slogan

The World's Sunday School Convention has put out a slogan for its prospective members, "To Tokyo I Want to Go." Many are now applying for credential blanks to be members of the convention in October, 1920. The entire space of one steamer has been reserved for the people who can attend the convention and ten different tours following the convention have been laid out by the committee in charge. The ship which has been chartered is called "The Empress of Japan."

Appointment of New English Bishops

The filling of the vacant sees of the English church by the appointments of a prime minister who is not a member of that communion makes an interesting situation in England and one attended by much apprehension on the part of the high church ecclesiastics. Dr. Gore's successor in the diocese of Oxford has been found in the person of the Rt. Rev. H. M. Burge, D. D., bishop of Southwark. He is called the "schoolmaster bishop" on account of his experience as a teacher and his present interest in education. The Times describes him as "one of the most successful heads of a public school in our times." The see of Chester, where Dr. Jayne was bishop until his recent resignation, has been filled by the appointment of the Rt. Rev. Henry Luke Paget, the bishop suffragan of Stepney. There are still five vacant bishoprics: Lincoln, Truro, St. Albans, Southwark and Stepney.

Massachusetts Congregationalists Want No Reordination

No state meeting could have the significance to Congregationalism which attaches to the Massachusetts Conference recently held. At that conference there was a discussion of the plan to have Congregational ministers reordained by Episcopal bishops as a means of closer unity between the two communions. The conference passed a resolution stating that it "deplores this commendation and, while reaffirming its repeated utterances in the interest of unity and its readiness to make every consistent concession for such unity, yet hereby affirms its judgment that the acceptance of such reordination would not only imply the inadequacy of the time-honored ordination of our ministry but depreciate the liberty in which our churches had their birth and of which they have been the conspicuous champions."

English Church Curbs Radical Spirits

The Convocations both of Canterbury and York in England have been held recently. Committees had been appointed to consider the question of the ministry of women and also of co-operation with nonconformists. The report on the ministry of women has been laid over until next February. The lower house was opposed to the committee report on the co-operation with nonconformists and a new committee has been appointed which will continue investigation in a more conservative spirit. Meanwhile the hour of opportunity in church union in England may pass, for nonconformists have made what are for them great concessions in the interest of one church and one religious force.

Chicago Loses an Eminent Minister-Scholar

It may well be doubted whether in the ranks of Chicago ministers there has been a better scholar than Rev. O. C. Helming, for twelve years pastor of the University Congregational Church. He has recently resigned his church to become president of Carleton College, Northfield, Minn. He was born in the manse, his father being a pioneer home missionary and physician. In his later youth he lived in Indianapolis and from his father's work there he received lasting impressions of the duty of the church to serve the community in a social way. In Chicago he has been known for the consistent and constructive liberalism of his thinking and for his interest and awareness in social service. Arrested once for parading with the garment workers when on strike, he has come later to be recognized as a valuable arbiter in labor troubles. He has in recent days been busy in helping to place returned soldiers in congenial employment. In his church administration he has endeavored to put his church in relation to the various organizations of the community. Instead of aloofness there has been continual co-operation on the part of his church. As he goes to Carleton college, he will take with him from Chicago two very interesting and able men, Professor Allan Hoben, of the University of Chicago, who will teach sociology, and Rev. Ambrose W. Vernon, who will teach history. The ideals of Carleton college are well stated in a recent issue of The Congregationalist and Advance: "It is the object of Carleton College to furnish an education which shall fit its students for the largest service—not specific forms of service, because this belongs to the technical schools—but to give them that mastery of their powers of body and mind and that attitude to man and the universe which shall give them a liberal preparation for

citizenship and thus give them the necessary background for taking up some special form of service."

Girls Hear Call of the Wild Under Y. W. C. A. Guidance

The summer camp for boys has now become a fixity, but it is a more recent discovery that girls, too, enjoy the delights of camping out. The Y. W. C. A. has given special attention to the girls in the industrial communities of the south and has arranged camps for their benefit. At Little Rock, the Y. W. C. A. has taken over a deserted music park and dance pavilion, built a bath house on the river and made a good summer camp where canoeing, swimming and fishing are the main attractions. Just now the Little Rock campus is an old-fashioned tenting ground, but it is planned to build a lodge for dormitory, living and dining room. Not only are there camps for the white girls, but for the colored also. The cities from which these girls come are generous in supporting the summer camp movement.

Interchurch Survey Organization Outlined

The Survey Department of the Interchurch World Movement of North America, which is starting an investigation into the facts of Christian needs in all lands as a basis for the first great co-operative program of the evangelical denominations, has almost completed its organization. It is announced that the department will include eleven divisions as follows: Home Missions Division, with Ralph E. Diffendorfer as director; Foreign Division, Ralph A. Ward, director; American Educational Division, R. L. Kelley, director; American Religious Educational Division, Prof. Walter Athearn, director; American Ministerial Relief Division; American Philanthropies Division, F. C. English, director; American Industrial Relations Division; Miscellaneous Organizations Division; Editorial Division; Research Division; and Statistical Division, with W. B. Hollingshead as director. These divisions may be varied slightly as the work progresses, but the list gives a good idea of the broad lines on which the work is being projected.

Sunday School Commission to Armenia Is Back in America

Last March a commission of eighteen men, representing eighteen different religious communions, went to the far east to make a survey of conditions there and an estimate of the relief needed. They are back with a harrowing tale of the misery and starvation which still exist in that section of the world. The Turk is even now only restrained from his attacks on the helpless populations of the Orient by the strong hand of the British army. There are 250,000 orphan children of Armenia still unprovided for. Many of them do not even remember their own names. There are thousands of women in Turkish harems, many of whom can be liberated when a home is provided for them. Their faces have been tatooed with the mark which characterizes this kind of servitude. The members of the commission will begin a campaign at once which will lead to a larger Christmas offering in the Sunday schools for the people of the Orient.

A Home Mission Institute at Chautauqua, N. Y.

At the Chautauqua assembly grounds, Lake Chautauqua, N. Y., will be held a Home Mission Institute, August 16-22. It is being conducted under the auspices of the Council of Women for Home Missions. The new text-book, "Christian Americanization," will be studied and denominationalized conferences will be held. A pageant, called "A Pageant of Democracy," will be given.

A Sunday School Class With a Waiting List

The Sunday school class that keeps new members on a waiting list is something new under the sun. First Presbyterian church, of San Jose, Calif., has a class taught by the pastor, Rev. H. M. Campbell. The pupils are boys and the size of the class is limited by the size of the room. There is an enrollment of twenty-five and when any boy grows lax in his loyalty, he is dropped from the roll and a new boy is taken in.

A School of Theology for Soldiers

In Middletown, Conn., there is being held this summer a School of Theology for men who have been in the national service. A wholesome program of athletic sports has been interspersed with periods of serious study. Professor Drown of Cambridge conducted a discussion on "The Ratification of the League of Nations," and Professor Miller of New York is presenting a series of lectures on "Americanism and the Church."

Moody Bible Institute Graduates Large Class

The summer term graduation exercises of the Moody Bible Institute, of Chicago, were held on August 7. Diplomas were awarded eighty-five men and women for having completed the Bible study course. These have come from seventeen states and six foreign countries and a considerable number of them are planning to go abroad as missionaries. The commencement address was given this year by Dr. Robert McWatty Russell, on "Christian Education: Its Relation to the Modern World Life." The Moody school is undenominational but has through the years developed a definite body of theological views which are propagated in the churches through its representatives.

Will Take the Sunday School Movement to Mexico

Peaceful relations with our sister republic, Mexico, will be more certain through Christian activity than by means of punitive expeditions. The International Sunday School Association, at the request of the committee on Co-operation for Latin-American, has agreed to pay its share of the salary of a man who will promote Sunday schools, young people's work and temperance in Mexico. The first step in the program will be a survey of Sunday school needs in Mexico. It is thought that the time will soon come when a large corps of workers will be employed in Sunday school work in the southern republic.

Catholic and Protestant Conceptions of Church Duty

In the April number of the American Journal of Theology, Professor George Cross, of the University of Chicago, makes an interesting comparison of church federation with what he calls "catholic plans of church union." He sees in federation a principle which is consistent with protestantism but in church union a principle foreign to protestantism. He says: "It is not necessary that Christians should be formed into an exclusive organization. It is necessary that they constitute in their totality one great spiritual organism."

Better Boys and Better Sunday Schools in South America

Modern methods of church administration are being carried to South America by the missionaries, and one church in Buenos Aires has recently spent six thousand dollars equipping a playground for its children. Rev. George P. Howard, field secretary for South America for the World's Sunday School Convention, writes: "I wish you could see some of the ragged urchins from the neighboring slums that have been converted into clean little athletes, anxious to care for the body and 'keep it under,' cutting out the cigarettes, the late hours, etc. Then on Sunday you will see them in a Sunday school class hearing for the first time that they have a soul to care for and that there are certain spiritual exercises very necessary to make the inward man strong and healthy."

NEWS OF THE DISCIPLES

Disciples Board of Education Suggests "Go-Away-to-College" Service

Secretary H. O. Pritchard, who has already done some admirable things as the new leader of the educational work of the Disciples, is asking the aid of the churches especially in the carrying out of two pieces of promotion. The first is a "Go-Away-to-College" service, which Secretary Pritchard believes should be held the last Sunday in August or early in September by all churches. Here is his word regarding this service: "What we mean by this is that there shall be held a service—preferably on Sunday morning—in which the young people who are going away to college from the congregation shall be mentioned, and in many instances short addresses from them will be very helpful and highly appreciated by the congregation. Music suitable to the occasion should be prepared and the services should be such as to inspire young men and women with the desire to get a college education. We are not pleading for any certain college or colleges, but of course we do prefer that young people shall go to our own institutions of learning. The ministers who have tried the experiment of holding such services are enthusiastic in its praise." The second matter which is urged upon the churches is the offering for education. The missionary year ends Sept. 30 and offerings should be taken well before that date. Offerings may be sent (1) to some chosen college, or (2) to the Board of Education, at 222 Downey Avenue, Indianapolis, with the request that it be sent to any certain college or colleges that are members of the Board of Education, or (3) it may be sent to the Board, with the simple request that it be used in the furtherance of the work of Christian education. The resources of the Board of Education, so far as the churches are concerned, are limited to this third group of offerings.

* * *

—Meade E. Dutt of First church, Tulsa, Okla., is spending his vacation in the heart of the Ozarks, at Eureka Springs, Ark. During his absence from Tulsa the pulpit will be supplied by President McCash of Phillips University. The Tulsa congregation hopes to be in its new building early this autumn.

—Dean W. J. Lhamon of Drury College, Springfield, Mo., is spending this week at Crystal Beach Assembly, in Michigan, and is giving two lectures each day. Among his lectures is a series on "The Character Christ," which is the title of a book recently published from the pen of Dean Lhamon.

—J. Lapsley Alderson has had a fruitful pastorate of two years at Henderson, Ky., but has resigned that work to lead the church at Pineville, Ky.

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142 West 81st Street
Finis S. Idleman, Minister

—James Small of Hyde Park church, Kansas City, Mo., publishes the following tribute to George H. Combs, who recently resigned at Independence Boulevard church: "I was associated with Mr. Combs in the work at Independence Avenue for three years. They were three full and happy years, too. We never had a word and there never was a misunderstanding between us during that time. Have heard most of our great preachers, but for real oratory, for interpreting men's sins and sorrows and lives in the light of the scripture, George H. Combs excels them all. He was unique in several ways, but in his preaching ability he stood alone. There is less to blame and more to praise in this good man than any preacher I have ever known."

—The Hopi Camp Fire Girls of Central church, Buffalo, are camping this year at Camp Point, Abino, Canada. A picture of the camp is to appear soon in a Buffalo paper.

—Midland College, Texas, has called to the teaching force of the institution three former Syracuse University people. John Lord, a graduate of Transylvania and for four years professor of economics in Syracuse University, has accepted the dean's chair. Harold D. Griffin, a graduate of Bethany College and of Tri-State College, will teach English literature in Midland. Grace Helen Griffin, who was for two years professor of education in Bethany College, will take the chair of education at Midland. The college authorities announce that the prospects for the coming year are very flattering both as to students and finances.

—C. V. Allison of Cedar Rapids, Ia., secured a release last week from his church duties at home to hold evangelistic meetings in Manchester, Ia., where there has never been a Disciple church. He spent most of the month of July at this task and the union Sunday evening services of the city were held in his tent. One feature of the meetings was the distribution of tracts on Christian union written by other than Disciples. There was a tract by Bishop Anderson and another by Rev. J. Campbell Gibson. Some Disciple tracts were also distributed.

—Liberty (Mo.) church recently gave a very pleasant surprise to its pastor, H. J. Loken. On the occasion of his birthday, as he began partaking of a quiet birthday dinner, the church representatives came in and presented him with a purse of a dollar for each year and then gave Mrs. Loken a similar purse.

—The church at Kingfisher, Okla., has the right idea. It not only votes the pastor a vacation, but finances it for him. J. Alla Watson is at Estes Park, Colo., attending the Inter-Church conferences; all of his expenses are paid by the church.

—Sixteen pupils took notes at the school of methods at Quiver Lake, Ill., held in July, and received the international certificate. The school will be continued in 1920.

—The Inter-Church committee of Liberty county, Mo,. will be headed by H. J. Loken, who will have charge of the surveys conducted there.

—West Central District, Illinois, is planning a series of county meetings in August and September. They are listed as follows: Adams county, at Columbus, Aug. 10; Sangamon county, at Mechanicsburg, Sept. 10; Logan county, at Lincoln, Sept. 11; Tazewell county, at Minier, Sept. 12; Menard and Mason counties, at Athens, Sept. 16; McDonough county, at Sciota, Sept. 17; Hancock county, at Denver, Sept. 18; Cass county, at Newmanville, Sept. 19; Macoupin county, at Carlinville, Sept. 23; Morgan, Scott and Greene counties, at Winchester, Sept. 24-25; Schuyler county, at Rushville, Sept. 25-26; Brown county, at Mount Sterling, Oct. 1; Pike county, at Milton, Oct. 2-3; Fulton county, at London Mills, Oct. 7-8.

—As might be expected, there are a few rumbles of dissent against the practice of Christian unity on the mission field. The C. W. B. M. auxiliary at Cushing, Okla., has mailed the church paper's resolutions against the redistribution of territory in Latin American fields, protesting the giving up of Disciple territory to Methodists, but making no protest against our receiving the territory of others. It also protests the moving of the College of Missions to New York.

MEMORIAL CHICAGO
UNITED SERVICE
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Herbert L. Willett, W. H. Main } Ministers

—Over four hundred ministers have enrolled in the pension system of the Board of Ministerial Relief. The income from this source is upon the basis of $50,000 per year, while the entire income of the board for all purposes is now near $100,000 annually.

—West Central District, Illinois, is purchasing an automobile for the use of the district superintendent, O. C. Bolman. Though Illinois roads are not as good as they will be in two years, the new mode of transportation will bring the churches closer together.

—On Sunday, Aug. 10, Austin Hunter completed ten years of his pastorate at Jackson Boulevard church, Chicago. In no year of this time have there been less than a hundred people received into the membership. The church is confronted increasingly with the downtown problem. The changing character of the community is reflected in the fact that at the beginning of this pastorate ninety-three per cent of the membership lived within a radius of two miles from the church, while now only sixty-four per cent live within such radius. A generous increase was made in the pastor's salary at the beginning of the new year.

—The Centennial Year program of the Illinois Christian Missionary Society is now in print and is worthy of a hundred years of Christian effort in Illinois. The convention will revive an old custom of beginning on Sunday. Disciple minis-

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ters will occupy all the pulpits in Charleston on Aug. 31. There will be a union communion service on the campus of the Eastern Illinois Normal School in the afternoon, a union Christian Endeavor meeting in the evening, and a preaching service at night. The following day being Labor Day, Prof. Alva W. Taylor will present the cause of those who toil. The national societies will be represented by speakers from outside of the state for the most part. The convention will close Thursday afternoon. The Charleston church is announcing that homes will be open for room and breakfast at seventy-five cents per person.

—C. C. Morrison of The Christian Century gave three lectures early this week at Bay View, Mich.

—The Disciples of St. Louis, Mo., lost a faithful leader in the death last week of B. F. Davis, since early in the 90's a member and leader at the Fourth church. He was for a time the superintendent of the Sunday school, and served as church treasurer for fourteen years. For many years he taught a Sunday school class, and was an elder during much of the period of his membership. Mr. Davis had suffered from a combination of diseases for more than four years, being confined closely to his home, but during all that time, his friends testify, he uttered no word of complaint. A brief funeral service was held at the home in St. Louis, but the burial was at Canton, Mo., which was Mr. Davis' native county. George L. Peters of the Canton church led in a service there. The deceased was sixty-six years of age at the time of his death.

International Convention Notes

There is every prospect that we are going to have a great convention in Cincinnati in October. Delegates are coming from everywhere. It is interesting to note that the date, October 13-20, is precisely what it was twenty years ago when the memorable Jubilee convention was held in Cincinnati. With the exception of the Centennial convention, no gathering of our people has surpassed that gathering of 1899. There are several reasons why the convention of this coming October will be the most important in our history. Questions of great moment are to be taken up and big tasks are to be faced.

We had a pleasant visit this week with Edgar DeWitt Jones, the genial president of the convention. Dignity and seriousness he hopes will characterize the sessions from the singing of the opening hymn of the first session to the pronouncing of the benediction of the closing session.

All delegates desiring hotel accommodations are requested to make reservations direct with hotels. Experience has taught us that this is the most satisfactory plan. The assignment committee will publish a full list of hotels with rates shortly. In the meantime let us state that the Burnet House, Palace, Emery, Dennison and Grand hotels are hostelries of moderate rates, while the Gibson, Sinton and Havlin are the higher-priced hotels. The Gibson will be the headquarters hotel. Rates here are $2.50 and up. Hotel reservations should be made at once. This applies especially to the committee on recommendations and other committees, who will want to be together during the convention. Delegates will be entertained in homes for lodging and breakfast at $1.50 each. Assignments will be made at the time of enrollment.

C. J. Sebastian,
Chairman Assignment Committee,
2085 Harrison Ave., Cincinnati, O.

Foreign Society Notes

Herbert Swanson of Vigan, P. I., reports that a Christian Endeavor Society has been organized at Vigan with forty-seven young people as charter members. The number increased considerably during the week following the organization. On a recent week night they had a social with about seventy present. The Filipino boys and girls know how to play and laugh as well as any group at home.

Miss Emma Lyon reports the baptism of eighteen of her school girls. The baptisms took place on Easter afternoon. These girls have been carefully taught and understood the step they were taking.

P. A. Davey writes about a Summer school for Sunday school teachers, taught at Kariuzawa, the summer resort of the missionaries in Japan. The course is for two years, but students may enter either year, and it is hoped that this year there will be a goodly number of new students. All who complete the two years' course, at whatever time, and who read the text-books of the course, will be awarded the Teacher Training certificate issued by the International Sunday School Association.

W. B. Alexander of Jubbulpore, India, reports that famine conditions are still tense. A little money has been received from the Bombay Famine Fund, sent out by the Christian Herald. This money will be used to relieve the poor cultivators in the Bilaspur district. Eight thousand rupees were sent to be distributed among the missions of Central India. Of this amount the missionaries of the Foreign Society received 1,750 rupees.

Miss Stella Franklin of Mungeli, India, writes that the missionaries are putting forth extraordinary efforts to reach all the children in that district. They are seeking to establish schools for the boys and girls belonging to Christian families and for others as well. This is a difficult task because of the scarcity of qualified teachers. The missionaries are picking out young people of promise, and encouraging them to attend school so that they may go out in turn and teach others.

Mr. and Mrs. Thos. A. Young of Fukushima, Japan, are expected in this country soon. Their term of service in Japan has been a most fruitful one.

Dr. and Mrs. G. L. Hagman of Nantugchow, China, are expected to reach San Francisco about July 25th for their first furlough.

William Woods College

Fulton, Missouri

ANNOUNCES to Alumnae, Friends and Patrons that for the third time this summer it has reached its capacity—first when all dormitory space used last year was taken, then when the additional space made possible by the erection of the new Conservatory of Music building was filled, and now with the rooms in the recently acquired Watson houses all reserved. This means the largest enrollment in the history of the college.

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New Conservatory of Music building to be ready this fall.

Reservations for 1920 now being received.

Joseph A. Serena, President

August 1, 1919.

SOME OF THE SUNDAY SCHOOLS OF our communion will enter upon their year's work in the Autumn with no thought of the added responsibilities thrust upon them by the reconstruction period following the war. But many of them are not going to be thus neglectful. There is a notable increase of interest amongst both ministers and laymen in the *Bethany System* of Sunday school literature. This system, as is generally known, has proved to be the most successful achievement in meeting the demands of the new age, which is insisting upon greater earnestness in the matter of religious education. Every pastor, every superintendent, every teacher should write at once for (1) returnable samples of the *Bethany Graded Lessons*, (2) for a free sample of the *20th Century Quarterly;* and (3) should ask concerning our liberal introductory offer to schools adopting our literature in the Autumn. Address: The Christian Century Press, 700 East 40th St., Chicago, Ill.

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A Journal of Religion

Chicago, August 21, 1919

The American Church and Mexico

Editorial

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The Christian Century

An Undenominational Journal of Religion

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer of Gratefulness for Life's Hard Things

O LORD, we have often talked with Thee in words of thanksgiving about the blessings Thou hast sent us, the easy and comfortable circumstances with which Thou hast graciously surrounded our lives, the deliverances from difficulties which have beset our feet, the success and affluence that we have attained, and the light of knowledge which has shone upon our path. But we have forgotten to thank Thee for the way of discipline through which Thou hast led us, for the rebukes with which Thou hast stung our conscience, for the chastening of our hearts by hardship, for the goading of our wills by the hazard and the mortal fear with which all our undertakings must be carried forward.

Give us grace, our Father, to thank Thee for life's hard things—for its pain, its drudgery, its burden, its restriction of resources, its apparent incompletions, its disappointments, its hours of heaviness, its oft uncharted way. Are not these all tokens of Thy goodness, even as those things that are more plainly good? We would train our hearts to look more genially upon them, to welcome each rebuff with some stern conviction that Thou art indeed blessing us. We do not pray for the easy way and the light burden. We ask rather to be stronger men. Fit not the burden to our backs, but strengthen Thou our backs for our burden.

When we reach the end of our earthly day we desire above all good things to possess the character that our Lord made glorious in His person. Forbid that by chosing the easy way and rebelling at our harsher circumstances we may lose the one chance of becoming like him who was made perfect by the things he endured. Keep our eyes fixed above our circumstances even when our hands grapple with stern duty. Flood our foreheads with the light of the Eternal even while our feet trudge the petty round of daily toil. Make us brave. And weave into the very fabric of our soul the courage and strength and insight which can be learned only through meeting and overcoming hardships.

Yet if Thou wilt, O Lord, vouchsafe to us, as Thou didst to our Master, in our hours of discouragement some unmistakable token of Thy pleasure in us, and of our growth in grace, that we may with freshened faith take hold upon our steep ascent and climb unwaveringly to Thee. In Jesus' name. Amen.

Japan Shows Signs of Awakening Conscience Toward Korea

A MORE hopeful outlook for Korea is shown by recent correspondence and newspapers from Japan, according to Rev. Sidney L. Gulick, secretary of the Commission on Relations with the Orient of the Federal Council of the Churches of Christ in America. The decision of the Hara Cabinet, as reported by cable from Premier Hara to this Commission on July 10, to undertake a thoroughgoing administrative reform is under way. The Japanese Privy Council has given prolonged consideration to the Hara proposals. There has apparently been active opposition from the militarists. But enough has been given to the public to warrant the statement that Mr. Hara's plan to give Korea a new civil administration has been in substance accepted. But quite as important as this is the accumulating evidence that Japanese papers are beginning to discuss the disaster in Korea with much freedom. Evidently the military censorship has been lifted, the facts are being given, important discussions are taking place and a sane public opinion is forming. The

judgment is practically unanimous that the real cause of the tragedy is the military spirit and method by which Korea has been governed since its annexation. These are soundly condemned. Although public political meetings are forbidden in Korea, the Japanese in Korea, as well as the Koreans, are calling in no uncertain tones for the abolition of the military system. Two of the most important papers of Tokyo, the *Jiji* and the *Asahi,* published during two consecutive weeks in July serial articles describing what had happened. They exhibit "a keen appreciation of the defects of the present system." Among other statements is one frequently made that foreigners know the truth about the situation while it has been concealed from the Japanese.

Direct Reports from Korea Not so Favorable

FROM Korea itself the reports are not so favorable. Judicial trials are taking place. While some of those arrested are being set free without punishment others are being punished with extreme severity. Ninety strokes of the bamboo flail, thirty each on three successive days, is a frequent penalty. As a result of the beatings some of the victims have subsequently died. A missionary physician in Seoul thus sums up the situation: "We have passed through several phases of the movement now. First, there were demonstrations, then the arrests and reprisals by the soldiers and gendarmes; and now we have the trials of those arrested and the sufferings of the released prisoners. About a month ago eleven students were admitted to Syenchun hospitals. These men were released after receiving ninety blows, administered at the rate of thirty a day for three successive days. No medical attention had been given by the prison authorities, and when they reached the hospital the gangrenous condition was such that two died and the remainder required skillful treatment. Yesterday, we admitted our first considerable number of beaten cases, namely fifteen. Dr. Ludlow has been treating cases which have come to us ever since early in March, but these fifteen students came straight from the West Gate prison in Seoul, having received their last thirty blows in the morning. They expect twenty of their comrades to be released tomorrow. When we get them so early, measures are taken to prevent the wounds becoming infected, and the majority can be discharged after a few days' treatment. Once infection appears, there is a tendency for the wounded part to slough. These beatings are given either with bamboo rods or rawhide, and the blows are usually delivered on the buttocks. We have had cases, however, where the blows extend from the shoulders to the buttocks. In some cases the men who do the beating are relieved after each tenth stroke. This punishment is not permitted in Japan, but the authorities claim that it was an old Korean custom and they have incorporated it in their code of punishment here. Not all released prisoners are beaten. At Pyengyang, during annual meeting some thirty-eight were released one day without this punishment. The men now in our hospital were sentenced by the court to receive this punishment. Many, however, have been beaten during police examination before formal trial."

Bethany College and the Croyle Investigation

AS the result of charges preferred against the president and trustees of Bethany College by Professor H. I. Croyle, specifying matters involving academic tenure and freedom, a committee of the American Association of University Professors has been conducting an investigation covering the past two years. The report, compiled by the chairman, Professor W. M. Forrest of the University of Virginia, has just been published. It reviews the history of the case, and presents the evidence and the findings. These need not be recited here. But certain general recommendations are made as the result of this investigation, and they are of value to all who are interested in the educational problems of the church. They affirm that church colleges should unequivocally inform the public and their professors of all restrictions that their tenets impose upon academic freedom; that the boards of trustees of colleges should formulate their rules for dealing with their faculties to insure fairness of treatment, and such security of position as will promote stability without sacrificing efficiency; that the boards of trustees should undertake such reorganization of college administration as shall give the alumni and faculty representation upon the governing body, while not sacrificing the control of constituencies that furnish financial support and students. Furthermore they recommend that in view of the unfairness of some colleges to their faculties, self-respecting teachers should make it a rule to inquire carefully into the character of institutions calling them, and into the treatment accorded the professors they are invited to succeed; they recommend that the Board of Education of the Disciples of Christ investigate the status of academic tenure and academic freedom in all the colleges affiliated with it, and seek to promote conditions worthy of Christian and democratic institutions; and finally they suggest that the Council of Church Boards could render valuable service to the cause of Christian education by a careful study of academic freedom and tenure, with a view to the issuance to all affiliated boards of a statement of correct procedure for church colleges.

The Passing of Andrew Carnegie

THE passing of Mr. Carnegie recalls the distance which has been traversed during his business career of fifty years in the direction of a larger recognition of responsibility for the right use of wealth on the part of men of great means. When the steel industry was founded few would have questioned the right of any man to amass as large a fortune as his skill and capital enabled him to do, and to do with his money what he pleased. That time has now passed forever, and no man contributed more to hasten that event than the Master of Skibo. When he was at the height of his influence in the business world, the creator of millions and of millionaires, he began to feel with increasing sensitiveness the pressure of public opinion against the

accumulation of immense fortunes. He had not advanced far enough as yet to perceive with the conscience of today that the actual gaining of such an immense sum is of itself an immoral thing, involving as it does manifest injustice to the social order that makes it possible, and to the men and women who assist in the process but share only meagerly in its results. But he was far enough advanced in his reflection upon the obligations of wealth to perceive that fortunes so gathered cannot in the fullest sense belong to the man who has been clever enough to secure them. They are in reality the possession of the community in which they have been made. With that thought in his mind, and in some fear that he might have seen the truth too late to organize it into his program, he set himself to the distribution of his fortune, conscious that the giving away of money is one of the most dangerous and delicate of operations. It is quite likely to do greater harm than good.

A Giant Figure of a Passing Age

WE know how well, and for the most part wisely, Mr. Carnegie succeeded. Gifts were showered upon deserving institutions and communities, largely in the form of organs for churches, and libraries for towns and cities. Even so, the money came faster than it could be expended, and at last to provide against what he regarded as the disgrace of dying a millionaire, he put the huge remainder into trust funds to be disbursed by a regularly organized board of directors. Mr. Carnegie lived in a generation when such fortunes were not regarded as unsocial and menacing accumulations. That time has gone by. Ethical, not to say Christian, responsibility must be faced by every man who gathers together a great sum of money. But it has been a distinct step in advance that men who were able to take advantage of the financial opportunities of an earlier period to such an extent as to amass large fortunes, saw, some of them at least, the necessity of acknowledging their trusteeship rather than their ownership in the case. The Carnegies and the Rockefellers have served the useful purpose of pointing out the direction in which the social order is moving—a democracy in industry and commerce, as well as in politics.

The Moral Meaning of the Cost of Living

THE most pressing problem to the average citizen as the result of the war is the cost of food and other necessaries of life. This problem is as old as war and has always been one of the consequences of national antagonism. It is a subject not merely for the publicist and statistician, but for the teacher and preacher as well, for its moral aspects are as outstanding as those of a financial character. In a time of unrest like the present, prices are always high. It is unavoidable that this should be the case, for many reasons. But there is an artificial inflation of prices which is not at all the result of legitimate conditions, but is due directly to profiteering. When foodstuffs are deliberately destroyed by purchasing agencies merely to keep them out of competition and sustain fictitious market prices, there is deliberate robbery of the people. Instances of this character are too numerous not to reveal a conspiracy against the consumers. When legitimate advances in prices, due to actually increased cost, are doubled and tripled purely because there is an opportunity to seize the moment when all things are going up, there is deliberate fraud practiced upon the people. This is a situation so serious and so immoral as to demand careful consideration by men who have regard for common honesty and are in position to direct the economic forces of the time. At the same moment, there is need of careful, and wherever possible, of co-operative buying on the part of the public, and of careful conservation of all food materials. It is as wrong to destroy or waste food today in the stress of high prices, as it was in the time of semi-famine during the war. From the days of the prophets of old, the food problem has been one of the important interests of all teachers of morals and preachers of righteousness, and its place in the social programs of the present hour is as impressive as ever.

Churches Feel Their Way In Community Service

THE co-operation of the church with the community for uplift of the people takes different form in different communities and the whole movement must be pioneered with the trial and error method. Linwood Presbyterian church has recently raised funds with which to enlarge their plant in Kansas City. They plan to have mid-week motion pictures, as well as community singing and lectures. There will be offices for mutual help and employment and a stock room for clothing for the poor. The public school will be invited to establish in their parish house a school for crippled boys and girls. These are but a few of the ways this up-to-date congregation is moving forward to meet the problems of its community. Those churches that venture out upon this practical community service cannot be too frequently warned against merely borrowing methods from one community and imposing them upon their own without a proper study of local conditions. Social helpfulness must be born of scientific study and Christian sympathy within concrete community situations.

The Growth of the Church Has Halted

THERE can be no doubt that there was a sudden check in the growth of the church last year, especially in the larger centers. The carefully prepared figures of the Presbyterian denomination are most clearly indicative of this condition. In the city of Philadelphia where this denomination is quite in the lead, the 109 churches of Presbyterianism showed a decrease in membership of 338 members. It is interesting to note that the decrease occurred in the larger churches and for the most part in down town churches. It is believed to be a fair inference

that a similar arrest in similar situations has occurred throughout the land. A number of causes are being assigned to account for the halting of church growth in America. Some of them are related to the war and some to economic conditions and still others to the *zeitgeist*. It is said that in prosperous times there is usually a check in church growth. People are spending their money and having a good time with little thought of God or the community or of their own personal spiritual welfare. The war has distributed a great deal of money in the ranks of plain people and there is now an era of thoughtlessness about religion. It is also suggested that from the churches have gone out the most virile young ministers into various forms of war service. Their loss from the churches for even one year has brought about a serious loss for religion. The ministers really do count and the church statistics bear eloquent tribute to the worth of these men. It is further suggested that the war has upset old modes of thinking and made men impatient for certain reforms that have been too long delayed in the church. The repetition of the worn-out pious phrases must make way for new modes of expression in religion which will be full of meaning. There must be the presentation of a rational and understandable message. The church must bring its service in religious education up to date and square the conduct of its members and the utterances of its pulpits with the great social pronouncements of the leading Christian communions. The church will work its way through to new convictions and new enthusiasm after a period of self-examination. In matters of method the Christian religion was never more efficient, but it needs a refreshing and revitalizing of its inner power to attain success in this new age.

The Lesson of the Cathedrals

MEMBERS of the American Expeditionary Force who were fortunate enough to see something of France beyond their camps, were astonished at nothing so much as the great cathedrals. Almost every city of any importance in certain sections of the land has a building of this kind. The first impression one is likely to get as he approaches cities like Rheims, Bouvais, LeMans or Chartres is that of the vast building that rises in solemn majesty above all the lesser roofs of the city, and speaks its immemorial message of faith and devotion.

The singular thing about these old sanctuaries is the fact that they were community enterprises. The earlier churches of the Romanesque type were the direct work of the Roman Church, that was at that time supreme in the religious life of Europe. But from the days of the Crusades for some centuries it was the cities themselves that reared their great minsters. The church as a priestly power had little to do with it. The spirit of civic pride and community emulation took this fine form in expressing itself. The people of Bouvais saw the towers of the cathedral of Amiens rising above the plain a score of miles away, and they determined that they too would built a noble monument to their city and their religion.

We do not build cathedrals today. But why? Chiefly because in the divided state of the church no religious group can afford so expensive an undertaking. Perhaps we should not wish to have such structures, thinking them too large, and not sufficiently comfortable for our easy-going type of worship. But it would be an immeasurable inspiration to the spirit of dignity, beauty, unity of purpose, and religion if once more the world would set itself to the creation of some of these masterpieces of architecture. What would it not mean if the traveler approaching a city could see first its cathedral rather than its grain elevator!

And when once more we join effort in the really worth-while tasks, as they did in the middle ages, we shall have the means. Any economist will assure us that if the money spent in needless and wicked rivalry among the churches of any considerable city were to be wisely administered for the common spiritual good, and not in sectarian ways, we could care adequately and handsomely for all the religious life of the place in tasteful and commodious church homes and schools and social centers, and save all the time sufficient funds to rear through successive years a cathedral as beautiful as Bourges or Notre Dame, that could be finished and paid for in a generation. Does not America need such noble symbols of the religious spirit?

The American Church and the Mexican Crisis

IF the church of Christ in the United States wants a chance to demonstrate her Christian competency in meeting a concrete case of moral responsibility on a large scale such a chance is afforded in the Mexican situation. Here is an opportunity to recover some portion of the spiritual prestige lost in the debacle of five years ago. Another debacle, less extensive but in principle the equivalent of that which Germany brought upon Europe, now threatens us of the Western Hemisphere. President Wilson has so far yielded to the pressure brought to bear upon him as to send a decisive and threatening note to President Carranza suggesting that unless certain things are done the United States will be compelled to adopt "a radical change in its policy as regards Mexico." What Mr. Wilson may have in mind as an alternative policy is not intimated, but the circumstances and tone of voice in which he speaks would seem to justify the inference that he means armed intervention in Mexican affairs. Such at any rate is the interpretation put upon his words by the commercial interests which have been goading and baiting public opinion in this country ever since the Armistice was signed. These interests and that portion of the disinterested public that has been impregnated with their propaganda have been applauding the President for his apparent "awakening to the seriousness of the situation" that exists at our national backdoor.

If the President does mean what this interventionist section of public opinion takes him to mean, and if his words constitute an ultimatum to Carranza, involving a fifty-fifty chance that the United States will soon

be sending an army into Mexico to "clean up" that country, it is simply another illustration of the truth that the children of this world are incomparably more shrewd than the children of light. For the fact is that the church of Christ in the United States has guilelessly allowed a sinister propaganda to be carried on for months, creating a state of public fear and misinformation that seems at this time to make war with Mexico, in the form of military intervention, well nigh inevitable. Yet the church could hardly expect to find itself more fully united on any question of concrete public policy thai it is on the question of our relation to Mexico. And therefore upon no concrete public question of an international character could the church hope to exercise more power upon our government.

The secular press of the country is almost watertight in its close-knit solidarity against accepting any kind of news from Mexico except that which is alarmist in character. Mr. de Bekker, whose illuminating interview with Carranza appears elsewhere in this issue, simultaneously with its appearance in the New York "Nation," declares that a representative of one of our biggest news syndicates told him that they could not sell to their clientele any kind of an article that "did not give Carranza hell." By a series of remarkable disclosures the existence of this well organized and prodigally financed propaganda for intervention has been demonstrated in the past three weeks. Yet the daily press, with but a few admirable exceptions, has declined to inform the public of the sinister facts brought to light with each new day. Instead, the great metropolitan dailies go straight on publishing the distorted and manufactured "news" provided by the now well-exposed propaganda.

Here plainly is a clarion call of Christian duty to the Christian church of America—to its laity, its pulpit and its press. If the church channels of information are kept closed while these commercialized channels of misinformation are kept running full until our government finds itself swept into war with our Mexican neighbor, we shall awake some day to find Mexican and perhaps world public opinion charging the United States with virtually the same sin as that which the year 1914 fastened upon Germany.

We of the United States have two kinds of interest in Mexico. We have commercial interests there, and we have moral or spiritual interests there. So far the ear of our nation has been filled with reports and interpretations arising out of and colored by motives that inhere in a vast business scheme projected by non-Mexican capital to exploit the immense oil resources of that country. The stake for which these interests are playing is immense. It includes far more than the now existing oil wells in Tampico and Vera Cruz. Mexico is now believed to be full of oil, and if these ground-floor exploiters can get at it under such lax conditions as would be sure to obtain if Mexico were a sort of vassal or mandatory of the United States they stand to make billions of dollars. Hence the outlay of several millions in propaganda and of a hundred thousand here and there in subsidizing and encouraging this or that bandit, like Villa or Zapata, is a mere bagatelle. This, as the evidence shows, is precisely what these oil interests are doing. It is believed by disinterested reporters on Mexican conditions that were it not for the financial support derived from this commercial conspiracy the raiding and banditry in Mexico would have stopped long since.

The oil interests are determined to discredit Carranza, to make his government seem weak in dealing with internal affairs and insolent in dealing with the United States. But any one informed of Mexican political movements has no illusions as to why these interests thus attack Carranza's government. The reason is, clearly, that the government has adopted a policy looking toward the protection of Mexico's rights in the natural resources of her land. This policy involves a modified form of nationalization of oil wells by which the people of Mexico will get some share of this vast undeveloped wealth, in addition to the pittance paid her peons for their labor in developing it under American and British capital. The plan adopted by Carranza's government is not unlike that now advocated by Mr. Lloyd George for England's mines and similar natural resources, amounting, roughly, to government ownership and private operation. It is easy to see, therefore, why oil magnates and speculators should go their limit in discrediting Mr. Carranza and his government. When the country has been worked up just a little more it will be easy for these commercial interests to pull off a few raids by Villa or other bandits, as has already been done, and inflame the people of the United States to such an extent that we shall be swept into war before we know it. This, in the last analysis, is the story of our present commercial interests in Mexico.

But what is our moral or spiritual interest there? And how will armed intervention, involving the overthrow of Carranza's government and the military policing and civil direction of the whole of Mexico for years to come—if indeed it does not lead directly to out-and-out annexation—affect our moral interests in that land? These are questions which the conscience of the Christian church of America must fairly face before a commercially militaristic public opinion has been fully formed. The fact is that the people who have at stake the greatest interests in Mexico are the missionary bodies of the Christian churches of North America. If the oil men are putting their side of the question before the American people certainly the missionary side should be put forward. In outline form this Christian missionary point of view is defined by three facts. First is the fact that there is now, after many years of quiet, earnest, sacrificial labor a substantial Protestant community in Mexico, a community recently growing at an increasing rate, and, what is more important, recently entering into an influence in social and political affairs which is quite incommensurable with its numerical strength. The second fact is that the missionary bodies of the American churches, having waited patiently for the war to end and for conditions to settle down in Mexico, have at last perfected the most clean-cut, comprehensive and statesmanly program of Christian enterprise south of

the Rio Grande that has ever been projected for any mission field in the history of modern Christian expansion. The third fact—and a grim one it is—is that military intervention in Mexico would mean the sacrifice of this fruitage of these many years of service and Christian friendship, and would render fatuous and futile for years to come the present statesmanly project which our co-operating missionary societies are now ready to release.

We repeat that the Christian interest in Mexico is incomparably more significant than our commercial interests in that country. Intervention would mean the destruction of all our mission work there. The whole psychology of the situation would be irretrievably changed. For years Mexican Protestant ministers have suffered under the taunt of being bought with Yankee gold. They have, however, swallowed their pride and continued in the employ of American mission boards because they believed these boards were representative of the best Christian spirit and were trying to give to Mexico the pure gospel of Christ, their country's greatest need. When the Mexican Revolution began, under Madero's leadership, the Protestant churches threw themselves into it almost unanimously because they believed that the program of the Revolution represented what these churches had been preaching through the years and that the triumph of the Revolution meant the triumph of the gospel. Some entire congregations, led by their pastors, volunteered for service in the Revolutionary army, the men going to the front, the women backing them up at home. Many Protestant preachers are now prominent in the Mexican government. The people of Mexico have seen that the Protestants were in favor of the Revolution and were willing to fight for its program. All of the liberal element have therefore come to have a new respect and a deep interest in the cause of evangelical Christianity. Never in the history of Mexico has there been such eagerness to hear the gospel. Many churches are crowded to the doors in Mexico City, Puebla, Guadalajara and Monterrey. What now will be the result if armed intervention comes from the United States?

In the first place, the Mexican Protestant ministers, these converts made by our missionaries, will be the first to place themselves in battle array against the invaders. They will be found at the very front in defense of their country. They do not believe that their country ought to be invaded by foreigners. They will fight to the bitter end to defend it. Although conditions have been bad, everybody knows that they are improving all the time. So, for patriotic reasons, Christian leaders who have suffered the taunt of other Mexicans that they were bought with Yankee gold, will prove that they are true Mexicans at heart by offering their lives for their country. Intervention on the part of the American people would set back Christian work in Mexico a hundred years. It is impossible for the people of the United States to realize how deep-seated would be the feeling against us. While Americans might say that they were doing this for the good of Mexico, Mexicans would never admit it. They believe that they have a right to work out their own salvation, with spiritual help from their Christian neighbors.

What churchmen of the United States are now called upon to do is to think "realistically" about Mexico, and that means to weigh well those considerations that are far more subtle than mines and oil wells and occasional bandit raids. To have finished an alleged "war against war" and then straightway to plunge this democratic country of ours into a plain, old-fashioned war of commercial greed and conquest would not only alienate the respect of mankind which our unselfish part against Germany has won for us, but would so utterly break our own national self-respect that thereafter our fine words of idealism and democracy and the "rights of weaker peoples" would turn to ashes on our lips.

Hymn Surgery

THERE are some persons who seem to believe that surgeons habitually perform needless operations for one of two reasons, the pleasure of "experimenting" or the desire to make money. If this were the fact we should agree with the critics in pronouncing such a habit highly reprehensible. The interior of Africa or of South America is a far more suitable place in which to satisfy the love of adventure than is the interior of the human body; even to sell bogus oil stocks would be less objectionable than to sell bogus surgery. However, the joy of cutting or of collecting bills would need to be strong indeed if either led one to face at once his own conscience, a suit for malpractice, and disbarment from his profession. It is therefore fairly safe to suppose that the surgeon who approaches you with knife and saw expects to do you good and not harm.

Hardly less bitter than the wrath directed to the supposedly useless and even harmful efforts of the surgeon is the criticism of editors who have cut and otherwise altered the great hymns of the church. "Tinkers," "destroyers," "butchers," have been some of the unpleasant names applied to them, and all kinds of unethical purposes have been imputed to them, most frequently purposes of a commercial nature. By what right, we are asked, does one lay irreverent hands upon the work of a master, cutting out a line or a stanza here and altering a word or a phrase there? Has a dead-and-gone author no rights which posterity, as represented by the editors of hymn-books, is bound to respect?

So far as the charge of commercialism is concerned, every one who has had anything to do with hymns and hymn-books will concede that money has very little to do with either. Why, then, are hymns cut and changed, and to what exent are these alterations and eliminations justified?

One reason is that most hymns, especially old hymns, are too long for congregational use. "Come we that love the Lord" originally had ten stanzas. So had "When all thy mercies, O my God." "I know that my Redeemer lives" had nine. "O for a heart to praise my God" had eight. Many hymns were selected from poems of still greater length, not originally intended to be set to music. "The sands of life are sinking" is from a long poem expressing

the meditations of the saintly Rutherford. Faber's hymn, "There's a wideness in God's mercy," is from a poem of evangelistic appeal, originally issued in tract form. Miss Hankey's "Tell me the old, old story" had thirty stanzas, written at intervals during years of invalidism, and naturally lacking in the unity necessary for a hymn until there had been a very careful process of elimination.

It may be asked why the entire hymn is not published and ministers allowed to make the necessary choice of stanzas most suited to the occasion. The answer will be found in your own experience. If you know how the average minister treats the hymn-book you can judge whether or not his selections would be more wisely made than those of the much-maligned editor.

Another reason for elimination is the fact that good hymns often contain execrable stanzas. We often hear the judgment expressed that "When I survey the wondrous cross" is the noblest hymn in the language. Surely we should love it less rather than more if this stanza, with its crude figures and its laboriously obvious rhymes, were included:

> His dying crimson, like a robe,
> Spreads o'er His body on the tree;
> Then I am dead to all the globe,
> And all the globe is dead to me.

"How happy are they who their Savior obey," used to be much sung on baptismal occasions. It is not a great hymn, certainly, but the stanzas which are commonly known are not so amazingly bad as this one:

> I rode on the sky, freely justified I,
> Nor did envy Elijah his seat;
> My soul mounted higher in a chariot of fire
> And the moon it was under my feet.

"O mother dear, Jerusalem," as it was first rendered into English, had twenty-four stanzas, including such impossibilities as this:

> There flowers ever more do grow,
> And ever more do spring;
> There angels ever more do sit,
> And ever more do sing.

The third reason for hymn surgery is that language and its content changes. There is the same reason for revising our hymns that there is for revising a translation of the Scriptures. Sometimes the alteration of a word or a phrase will preserve a composition which would otherwise pass out of use. True, these alterations are sometimes made clumsily, and for the clumsiness there is no excuse. None but a mind both intelligent and reverent should be brought to such a task. But where a hymn has real value and beauty, and where it has become endeared to the church through the associations of generations, it is undoubtedly better that it should be slightly and wisely altered than that it should pass forever.

The hymn-writer and the poet can not be put upon the same footing. The hymn-writer makes no claim to original thought. He simply expresses, in the best literary form at his command, the religious feelings possible to the body of Christian worshipers. It seems reasonable to believe that most writers of hymns would prefer to have their work go on living and serving, even though, that this may be, a minor operation is sometimes necessary.

The Private Car

A Parable of Safed the Sage

THERE is a certain man whose abiding place is a city where is a great Railway Station, even a Terminal, and this man determined within himself that he would go upon a Journey. So he walked unto the Terminal, and he bought a Ticket, and he paid the Fare. And he presented the Ticket at a Gate where stood a Watchman and the Watchman punched his Ticket and spake unto him saying, Thy train is all ready on Track Number Six.

And he beheld the Cars, and they were filling up rapidly. And he said, Behold, they will all be crowded, and I shall suffer Discomfort.

And he beheld the last Car, which was nearest unto the Gate, and behold, there was no one in it. And he said,

This will I do. I will go into that Car, and I shall have Abundant Room.

So he went within, and he had all the Room he Wanted, even the Whole Car. And he smiled within himself when he thought of the other Passengers who were Jammed into the other Cars.

And while he was Hugging Himself for Joy, and considering what a smart Guy he was, behold, the train pulled out, and left him and his Private Car standing upon the track.

And he rushed out and spake angrily unto the Watchman, and he said, Wherefore am I left behind?

And the Watchman said, That is an Extra Car which we keep on the track to use in case there be a greater crowd than we expect, but today there was no great crowd. Yea, and there had been room enough for thee in one of the cars that went, but thou didst want more room, and thou hast all the room in sight. Yea, and upon the Side Track out in the yard are many empty cars. Thou canst take thy seat in any one of them. But if thou desirest to ride unto the City for which thy Ticket readeth, behold there will be another train in four hours and fifteen minutes; and take heed that thou enter the cars that go.

Now, this I beheld, for I was in the Station, even the Terminal, and I saw that man, yea, and I heard that man: and what I heard was a-plenty.

And I considered that often I am caught in the Jam of life, with people crowding and pushing, and it were much more comfortable to find a quiet seat in some Rear Car, where the wicked cease from troubling and the weary are at rest. But I considered how that if a man is to get anywhere he must go with Folks, even though they crowd, and that no one man can do very much without the companionship and help of other men. Therefore did I resolve to keep out of the Private Cars that do not go nor get a man anywhere but learn the art of going and working with other men. For I have seen that for the lack of the ability to do this, some men are left on the track in their own Private Car, while the enterprises of life move on.

The Christian Consciousness

By Ellis B. Barnes

I am searching for the Christian consciousness. Is it that of the Pope, or of my own? Is it consensus of opinion? Then, where shall I find it expressed? I decline to accept it as expressed in any creed. Where, then, is it?

The fact is that the Christian consciousness is a variable quantity according to differing experiences, and is therefore wholly unreliable as a criterion of creed or character or conduct. The Christian consciousness must ever be judged by a standard, and that is to be found in the New Testament. If you once take away the New Testament as a final court of appeal in matters of faith and practice, you will lose the Christian consciousness in half a century. It has been done once. The New Testament was lost in the Dark Ages. Then Luther arose and following the restoration of the New Testament there came back the Christian consciousness. The court of appeal is the New Testament.—Rev. G. Campbell Morgan.

WHAT one writer calls a classic statement of the subject, I call a mere jumble of words. One would search for some time to find as many fallacies, assumptions and contradictions in as many lines. But the popularity of the author's name, as well as the unrest among Disciples of Christ now prevailing, give occasion to examine this "classical statement."

It is the old story over again—the place of individual conscience and intelligence in matters of religion—which, after perplexing the theologian and the thinker for a thousand years, will likely perplex both for a thousand more. The whole matter resolves itself into the age-long conflict between authority and freedom, between autocracy and democracy, between the right of the Pope to demand and the right of the individual to dissent. The subject would be much clearer if we would keep in mind that there is no authority in Christianity, but that there are authorities. When we speak of authority all depends upon where we are. We could all agree that God is the absolute authority—all comes from him. We could agree, too, that where Christ speaks on the New Testament page and where the writers of the New Testament speak unambiguously, Christ and writer and New Testament are authoritative. But when we differ as to the meaning of Christ's words and of apostolic words, we must appeal to individual intelligence and conscience, even while accepting the authority of Christ and the Apostles. Conscience becomes at once "the moral law within," or God's "vicegerent on earth." It is the court of appeal beyond which mortals cannot go.

In recent years the whole subject among the Disciples has become almost hopelessly confused, largely from the laudable desire to exalt the New Testament above everything that could be called human. But we Disciples are people of short memories. We have forgotten the days, not so far removed, when men with the New Testament in their hands, contending for or against the use of instrumental music in worship, came to us with the following appeal as final: "You say you can worship God without the organ; I cannot without violating my conscience; therefore, it is your duty as a Christian to respect my conscience." Why couldn't these brethren make the New Testament their final court of appeal, as Dr. Morgan says should be done? Was not the appeal to Christian intelligence and conscience the last resort, and was it not perfectly legitimate? The Christian consciousness may be, as Dr. Morgan says, "a variable quantity according to differing experience, and therefore wholly unreliable, etc.," but to thousands the appeal is equal to a "thus saith the Lord," else how could we ever understand the martyrs who gave their bodies to be burned for what they believed to be the truth? They could have saved themselves had they subscribed to popular standards, or accepted the interpretations of the majority, but because they would do neither one, and persisted in worshipping God "according to the dictates of their conscience," they won the homage of mankind by suffering. "A variable quantity," we agree, as when Luther claimed "This is my body" meant one thing and Zwingli claimed it meant something else. Why did not both men make the New Testament the final court of appeal? Why did not the martyrs do so? How can we justify the dissent from established denominations if the New Testament is to be made the final court, for we must remember that both the members of the older orders and the dissenters had that New Testament in their hands, yet something else became the final court, and that court was the Christian consciousness.

Dr. Morgan falls into the common fallacy when he says, "The Christian consciousness must ever be judged by a standard, and that is to be found in the New Testament." Yes, but who will so interpret the New Testament for us as to compel a consensus of agreement that the interpretation of that standard is correct? The crux of the whole matter is just here. It is the matter of interpretation that calls for the exercise of the Christian consciousness, and instead of setting up a premise that implies a conflict between it and the New Testament, as Dr. Morgan does, there ought to be the frank recognition that the exercise of Christian intelligence is inevitable in Protestantism, the only alternative being the interpretation of the Vatican. It would be interesting for those who agree with Dr. Morgan to tell us what third choice is possible.

Further, this assumption of Dr. Morgan's carries with it the charge that the martyrs and the great souls in Christendom from Wyclif to Campbell paid no heed to the New Testament whatever, but in some arbitrary manner threw its authority behind their backs and set up their own consciousness as a guide in matters of faith, making a conflict between the New Testament and conscience. He forgets that it was their loyalty to the New Testament that compelled their appeal to the conscience. So sure were they of the correctness of their interpretations that there was nothing else for them to do but to stake all they held dear on that interpretation. Men who get bewildered because of the

"variable quantity" of the Christian consciousness forget the variable interpretations of the New Testament, and it is the appeal to this Christian consciousness that makes the interpretations in matters of difference tolerable at all. If Dr. Morgan interprets the sacred page for me, those interpretations but add another variation to the variable quantity, for many of his interpretations I could not accept. If I interpret for him I add another variation; if Dr. Reginald Campbell interprets, another voice is added which only makes the "variable quantity" greater, and so on ad infinitum. What, then, is to be done? Nothing, but to accept the inevitable in Protestantism—every man to become his own interpreter, every man to become his own priest, every man to become his own pope. What escape from these conclusions can any Protestant suggest?

Here is another of the glaring assumptions of Dr. Morgan and his school: "If once you take away the New Testament as a final court of appeal in matters of faith and practice, you will lose the Christian consciousness in half a century." The question is not can we have a Christian consciousness without the New Testament, but is it possible to have the New Testament without the Christian consciousness? I say, if you attempt to stifle that consciousness, you have autocracy and Romanism and all the ills which make Protestantism a necessity. I say that this consciousness is as inseparable from a study of the New Testament as the color is from one's eyes. Instead of something to be denounced or disparaged, the Christian teacher should do all he can to foster its exercise, fully aware that discordant voices will be heard and much confusion will result, but also aware that if such liberty result in erratic phenomena like the Holy Rollers, so will it also produce our Gladstones or our Principal Fairbairns. We gain much more than we lose.

Further, let it be noted, that while Dr. Morgan seemingly distrusts the "Christian consciousness" as wholly unreliable, he warns us that if the New Testament be taken away that "consciousness" will be lost. But what difference would that make? If "wholly unreliable," would not the loss be a distinct gain? What good is anything to the world that is "wholly unreliable?" He tells us that it was lost during the Dark Ages, and if Dr. Morgan were consistent he ought to raise a shout of thanksgiving, and to bewail the day that the "Christian consciousness" was found. Does not his own contradiction here prove that he cannot argue his own case without betraying the fact that the "Christian consciousness" is a very real thing to him and that it is inseparable from any study of the New Testament? He rejoices that with the coming of Luther and the restoration of the New Testament there "came back the Christian consciousness." If the New Testament is the final court of appeal, as Dr. Morgan affirms, why refer to the return of the Christian consciousness as a good omen, when he also affirms that it is "wholly unreliable?"

It is easy to see how that out of the perplexities of the Christian consciousness has grown the dogma of papal infallibility, for Rome respects the New Testament and interprets it, but always with the understanding that the decisions of the Pope are infallible, no matter if history does prove that one infallible pope can set aside the infallible decisions of another infallible pope. Thus we go, and, as Protestants, our only infallibility is that every man to himself must be true, even though the heavens fall, and the Church be divided, as in the days of Luther and later reformers, for if "conscience doth make cowards of us all," it also makes saints and martyrs and heroes, and by its triumphs lifts the world nearer to God.

The Interchurch Movement

By Abram E. Cory

DURING the present summer the Interchurch World Movement of North America has started its world surveys, on which the co-operative program of the evangelical denominations will be built, and is preparing for large conferences and other activities throughout the United States this fall which are bound to focus attention. Its countrywide survey organization of divisional offices and state and county councils is examining the religious conditions of the 3,000 rural counties in the United States, a task never before attempted. This rural survey is only a part of the home survey. There are also intensified studies of the cities, grouped as to size, and of special home problems, such as the negro, the highlander, the immigrant, and the frontier people.

All these make up the Home Missions Division, one of the eleven divisions into which the Survey Department is divided. While it is the most prominent at present, the others are of prime importance. The American Industrial Relations Division is handling from the Christian angle a question which now fills the front pages of our public press and predominates in our conversations. The American Educational and American Religious Educational Divisions are collecting valuable data on our facilities for training the young so that our supply of Christian character and Christian leadership shall not run low. The Ministerial and Philanthropies Divisions have tasks the importance of which is indicated adequately in their names.

The Foreign Division is performing a great labor. It is studying all the mission fields outside our own country and bringing together the data of all the boards. The amount of statistics and other information it is handling is enormous. The remaining divisions are: Miscellaneous Organizations, Editorial, Research and Statistical.

It is necessary to describe the surveys in such detail because many who might be expected to know are found

to have only a hazy notion of just what the Interchurch Movement is and what it is trying to do. The surveys are to obtain the facts about the Christian needs of all fields. On these facts will be built the first great co-operative program of Christian effort. The Interchurch World program means that the churches of this country will be able to go before the evangelical constituency and say:

"Brethren, we have come to talk business with you—the Lord's business. We are laying before you the facts. We have done so much, and we have left undone so much more. We have made some mistakes. We have not been able to enlist all the available resources in the Master's cause nor to make the best possible use of those we did enlist. That was because we had no very clear ideas either as to what the resources were or all that the cause demanded. There has been wasteful competition. Sometimes three or four of us have been trying to do the same thing at the same time and in the same place, and all of us asking you for help. Now we know exactly what is needed and how much it is going to take and how we are going to get it. The denominations and boards have agreed to an equitable and satisfactory division of the work. We therefore come to you to show you an opportunity to underwrite the most profitable business in all the world—the business of the Lord Jesus Christ. Are you ready to listen?

For a long time it has been apparent that most of the outstanding phenomena in modern church life are religious manifestations of the great leveling democratic influences which are sweeping the whole world. A new sense of fellowship and of community responsibility in the Saviour's business is growing. Men no longer refuse to clasp hands across boundaries that are largely imaginary. They are thinking less and less of ecclesiasticism and more and more of the Church. The Interchurch Movement is a logical consequence. Most of those who have studied its development are unable to escape a conviction that the hand of God is in it. Otherwise they know not how to explain the way in which it has stormed the hearts of earnest men everywhere, its almost simultaneous birth in many minds, and the universality of its appeal.

The plan is extremely simple. In the United States there are about 170 religious denominations of all kinds, and of these 140 are called evangelical. The 140 Protestant bodies have a membership of 25,000,000, which represents sixty per cent of the Americans who subscribe to religious tenets. About one-half the total population of the country admits no church allegiance. The remainder belong to the various Catholic bodies, to non-Christian societies and to non-evangelical Protestant churches. Practically every one of the 140 denominations has established certain agencies to handle such affairs as home and foreign missions, religious education and church extension, and the agencies of any one denomination may be or may not be federated. There are hundreds of separate boards charged with the duties of administering the business affairs of the churches, looking in a general way after the spiritual needs of the 25,000,000 communicants, spreading the Gospel among 50,000,000 non-communicants at home and among hundreds of millions abroad.

Now, a thousand such societies would not be too many for the whole work if they were properly marshalled and set about their tasks in an orderly way. But they are not, except to a slight extent through the Home Missions Council and Foreign Missions Conference. The present trend toward co-operation started inside the denominations. Denominations with large numbers of boards found that by unifying their programs of planning, serving and spending, they could make more successful appeals to their own constituencies. It was easier to show their laymen the whole work to be done and the means proposed for doing it. And so we had such enterprises as the Men and Millions campaign of the Disciples, the Methodist Centenary, and the New Era Movement of the Presbyterians.

Such intra-denominational undertakings marked a great advance, but those who carried the responsibility of them came to see that they represented only a beginning. Big and powerful as some of them are, even they appeared small and futile. Group began to call to group where formerly society had called only a neighbor agency within its own denomination. The foreign missionary board of the Southern Presbyterian church made the first definite move last autumn when it sent out its appeal to leaders in other boards for a conference looking to closer co-operation. By a series of steps which need not be traced here the Interchurch Movement began to take form.

The Movement's organization starts with a general committee of 151 members, representing the ministry and laity of various denominations. These men get together to decide upon the major policies of the undertaking. Administrative power is vested in a compact executive committee which is chosen by the general committee. The secretary of this committee—executive secretary as he is known—and nine associate general secretaries form a cabinet for the proper consideration and disposition of policies, their decisions being subject to review by the general committee. What this movement will mean in time no man may safely prophesy. No human agency, however, great or complete, can do this thing unless God himself is in it. "Except Jehovah build the house, they labor in vain that build it." Nevertheless the responsibility for his share is one that no Christian man can shirk.

Where Is the Real Non-Resistant?

(Matthew 5:38-48)

WHO can surrender to Christ, dividing his best with the stranger,
Giving to each what he asks, braving the uttermost danger,
All for the enemy, MAN? Who can surrender till death
His words and his works, his house and his lands,
His eyes and his heart and his breath?

Who can surrender to Christ? Many have yearned toward it daily.
Yet they surrender to passion, wildly or grimly or gaily;
Yet they surrender to pride, counting her precious and queenly;
Yet they surrender to knowledge, preening their feathers serenely.

Who can surrender to Christ? Where is the man so transcendant,
So heated with love of his kind, so filled with the spirit resplendent
That all of the hours of his day his song is thrilling and tender,
And all of his thoughts to our white cause of peace
Surrender, surrender, surrender?

VACHER LINDSAY.

An Interview With President Carranza

By L. J. De Bekker

"WE are beginning to understand President Carranza, and to think he is really a great man; but is he great enough? That is the question."

And that question, propounded to me by the editor of a New York newspaper on the eve of my departure for Mexico, haunted me for weeks, until I became convinced that the answer should be in the affirmative, and so informed him.

My opinion of the man is based upon the tangible evidence of real achievement, upon personal contact, and upon the things said about Mr. Carranza no less by his friends than by his enemies.

One cannot spend much time in Mexico without realizing that in all the tragic years following the retirement of Porfirio Diaz, Venustiano Carranza is the one real leader evolved, the one man able to hold his own despite opposition at home or abroad.

One cannot travel extensively in the Mexican Republic without knowing that today the greater part of the country is at peace, that the complete pacification of the land may be expected the moment foreign aid is withdrawn from bandits posing as patriotic revolutionists, that business conditions have greatly improved, that reconstruction is actually under way, and that the guiding genius of law, of order, and of progress, is the President.

Such a man makes strong friends and bitter enemies. His friends praise him for his personal qualities and his sense of justice. They tell you frankly that they see no evil in him, and refer you to his political opponents for the shadows with which to complete your picture.

But his enemies do not attack his private character, or those public performances for which executive authority is solely responsible. They condemn him, as General Grant was condemned, because he loves his friends, and trusts them. In this they are not altogether wrong. In more than one instance, the President has been deceived by those calling themselves his friends, but not for long.

To the discontented, whether Mexican or American, it was my rule while in Mexico to listen patiently, and then invariably to slip in the question: "If Mr. Carranza has failed to make good as President, who can be depended upon to produce good results in that office?" No one had a candidate for the presidency until a Tampico oil man suggested the bandit Pelaez, and I incline to think he was spoofing.

A DESCRIPTION OF CARRANZA

Mr. Carranza is a big man, physically, towering over the heads of the average group of Mexicans. And he is a big man mentally, well educated, well read; a lawyer by profession, a planter by preference, a statesman through force of circumstances. For common sense, ability to judge men, and for quickness of decision, he perhaps has one rival in the Republic. This man, who surpasses most Mexicans in vision, and is commonly spoken of as "the Brains of the Revolution," is Luis Cabrera, the President's devoted friend.

Of ancient and honorable Castilian ancestry, Mr. Carranza entered political life as a member of the State Legislature of Coahuila, represented this State afterwards as a Federal Senator, and was its Governor at the time of the Huerta usurpation. When I knew him, in the spring of 1919, his sixtieth year, he was in his prime. Most Mexicans of the better class are horsemen, but the President was recognized as one of the best, and there are several of his officials who accompanied him on a fifty-seven mile ride to Cuernavaca who have promised themselves never to ride with him again. Of the details of his career from February, 1913, when as Governor of Coahuila he disavowed the Huerta government, newspaper files afford a complete record, which may be supplemented by examination of the semi-official biographies of Palavicini and others.

My purpose is to present the President of the United States of Mexico to the people of my own country by direct quotation of his views on important questions, with a sketchy record of the conversation when he received me in audience at the National Palace.

Mr. Carranza prefers to make his home in a private house on the Paseo de la Reforma which is in no way conspicuous among the palatial structures which front on that splendid boulevard, and sometimes uses the official summer residence in the woods of Chapultepec for state functions. Ordinary business, however, is transacted at the Palacio Nacional, a vast structure on the site of Montezuma's palace, affording ample room for the Treasury Department and the National Museum as well as for the offices of the Chief Magistrate.

At four o'clock a fanfare of trumpets announced the arrival of Mr. Carranza, and I passed through a long series of antechambers to the handsome apartment reserved for public receptions. The President, who had been seated in an easy chair beside a small table, arose to greet us with a firm grasp of the hand and a pleasant smile. I say "us," because on this and subsequent occasions, I was accompanied by Oscar E. Duplan, Secretary of the Mexican Embassy to Washington, whose fluent command of both English and Spanish makes him an admirable interpreter.

Following the custom of Spanish-American countries, I had submitted, with my request for an interview, a series of written questions. Mr. Carranza said that he had read these questions, and would dictate replies which would be sent to me later, but that he was prepared to discuss some of the matters thus brought to his attention, or to give any other information that might be deemed useful in promoting a good understanding between the American and Mexican peoples.

This good understanding, I ventured to suggest, had often been imperilled by deliberate misrepresentation of fact in the sensational press of both countries, to which the President assented. He believed, however, that the purpose of these publications was so well understood in the United States that their power to injure either a nation or an individual was practically gone. In explanation of the Mexican Government's toleration of a yellow press within

its own territory, he said that he made it a rule to read every attack published against his administration, and to act upon any suggestion made for the improvement of any branch of the government. Merely personal attacks against the President he had ceased to read, but if he suppressed personal criticism directed against himself it probably would have the effect of ending criticism of his administration, which he regarded as too valuable to be dispensed with.

CARRANZA SPEAKS FOR HIMSELF

I have reproduced this much of the conversation relating to the press because it amplifies Mr. Carranza's views on this subject as expressed in the formal questions and answers, which follow:

"I assume, Mr. President, that whatever misunderstandings have existed between your Government and that of the United States have been cleared up; that whatever differences remain will be speedily adjusted through diplomatic channels to the mutual satisfaction of both countries. My readers are profoundly interested in the reconstruction, in the future of Mexico, and I am sure that they desire the bonds of friendship strengthened between our peoples. What proof does Mexico desire of this increased cordiality of sentiment on our part?"

"Our relations with the United States are better each day, because having passed through the period of the war, the American people are now convinced that we remained actually neutral during an epoch when it would not have been to Mexico's advantage to enter the world war. The best proof of friendship the United States can give us in the future would be to establish complete freedom of commerce and communications with us, and to follow a policy of non-intervention in our internal affairs, and, on the part of the American Government, to avoid occasions of friction by exercising greater caution in making representations or claims on behalf of foreign citizens residing in Mexico."

"During a brief sojourn in this beautiful country I have heard from many sources the policy of conciliation your Administration is putting into effect. I have witnessed the joy of certain Mexicans at one time suspected of designs against the Constitutionalist Government on being permitted to return home after years of exile. Has the time come when a general amnesty may be declared safely for all except the most dangerous characters among the exiles?"

"There are a number of Mexicans who abandoned their country and remain in exile without other reason than vague apprehensions, as they were not expelled from the country by the Mexican Government. All of these Mexicans have the permission of the Government to return. Some of the Government's political enemies have also been returning from time to time, after having manifested a strong determination not to take part in plots, conspiracies, and to keep the peace in all respects. Those who are responsible seriously for crimes committed in Mexico have no intention of returning. There is no thought of enacting a law of general amnesty until after the next elections have taken place."

"Given the moral support of the United States Government, and unrestricted access to Mexico for the purchase of guns and ammunition in our markets, how long would it take your Administration to rid Mexico of the skulking bandits who still infest isolated districts?"

"Assuming that complete freedom in the acquisition of arms could be counted upon, no help from the United States would be needed beyond a vigilance on the American border that would prevent the organization of parties of rebels and hinder them from obtaining supplies to be used afterwards in Mexico. Under such an understanding Mexico would be thoroughly pacified by the end of the current presidential term. But to achieve this, maintenance of an army will be required at the approximate annual expense of 150,000,000 pesos. Neither the time nor the money involved will seem too much if compared, for example, with the years and dollars expended by the United States in the pacification of the Philippines." (Note: Mr. Carranza's term expires at the end of next year. The figures in pesos equal $75,000,000.)

"Financial circles in the United States are keenly interested in the recent visit of Senor Nieto, of your Treasury Department, and in the proposed visit to Mexico of a group of Anglo-French-American bankers, regarding a proposed loan to Mexico. I can see the need of reconstruction and of public improvements in many directions, especially in the matter of railways and the stabilization of foreign loans. On the other hand, I have been told the Federal revenues have largely increased within the last twelve months, and that Mexico, having weathered the Revolution without financial aid from foreign sources, is not incapable of continuing her development through internal resources. May I ask frankly if your Administration really desires a foreign loan, and if so, of what amount and for what purposes?"

"Mexico really believes that she does not need, and therefore does not wish to obtain a loan to cover official expenses, as we hope to be able to meet all outlay from our own resources, handled with economy and efficiency. Naturally, we would be glad to come to some agreement with our creditors whereby we would be allowed to resume the payment of interest on an equitable basis. We do not wish to promise blindly terms that we cannot fulfill, and hope to convince our creditors that any agreement must be based on Mexico's actual possibilities. All the economic and financial necessities of Mexico will be resolved when the flow of capital returns to its natural channel, much that is Mexican having been diverted to the United States, and when new capital is attracted to Mexico by the good opportunities for investment undoubtedly to be found here. The Mexican Government is disposed to give true, effective and equal protection to all capital invested here, without either promising preferences and privileges to foreign capitalists, or creating unfavorable conditions among its own people. Knowledge of this attitude alone will, we hope, result in a great many investments being made here."

"Cuba will sell sugar to the United States this year to the value of $450,000,000, and tobacco to the value of $200,000,000. She will retain a handsome balance after having spent in the United States perhaps $500,000,000 for machinery and supplies. Under normal conditions in Mexico, commerce between our countries ought to be five times as great. What can be done at this time to develop our industrial and commercial relations?"

"The best method of improving relations between the

two countries is one which is already in operation; that is to say, facilitating and encouraging visits to Mexico from professional and business men in the United States, with journeys by the corresponding classes in Mexico to the United States, by means of which the people of both countries will acquire a better knowledge of each other. At present mere official relations between countries are of a very secondary importance when compared with those established by direct contact between professional and business men, merchants, manufacturers, students and workmen."

"I am aware of the interest the President of the United States of Mexico has manifested in agricultural developments, and of those advantages of climate which permit Mexicans to cultivate with success the products of every zone; and I would be glad to know what may be expected in the way of irrigation and scientific land culture as a result of the impetus given under your direction by the Department of Agriculture."

"Mexico must make a great effort to open up all the land that can now be cultivated, and our agricultural problem involves the education of the rural population, and the establishment of a system adequate to our conditions of agricultural credits (Crédito Agrícola Refaccionario) that will free the farmers from the ancient system of mortgage loans."

"Education of the masses is one of the most serious problems of republican government. In my country the ignorant voter is a menace. In some Spanish-American countries he is a danger. What plans are being made for primary education, and for a graded course of instruction leading to the technical schools, now that Mexico has assumed control of secular education?"

"The nation has come to the conclusion that the chief effort that must be made in the direction of education shall be a considerable expansion of primary education, which at present, is under the direction of the municipal authorities. Both the Federal and State Governments are trying to assist in the development of technical, agricultural and industrial education, giving less attention and leaving to private initiative the universities. Meantime the Government prefers to give its best efforts to the extension of primary education."

"In our country as in yours freedom of the press is a constitutional guarantee, but with us the rights of individuals are safeguarded by statutory restrictions. In dealing with public matters I find at home as in Mexico a tendency to construe liberty as license. Allow me to quote your own words at a critical time in Mexico, because they precisely describe conditions in the United States during a period of trial, in regard to the newspapers of Mexico:

" 'It is well known that the abuse of liberty of speech and of the press in times past contributed importantly toward weakening the stability and prestige of the legitimate Government of the Republic, and to aid and encourage the audacity of its enemies.'

"You are aware, Mr. President, that Mexico's worst newspaper enemies in the United States have also been the worst enemies of the United States. Shall these discredited publications be permitted to foment new misunderstandings between the Mexican and the American peoples? Or have they lost their power to do evil, now that their motives are clear to all?"

"At present any attempt to restrain the abuses of the yellow press would be interpreted as weakness on the part of the Government, and as dread of the free discussion of its acts. Although I realize that the attitude of many small newspapers is uncalled for and unjust, the Government has decided to take no steps to suppress them, unless they invite rebellion and assist with their propaganda those who would overthrow public order. When abuses of the yellow press reach a danger point, society will demand the enactment of laws by the Legislative Power that will safeguard private life and personal reputation by providing for the punishment of those responsible."

THE NEW CONSTITUTION AND OIL PROPERTIES

The only question, either oral or written, to which the President declined a response was that relating to petroleum. Having been officially informed that the interpretation of Article 27 of the new Mexican Constitution, which appears to confiscate oil properties, was still a matter of controversy between the Governments of Mexico and the United States, I offered to transmit any statement he might care to make on this subject.

Mr. Carranza said that, having submitted to the Mexican Congress a law intended to clarify this situation, until the Congress had taken action, it would not be proper for him to discuss it.

I had also been officially informed of a rumor that, notwithstanding the clause in the new Constitution making the President of the United States of Mexico ineligible for re-election for a consecutive term, Mr. Carranza's supporters might seek to continue him in power by means of an amendment to the fundamental law. I had even been told that such a course would be not unwelcome to the authorities at Washington.

Mr. Carranza left no doubt in my mind on this point. Mexico, he said, had never really enjoyed a democratic government in the old days, a government with free elections at which the people could choose their chief magistrate. He regarded the law which prohibited a president

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from succeeding himself as a wise and necessary safeguard, if the people were ever to learn the means of self-government. If he failed to point the way by standing aside and seeing to it that his successor was the choice of a majority of the Mexican people, as expressed by means of a fair election and an honest count, who would?

So ended my first meeting with a man who has left with me an abiding impression of kindliness, courage and intelligence.

The Lost Smile

By W. A. Shullenberger

AMONG modern missionaries, the life of none is more romantic or spiritual than that of Dan Crawford. He invests his talent and inspiration in the black race for long terms of years, and then comes out the brief breathing spell in Western civilization. So when he came back to civilized lands some seven years ago, after two-and-twenty years' absence in the wildest of the wild lands of Africa, he was in good position to observe the changes wrought within that score of years. Many and interesting were his comments. The thing that struck him most was that the civilized world was forgetting how to smile. Said he: "When I go back to my old college halls in merry old England, I carry the happiest recollections of the smiling faces and jolly good spirits of comrades of college days. But alas! the promising lads who now have taken our places have brows knitted into knots, lips oftener drawn tight and thin in hard lines than relaxed with laughter, and conversation that smacks of trade and profession and income. I believe my English people and my American brothers and sisters are forgetting how to smile."

Is it true? Sad, indeed, the day when our smiles are gone. Smiles are the little beams of the heart's sunshiny day. I believe in the religion of a happy heart; I believe in the "medical value of good cheer"; I believe in the tonic of laughter; I believe in the moral power of a smile. Religion and smiles must go together. The church need not be gloomy, the singing need not be suggestive of morgues and mortuaries, and above all, sepulchral tones must not be mistaken for religious ones. Mortals should still be *glad* when some one says, "Let us go unto the house of the Lord"; we should still enter into His house with thanksgiving and into His courts with joy. Saintliness need not be confused with miserableness. Smiles are signal lights that flash forth from victorious living; they tell out an optimism that says "God's in His heaven—all's right with the world." In the sick room a smile is worth half as much as the drug store. The beaming face of the physician helps out wonderfully his prescription. The child is won by a smile; the grind of life is stayed for some one when you smile; the one who battles with a mighty temptation is strengthened by a smile; the aged will thank God if you smile as you pass them. God pity the day when we forget how to smile! Hear this:

What is success? I know a man
  Who humbly walked, by the world unseen;
Afar from the hurrying, bustling van,
  He walked with a strange and tranquil mien;
And his smile, like a blessing, shone for all,
  A smile that seemed as the soul's caress,
And Care, in his presence, grew dwarfed and small—
    Was this success?

He whistled a bit as he journeyed along,
  And pale men paused that whistle to hear,
And a whisper ran through the world-worn throng:
  "Now God be praised for that note of cheer!"
He died one day, and the world ne'er knew,
  But it missed, nor knew it, his smile's caress
As the blossoms miss the kiss of the dew—
    Was this success?

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THE SUNDAY SCHOOL

Encouraging Signs*

THE millennium has not come, but there are many hopeful signs in the world that it is on the way. Did you ever expect to live to see the day when Prohibition would prevail nationally in the fair U. S. A.? For years the noble women have been working and praying for it, for years the sentiment has been quietly fostered in pulpit and Bible school and we have lived to see our dream come true. These all died not seeing the fulfillment of the promise; it is ours to carry on the good work of reform. As I write this morning in June, six states have already ratified the Woman's Suffrage Amendment. It looks now as if the story of state ratification which we saw for prohibition would be repeated in this affair. It may be that the votes of women will not change the moral phase of results particularly, but we are sure that morals will not suffer by their suffrage. It is eternally right for our educated wives and mothers and sisters to have a voice in national affairs. Moreover, the war is won. Victory came to the side of righteousness again. In America we have seen all of our wars crowned with a victory of righteousness; that helps our idealism; that deepens our faith in Providence. This may be a superficial or a profound judgment; but someway I cannot escape the idea that being on the right side God is fighting for us here in this republic. Our aim must be to stay on the right side. What a mighty power it gives one—this sense of being right. Any kind of misunderstanding can be endured; all kinds of abuse may be heaped upon us; even our supposed friends may desert us, but the deep and abiding knowledge that we are right, gives us peace, joy and invincible strength. The tides of the ocean may not be swept back with a broom and the ongoing truths of God may not be stopped by men's arms nor men's pens; right will prevail.

We should be daring for truth! We should dream dreams and see visions in which big righteousness shall prevail. We should be leaders for God in this respect. Bishop Williams of Michigan gave the commencement address at Hiram College this year. He spoke on "The Evasion of Leadership." He told about Saul who stood out above other men—"From the shoulders and upwards" (precisely the way in which leaders should be distinguished—not from the shoulders and outwards—not from the ankles and downwards, but from the shoulders and upwards!) But this young potential hero was "hiding among the stuff." He was lost in material things; he was engrossed in business; the things of this world were choking out the spiritual leadership. God found him and used him, so long as he followed God. There is a call for tall men today, who can see farther than their comrades, who can dare more than their contemporaries, who can trust God more than their fellows and who can help to realize the dreams that flash upon the heavens. With the world war won, with temperance practically here, with woman's suffrage at hand, with thousands of young idealists coming back from Europe—for Dr. John Kelman of Edinburgh says that the distinguishing mark of our American troops was their "frank idealism"—what have we to fear as we tread the paths of higher righteousness? Temperance must now mean the subjection of the entire lower nature. Upon the throne in the brain must sit a ruler who controls the whole lower realm of our life. God must be on the throne of each life and all will be well with that soul. The splendid heroism of these battle days should lead us to do and dare in every good cause and in every high endeavor. Righteousness will win.

JOHN R. EWERS.

*Lesson for August 31, Scripture, Daniel 1:8-20.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Friendship of Episcopalians for Eastern Christians Reciprocated

For a number of years Episcopalians have sought friendly relations with Christians of the Orthodox communions of the east. That these efforts have not been unavailing is to be seen in a recent statement of the Archbishop of Athens: "To what extent mutual respect between the churches serves to influence the cultivation of Christian unity is indicated to a remarkable degree by the relations which exist between the Greek and Anglican churches. Spurning proselytism and similar abuses, the Episcopal church, unlike other churches, has availed itself of every opportunity to manifest its appreciation of the Eastern churches, its sympathy for their trials and tribulations, its interest in the national rights of their peoples. And in return the Episcopal church has been rewarded by the love and esteem of Eastern Christendom. The mutual development of these relations has had as its natural result a desire for union, which in its turn has provoked the unprejudiced investigation of doctrinal differences, and that same investigation has given birth to a mutual hope that the day which shall see the complete union of the two churches is not far distant."

The Interchange of Pulpits Is a Question at Issue

The non-conformists of England have been rather chilled in their desire to find closer fellowship with the Established church by the refusal of most bishops to allow non-conformist ministers in the church pulpits. The Bishop of Norwich spoke recently in a Baptist church and advocated exchange of pulpits, but held that non-conformist ministers should assent to the Apostle's and Nicene creeds and to the practice of baptism and the Lord's Supper before going into a church pulpit. Most non-conformist ministers would regard the imposition of these conditions as being a reflection upon their faith.

Summer Conferences Report Large Attendance

Since most people did without a vacation last year, more people than ever before are going away for a rest this year. From all over the country there are reports that the religious conferences are being very well attended. The summer conferences of the Y. M. C. A. and the Y. W. C. A., the Epworth League and the Interchurch World Movement Conferences have all had their share of prosperity.

The Pope Pronounces Against a Married Clergy

As has been previously announced in religious journals, the Catholics of Bohemia have been demanding a married clergy, since the Poles many years ago secured this concession when they left the Orthodox church for the Roman obedience. The Catholic countries have been waiting with interest the pronouncement of the pope on this question. Pope Benedict has recently given specific instructions forbidding even the discussion of the subject and declaring that celibacy has been the peculiar glory of the Roman church.

Bishops Do Not Know What to Do With Women Preachers

The Bishop of London interdicted the preaching of Miss Maude Royden at a non-statutory service at St. Rodolph's on Good Friday, while the Bishop of Lincoln gave his consent to the preaching of Miss Edith Picton-Tubervill at two statutory services on a recent Sunday at Somercotes. Miss Picton-Tubervill wore cassock and supplice and preached from the regular pulpit. The vestry and congregation were consulted before she preached and there was happy unanimity that she should appear. It is being claimed by some that this creates a precedent in the English church which will eventually be followed in many places.

University of Missouri Has Student Pastor for Presbyterians

The idea of having student pastors in state universities is spreading, and at most of these institutions of learning such leaders are to be found. Rev. Samuel R. Braden has recently been appointed as student pastor for the Presbyterians at the University of Missouri. In addition to these duties, he will serve as a member of the faculty of the Interchurch Bible College and will teach religious education. The university gives full credit for work done in the Bible College.

Texas Presbyterians Find Shelter Under Disciple Roofs

The Presbyterians were holding an encampment at Lake Worth, Texas, when a great storm came and leveled the tents to the ground, including the big auditorium tent. When the authorities of Texas Christian University, near by, heard of the dilemma of their neighbors they opened up the college dormitories and the college auditorium, and the encampment of the Presbyterians continued through to the end uninterrupted by the freaks of the weather man.

British Religious Leaders Oppose Sunday Games

The soldiers in France were accustomed to amuse themselves after the Continental style on Sunday afternoons. Following the war the matter of Sunday games has occasioned acute controversy both in England and America. In Bristol, England, one hundred and twenty of the leading clergymen, ministers of the free churches and laymen have drawn up a protest against the introduction of Sunday games in their city. They oppose the extension of the Sunday Games Association of London to the outlying districts. The protest states that the use of Sunday should be restricted to rest and worship.

British Churches Are Studying Spiritualism

There is considerable talk in British religious papers about spiritualism. The British Weekly has recently published a series of articles on "The Case Against Spiritualism." There are not lacking, however, noteworthy expounders of spiritualism within the circles of the orthodox. Dr. Horton preached against spiritualism on a recent Sunday, declaring it to be a terrible evidence of unfaith in Christ that men should be going to seances seeking proof of immortality.

The High Cost of Living Reaches the Colleges

The Christian colleges are affected by the advance in prices quite as much as other institutions. Oberlin college has recently announced an increase in tuition fees from one hundred dollars a year to one hundred and thirty-five. The increase in fees is necessary in order to pay larger salaries to the instructors and to meet other advanced costs of administration.

Pastors Are Going Into Welfare Work in Factories

A number of the large factories are establishing welfare departments with superintendents, to work for the good of their employes. It is significant that the men sought out for this job are usually evangelical ministers with social sympathies and a broad training. One of the most recent cases of this kind is that of Dr. Charles A. Lippincott, pastor of First

Presbyterian church, South Bend, Ind., who has been secured by the Studebaker corporation to work among its employes in South Bend, Detroit and Walkerville. He is a graduate of the Washington and Jefferson college, which school has lately conferred upon him the doctor of divinity degree.

Preachers and "Ad" Men Get Together

It is now a part of the established order of things for the preachers to attend the advertising men's convention. This year the convention is to be held in New Orleans, September 21-25. Dr. Christian F. Reisner, president of the church advertising department of the associated advertising clubs, will preside over sectional meetings for ministers.

McKendree College Secures a President

McKendree college of Lebanon, Ill., is one of the oldest institutions of learning of the Methodist Episcopal church and has been the educational home of many missionaries and ministers. During the past year the institution has been without a president and there was some talk of a consolidation with other institutions of learning. The college recently called to the presidency the Rev. G. E. McCammon, D. D., who has been a leading Methodist pastor in southern Illinois. Ex-Governor Deneen is president of the board of trustees of the school.

Protestants in Europe Drawing Closer Together

Recently a delegation of British Protestants crossed over to France with a view to strengthening the entente of Anglo-French Protestants, as well as assisting the work in behalf of distressed families from the battle zones of Rheims, St. Quentin and the Munster Valley. The party included Principal Selbie, the Rev. J. H. Ritson, the Rev. G. H. Donald and a number of others. There will never again be the division and isolation of European protestants that there was before the war.

Lord Robert Cecil Speaks in Bunyan's Old Church

The Tilehouse Baptist church at Hitchin, England, was founded by John Bunyan, and it recently celebrated its 250th anniversary. Lord Robert Cecil spoke at the meeting and declared that if church union had gotten on further the cause of the League of Nations would be stronger. He said the League of Nations meant international co-operation rather than international competition.

A Church Conducts the Town Paper

Rev. B. F. Andrew, pastor of the Congregational church at Hebron, N. H., has started a paper in his town which is published bi-weekly. All the legitimate interests of the town are represented in the paper, those connected with business, friendship and learning. Approaching meetings of all kinds are announced two weeks in advance in order to prevent conflicts in dates.

The Old Catholics Issue a Manifesto

The Old Catholics are that section of the Roman Catholic church which withdrew when the doctrine of the infallibility of the pope was issued by a church council. They have a considerable following in Germany and Switzerland. Dr. Aolf Kury, secretary of the committee of the Old Catholic Congress, announces that there will be another congress soon. He is issuing a special invitation to the Established church of England and the Protestant Episcopal church of America. Invitations will also be sent to the eastern communions. The International Church Review is the journal which sets forth the position of this group of Christians.

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NEWS OF THE DISCIPLES

Illinois Disciples Plan Attractive Program for Centennial Convention at Charleston

August 31-September 4 is the date of the 1919 convention of Illinois Disciples. Special interest attaches to the meeting this year, as it will be in the nature of a centennial convention. The first church of the Disciples in the state was organized at Barney's Prairie July 17, 1819, by James Pool, a pioneer preacher who came to Illinois from Ohio. An unusual feature of this year's convention is the fact that it will begin on Sunday, the Sunday-school service being in charge of Garry L. Cook, and morning church services being held at five of the Charleston churches, at which Disciple ministers will preach. Edgar DeWitt Jones will preach at the Christian church. In the afternoon, on the campus of the Eastern Illinois Normal School, will be held a great communion service, with an address by S. E. Fisher. In the evening, on the campus, a Christian Endeavor meeting with preaching service will be held, the sermon being by C. G. Kindred, of Chicago. Monday will be Labor day and Alva W. Taylor, of the "Christian Century" staff, will give the address. In the evening at 5:30 will be given a Circle luncheon, followed by a convention service at 7:30. On Tuesday morning will be held Sunday-school conferences and mission studies, with two addresses on church architecture by R. E. Hieronymus and Fred S. Nichols. The afternoon will be given to young people's work, and late in the afternoon a visit will be paid to the site of the home of the parents of Lincoln. In the evening, following the Eureka College banquet, will be given two addresses by C. M. Thompson and Herbert L. Willett, their subjects being respectively: "The Centennial of Illinois" and "The Place of the Disciples in the Development of Illinois." Wednesday morning has been set for Sunday-school and missionary conferences, with a series of forward-looking talks on various branches of the state work. In the afternoon and evening the united budget and every member canvass will be considered. Departmental conferences and convention business are scheduled for Thursday morning and in the afternoon a symposium on "Meeting the Problem" of the present day church, from various points of view, will be participated in by six of the state leaders. Other information concerning the program will be published next week.

Daily Vacation Bible Schools in Chicago

Three Daily Vacation Bible schools were conducted in Chicago under the auspices of the Chicago Christian Missionary Society during July. One was conducted in the Monroe Street Federated church with the pastor, C. W. Longman, in charge. The enrollment reached a total of 84. Besides Mr. Longman, a kindergartner was employed and there were six volunteer helpers. Another school was conducted at the Douglas Park church with Miss Grace D. Phillips in charge. She was assisted by the newly elected pastor of the church, Sam C. Kincheloe, by a kindergartner and one other paid helper, and six volunteer workers. There was a total enrollment of 102. Fifteen nationalities and seven religious bodies were represented in the attendance. There were thirty-three Catholic and twenty-four Jewish children enrolled. Forty-one reported no church relationship. Both of these schools were highly successful from the standpoint of the work done, and in the impression they made upon the communities. The third school was conducted at the Russian Center. Mrs. Koontz was in charge and there were about fifty pupils enrolled. A kindergartner was employed and there were several volunteer helpers who came irregularly. This school too was gratifying in its results. All of the schools would have been larger if a larger force of workers could have been secured. It is the conviction of those acquainted with the work done, writes Perry J. Rice, that the Daily Vacation Bible School provides an opportunity for service which many churches might use to great advantage. It is hoped to double the number of our schools next year and greatly increase the enrollment of each one.

Missouri Disciples Lose Successful Leader

For three years Henry Pearce Atkins has served as minister at First church, Mexico, Mo., having come to Missouri from the church at Birmingham, Ala. He has resigned from this work, in which he has had conspicuous success, to accept the position of executive secretary of the federated churches of Cincinnati, O., his resignation to be effective September 1. Mr. Atkins is a graduate of the Cincinnati University, and will thus feel thoroughly at home in his new field, especially so since he is a man of large sympathies and unusually well fitted for a task which calls him to serve all denominations of Protestantism.

Dallas, Tex., Likes New Central Church Pastor

The "Dallas Saturday Night" recently contained a feature portrait of Graham Frank, of Central church, Dallas, with a brief writeup of his personality. Here is what the journal has to say of Mr. Frank: "He is loved by everyone and is a 'jolly good fellow' in the clean wholesome sense that real men and women admire—he is an eloquent speaker and his talks ring true and clear. He is one of Dallas' leading ministers, pastor of the Central Christian Church, member of the Kiwanis Club and is International delegate to all meetings. He represented the Kiwanis Club in a most able manner at the Birmingham convention. He is a Kentuckian and from one of the ablest and most aristocratic families in Lexington. He delights in telling jokes on himself. The best one is that he is seldom taken for a minister when traveling but he wins the sincere love and admiration of every man, woman and child that meets or knows him for he's a real man—and understands people and knows how to reach their hearts and gain their confidence."

An Unusual Record Made by Liberty, Mo., Church

When a church meets a vacation period with over $500 surplus in the current expense treasury, it should be given a note. This has happened in the church at Liberty, Mo., to which H. J. Loken has been ministering for about two years. It is the first time such a thing has happened at this church. Mr. Loken was recently presented by the congregation with a purse of $80 as a birthday token of its appreciation. Mr. Loken was reelected county president and has been appointed county chairman for the big federated drive about to sweep the country. It is reported by Mr. Loken's friends that the entire county has a very friendly feeling for Mr. Loken, both as a preacher and man.

Edgar DeWitt Jones Writes Of the Cincinnati Convention

Edgar DeWitt Jones, president of the Cincinnati Convention, after a number of visits to the convention city, wrote this letter: "Having had occasion to visit Cincinnati several times of late, I have been privileged to meet A. M. Harvuot, Chairman of the Executive Committee, together with other Cincinnati Disciples. The Committees are all busy perfecting preparations for the great Convention. No necessary expense will be spared and everything for the comfort and convenience of visitors and delegates will be provided for generously. Some of the most enterprising business men in America are on the local Committee and taking a very great deal of interest and giving much time to Convention matters. Everything points to an unprecedented attendance. Reservations at hotels should be made direct to the hotel desired rather than the local Entertainment Committee, which will provide for entertainment in many private homes. Hotel reservations should be made as promptly as possible."

Important Committees for Cincinnati Convention

The Administration Committee of the International Convention has appointed the following committees which will submit reports at the convention at Cincinnati in October: Committee on Social Service and Rural Churches—A. W. Taylor, George H. Combs, A. W. Kokendoffer, O. E. Kelley and J. W. Street. Committee on "The Christian

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* * *

—H. E. Van Horn, of First Church, Oklahoma City, Okla., until recently, underwent an operation this month and is reported recovering.

—R. L. Brown has resigned at Bellefontaine, O.

—Richard Heilbron, of the Christian Board of Publication, has returned to his work in the St. Louis offices after a year in army work overseas.

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—George A. Campbell, of Union Avenue church, St. Louis, spent his vacation at Pentwater and L. W. McCreary motored to Colorado in his automobile during his vacation weeks.

—The death is reported of G. B. Patmont, the father of Louis and Oscar Patmont, ministers of the Disciples. Word also comes of the passing of Merritt Owen, the minister at Bloomfield, Ind., after a paralytic stroke. Mr. Owen was forty-six years of age at his death. He was educated at Lexington Bible College. He is given high praise by those who knew him.

—B. H. Cleaver, of Canton, Ill., has resigned that work to assume the pastorate at Streator, Ill.; Walter Mansell leaves the church at Warren, O.; J. T. Stivers that at Riverside, Cal., and Frank B. Ward at Mondamin Avenue, Des Moines, Ia.

—Orvis F. Jordan, of the Evanston, Ill., church, is spending two weeks in Colorado and other sections of the west. Dr. Willett recently spent a Sunday with his family at Pentwater, Mich.

—Howard E. Jensen, of Park and Prospect church, Milwaukee, Wis., is spending the month of August on the shore of Lake Okanchee, Wisconsin. He is accompanied by Mrs. Jensen. During Mr. Jensen's absence the Milwaukee congregation is meeting in joint services with Plymouth Congregational church. The Park and Prospect building is closed for the installation of a new pipe organ. There has been a marked increase in attendance and interest at the church during the past year, under Mr. Jensen's leadership.

—A. L. Zerby, a Eureka College alumnus, is in charge of the work at Glen Park, Gary, Ind.

—Features of the Lake View School of Methods, held at Enid, Okla., early this month, were entertainments and recreational programs, special studies in stewardship, inspirational talks and a full series of lectures on Sunday school and Christian Endeavor work. Among the faculty members were: Miss Adeline Goddard, State S. S. Superintendent, Dean; Charles Darsie, S. W. Hutton, John D. Zimmerman, O. L. Smith, Miss Muriel White, Miss Henrietta Heron and Miss Margaret Darst.

—The Disciples had two representatives on the faculty of this year's School of Missions held at Lake Geneva, Wis., July 26-August 4. There were nearly three hundred registered delegates this session.

—Paul B. Rains, Bible school superintendent of the Northern District, reports that a survey of educational work in the local church is being made in three of each of the following types of churches in each state of his district: Open country, village, county seat town; city (downtown), and city (suburban). This survey is being made in pursuance of the methods suggested in Prof. W. C. Bower's recent book, "A Survey of Religious Education in the Local Church"—a book, by the way, which every minister and Sunday school leader should possess.

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—A state-wide campaign for increased Sunday-school enrollment and attendance is scheduled for September-November in the Kansas Disciple schools.

—Charles S. Medbury will not return to the University Place pastorate, Des Moines, until sometime next month.

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—J. E. Jupin has been called to the ministry of Fourth church, Danville, Ill. A call to the pastorate at Sidell has been accepted by M. S. Metzler, of Waverly. The Vermilion County Association has taken up the problem of county co-operation in earnest and is working at it in a practical way. A. F. de Gafferelly, pastor at First church, Danville, is assisting the pastor at Old Union in a series of meetings, beginning August 11.

—The church at Ft. Scott, Kan., recently unveiled a memorial window as a tribute to the young men of the church who gave their services to the country in the great war.

—The McLean County (Ill.) annual picnic will be held at Bloomington, August 28. A survey of the work in the county will be presented and plans laid for a closer fellowship, and a stronger mutual helpfulness among the churches.

—The church at Rutland, Ill., has announced a series of meetings to be held during October. C. D. Hougham, minister in charge, will do the preaching, assisted by H. L. Fiscus and wife, song evangelists, of Marshalltown, Iowa. The Rutland church has gone "over the top" in its missionary budget, more than doubling the offering last year.

—Verle W. Blair, recently elected minister at Central church, Terre Haute, Ind., left Eureka, Ill., late in July with his family and motored through Indiana and Michigan and back to Illinois. A pleasant event of the Michigan experience was a brief visit to Dr. Willett's home at Pentwater.

—Arrowsmith, Ill., church just closed a seventeen days' tent meeting under the leadership of George L. Snively. Mr. Snively was assisted by song evangelist Richard Low, who is an American born Chinese young man giving his time exclusively to Christian work. He is preparing and equipping himself for religious educational work in his Oriental fatherland. The Arrowsmith meetings were at the instigation of the Young People's Bible Class who assumed the entire management and responsibility.

—Mr. and Mrs. Herbert Smith and child expect to leave Montreal on board the ship "Tunisian," August 28. They will be joined in England by Miss Goldie Ruth Wells and Miss Martha Bateman. This group goes to Africa to assist in the missionary work there.

—When A. G. Saunders wrote last to the Foreign Society, he expected to reach the Philippines about the middle of August. He has been in South Australia for two or three years, caring for his mother, who has recently died. He now returns to the work to which he dedicated his life years ago.

—C. M. Smail, who at one time was pastor of churches at Greensburg and Beaver Falls, Pa., and Brooklyn, N. Y., has returned from work overseas with the Y. M. C. A. He served the 91st Division in the St. Mihiel, Argonne and Ypres-Lys offensives. After the armistice, he gave a series of educational lectures. From March until sailing for home, he was Divisional Secretary at La Ferte Bernard, France. He is now available for another pastorate and may be addressed at 1158 Fiftieth street, Brooklyn, N. Y.

—Dr. S. K. Nweeya, a Persian who is a graduate of Drake University, the Medical College of Indiana, and a Dental College at Philadelphia, who has spoken in many Christian churches of the Central West, plans to open a college in his country to train young men to be doctors and preachers.

—At the regular monthly meeting of the board of the Capitol Hill Church of Christ, Des Moines, William C. Cole offered his resignation as pastor to take effect September 28th, next. The resignation fell like a thunder clap upon most of the members of the board. His work has been so uniformly satisfactory and he is so universally loved by everybody that the members of the board could hardly bring themselves to realize that the very pleasant relation of pastor and people was to end so soon. Mr. Cole will enter the evangelistic field, according to plans made several months ago.

Foreign Society Notes

Dr. G. L. Hagman of Nantungchow Hospital, writes: "During the year 4,571 new patients were seen one time with 2,137 return visits, making a total of 6,708 seen in the out-patient department. The in-patients numbered 301, residing a total of 4,501 days, or an average of 11.1 days for each patient. The total number of treatments administered, including in-patients and outcalls, numbered 15,864, against 8,442 for the year previous. Operations performed under ether anesthesia numbered 111, under nerve blocking procain anesthesia 19, besides 384 minor operations with procain, ethyl chloride (general and local) or no anesthesia. This makes a total of 514 operations performed, including many of the major operations of surgery. The total expenditures for the year not including the foreign doctor's salary, amounted to $4,754 Mex. The fees collected on the field totaled $4,532 Mex.

Miss Nina DuPee is in China and will be at the Nantungchow Hospital next year. She is a graduate nurse and will have charge of that work in the hospital. The importance of nursing is realized to the extent that it is believed three foreign nurses are necessary for the hospital. A Bible woman has been added to the staff during the year. This reinforcement has allowed a more adequate presentation of the gospel to the women patients.

Miss Rose T. Armbruster writes: "The Kindergarten closes on the 18th. The attendance has been fine. No epidemic as last year to keep the children away. With one exception the Sunday-school are doing well. I do hope there will be no slump after I am gone. I have been trying to make the Bible women and other Sunday-school teachers feel that the responsibility is theirs and not mine. Last Wednesday we had the prayer meeting in the park. It was a perfect moonlight night and thirteen Christians met for prayer. The leader was a young man who hopes to enter a military school. His subject was "How to treat our enemies" and the talk showed some deep thought on the question. Quite a number of persons stood around the little summer house where we met and listened to the hymns and talks and prayers. A student of the Imperial University prayed for disarmament in all lands."

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer for the Deepening of Life

OUR Father in heaven, we come in from all lesser altars to worship at Thy mercy seat. Our hearts rebuke us that we have tarried so long at other shrines when the door of the Most Holy Place stands ever open. Why should we be content with minor goods or with the second best? Why should we measure our lives by standards of mere respectability, we who are made for holiness, who were intended to be conformed to the image and likeness of Thy son?

We live too near the surface of reality, too superficially. We do not grow up in our spiritual life as we do in our physical bodies. We are too easily pleased with those commonplace virtues which we have taken on by involuntary imitation of others. Help us to deepen these virtues and enrich our inner life by the habit of fellowship with Thee. May we take pains to till our plot of ground that lies hard by the sanctuary, growing therein those sweet flowers that thrive only in the shade of Thine altar.

Give us, O Lord, the power to snatch from the swift-flying hours some precious moments each day for reflection and prayer. Teach us the holy art of being quiet. The world roars around us, and even our duty shouts at us, so that we seem to live in a storm. Do not let us finish our day in distraction, but speak such a calmness within our breasts that the storm itself will subside.

May we treat life earnestly. In an age like ours that loves laughter and play and is fascinated with tinselled trifles and lured by the gawds of the jester may we make much of those hidden simple qualities that give life a true seriousness. We do not want to choose mere gladness when Thou dost offer us blessedness. Stir the deeps of our natures into life. If it be necessary, smite us with Thy wrath that we may be awakened and saved.

Out of the deeps we cry unto Thee, O Lord. Answer us, we pray Thee, from the depths of Thy love. For Jesus' sake. Amen.

Prohibition Is Ruining Business!

IT HAS been dismally proclaimed for years that prohibition would ruin the country. Reports are now coming in from different sections and we are able to estimate something of the nature of this calamity. The Keeley Institutes announce that Prohibition is ruining their business. They used to be full to overflowing of men who were trying to get rid of a terrible habit. Business is now getting so bad that they are closing the doors of these institutions in various sections of the country, for there seems to be nothing left to do but care for drug victims, and this business is not considerable enough to keep open the doors of all their institutions. Various workhouses over the country are also closing their doors. Belleville, Ill., used to have from sixty to eighty prisoners in such an institution. They now have so few that there is not help enough to run the rock crusher. The business of running work houses has received a terrible blow. The judges of our various courts report that prohibition is ruining business. The police magistrates in twenty-five cities of Ohio report an astonishing decrease in crime. These judges will be engaged mostly in playing golf henceforth. The building contractors who were about to get a new contract for a jail at Richmond, Ind., have lost their con-

tract, for it is now seen that the old jail is plenty big enough. There can be no question that prohibition ruins business.

Christian Unity to the Fore in England

IT IS only now that there has been given to the press an account of a very unusual meeting held at Oxford, England, last winter, which was participated in by some of the most outstanding Free Church leaders of England as well as some of the leaders of the Church of England. At this meeting a series of resolutions was passed in which the good providence of God was recognized as bringing about a closer sense of fellowship among the various communions. These resolutions went on to state some of the fundamentals for a reunion of the churches which are of significance to the entire Christian world. It is especially important to note this condition to the coming unity of the church: "We are in entire accord in our mutual recognition of the communions to which we belong as Christian churches, members of one body in Christ; and we record our judgment that this recognition is fundamental for any approach towards the realization of that reunited church for which we long and labor and pray."

Some Fundamentals in a Program for Church Union

THE leaders there present not only insisted upon this mutual recognition of the full Christian status of all Evangelical bodies, but upon the practice of a reciprocal participation in membership and in the Lord's Supper so that this beautiful symbol of fellowship given us by the Lord himself should not become a symbol of division and sectarianism. The conference was willing to grant that the reunited church would have a "reformed episcopacy" but it must be elastic enough to retain the features essential in Congregationalism, Presbyterianism and Methodism. It was deemed desirable to take steps immediately which would lead in the direction of closer unity. The conference resolved that "we desire to advocate interchange of pulpits, under proper authority; gatherings of churchmen and nonconformists for more intimate fellowship through common study and prayer; association in common work through local conferences, joint missions, joint literature and interdenominational committees for social work." It remains to be seen whether the archbishops in England and some of the high churchmen can find a way to work with this program, but if they do not, they will miss the chance of a century. The cause of union in England never seemed so far advanced as now.

Protestants, Catholics and Jews Can Work Together

THE Seven-Fold Drive projected last autumn, in which Protestants, Roman Catholics and Jews participated proved that in an emergency these religious bodies can work together. There are many people who are feeling that it would be pathetic to go back to the former suspicions and antagonisms between these groups, and that some method of co-operation in matters of common interest should be devised. For this purpose joint boards for the prosecution of certain forms of welfare work are being established. This is a step in the right direction. Protestantism has nothing to lose and everything to gain by such co-ordination of uplift effort. On the ground of simple economy it would be of advantage, for in many places it is well known that as much as ninety per cent of the money that is raised for general charity is given by Protestants, and is bestowed to the same percentage upon Roman Catholics. Any co-operation that shall distribute more evenly the burdens and the benefits of welfare work will be of advantage.

The Need of Prohibition in France

THE achievement of Prohibition in the United States is the fulfilment of a dream long believed impossible of realization. But Europe is as much in need of the movement as our own land was ten years ago. France is filled with moderate drinkers, who think they cannot take a meal without wine or beer. It is rightly said that they are not often drunk. But the constant use of alcoholic stimulants has definitely lowered the vitality of the nation, as France medical opinion affirms. Moreover, there can be little question that the use of even light drinks of this character, when it becomes habitual, produces just that type of sex consciousness and appetite which is one of the outstanding curses of France today. No feature of American life is being watched with greater interest by Frenchmen who have the moral and religious interests of their land at heart than this. They know that they need throughout the nation a sentiment favorable to self-control, and they wonder if America cannot afford them help.

A Board of Strategy for the Local Church

CHURCHES have a way of running along headless, without proper coordination of their activities. The result is that the various departments are not working to each other's advantage and the whole church moves forward at the caprice of chance. In a big corporation there are meetings of department heads while the manager explains the results that he is trying to secure in the business. Each department head understands his business in the light of the total activity. The church is accustomed to operate with an official board. Just what official board meetings are like is usually a great mystery to the rank and file of the church. The mystery is soon solved, dear reader. The elders and deacons too often sit through a period of an hour or two hours, discussing coal bills, repairs and deficits. It is hard to get the average official board to consider the real business of the church. There is quite evidently a reason for this failure of the official board meetings to produce plans for the local churches. The local church leaders are not participating in the meeting. Sometimes the Sunday

school superintendent is not considered a member of the board. More often there is no representation of the young people's society or of the women's organizations. If at the beginning of the autumn program, the pastor would call all department heads into conference, arrange for a delimitation of the field of Christian work in the parish and for modes of cooperation, there would be better feeling and much greater efficiency. Religious work is in the very nature of the case seasonal. It is the exceptional church that does not need reorganization at the end of the summer season.

A Great American Educational Experiment

PERHAPS the most ambitious attempt ever made to accomplish a worthy educational task was that of the American Expeditionary Force University, at Beaume, France. On the flat stretch of land just beyond the little city in the Cote d'Or, which once was known as Burgundy, an American hospital had been erected, and served nobly its purpose through the war. To this place, then unoccupied, Col. Ira L. Reeves was ordered from Sampigny on February seventh of this year to inspect the buildings as a possible plant for the proposed University. On the following day the place was approved and within a week the Army Educational Commission arrived, consisting of Professors John Erskine of Columbia, Frank E. Spaulding of the Cleveland Public Schools, and K. L. Butterfield of the Massachusetts Agricultural College. Under the joint direction of the Military Staff and the Educational Commission a corps of several hundred isntructors was rapidly secured from American institutions, and the work began about April 1. It continued until the middle of June, with some seven or eight thousand men of the A. E. F. enrolled as students. The first section of the catalogue, now available, contains in its 250 pages the story of this great experiment, with lists of the courses and a roster of the instructional force. Two other sections are to be published, containing the list of the students, and an illustrated supplement. A new chapter has been added to the history of educational experiment in this really wonderful undertaking.

A Half Million Sunday School Teachers

THERE are in the United States a half million Sunday school teachers. Upon their fidelity and preparedness rests the religious welfare of the children of our nation. There are very few religious workers in the churches who pay more for their devotion than do these. They must be absolutely regular in their attendance. They have to handle children who will not for many years appreciate this fidelity. Often the parents of the children have more gratitude to the paid day school teacher than to the men and women who are teaching the elements of spiritual religion. It would be a fine thing for the churches and the communities to exalt the work of the Sunday school teacher. If the importance of this work were emphasized, it would be easier in the future to secure the help of the best people in the churches in this form of religious service. If the parents of the children fully understood the sacrifices of these faithful teachers, they might be willing to give more in the way of cooperation, for religious education if it is to be effective, involves a great deal more of home attention than it now receives.

Race Problem Being Studied Afresh

THE troubles over matters of race antagonism which resulted in riot, murder and arson in Chicago and elsewhere a fortnight ago have subsided. But no one who knows the real conditions is deceived by this appearance of quiet. All the factors that caused the recent outbreak are still operating with undiminished force. They might not come to a similar issue again for some time, and yet their danger is felt. For this reason several groups of interested people are giving very careful attention to the problem. The ministers and educators among the negroes have been holding frequent conferences in the effort to work out a program of constructive leadership for their people. A committee representing a variety of welfare organizations is meeting almost daily for the study of the situation and the discovery of the best methods of preventing further friction. The Chicago Church Federation has a commission at work on similar lines. And now Governor Lowden has created a commission for a full inquiry into the reasons for racial unrest and antagonism. The measures which are being taken to bring to justice the criminals who participated in the riots are excellent, but they go only a little way toward a permanent adjustment of the difficulty.

Baptist Sectarian Proposals Not Welcomed By All Baptists

NOT all Baptists welcomed the proposal of their Denver convention last May for a nation-wide "Baptist propaganda." The "official mind" of that esteemed denomination responded to it with alacrity, but it is doubtful that the suggestion found favorable feelings in the hearts of the rank and file of the Baptist people. A saving unsectarian remnant, at least, there must be among the millions of Christians who wear the Baptist name who will agree with a correspondent writing in the "Standard" (Chicago). This man, engaged in Y. M. C. A. service abroad, declares that "it is not Baptist propaganda, nor Methodist propaganda, but Kingdom propaganda, Christian propaganda, service propaganda," that is needed. "How people happen to be baptized," he continues, "or just what kind of church government is in vogue" are not matters that ought to be stressed in these critical times. He probes deep not only into the sectarian consciousness of Baptists, but of all denominations when he says: "How can one help remembering what a struggle we had to get $6,000,000; how we pass motions and talk about the 'distinctive contribution' we Baptists have to make to the world; how we labor to explain (and others do not understand) why we enter into union movements only on certain conditions, etc., etc.? One dislikes to say what he fears much to be the simple truth: that at the bottom it is denominational pride and a traditional at-

tachment to a rite, admittedly of minor importance. If these things are essential to a program that looks to salvaging civilization and interpreting the living Christ to present-day human hearts, then let us thank God for them. But are they? 'We are sure that our structural beliefs are still a distinctive contribution to Protestant Christianity.' Are we? As one loyal Baptist, who is trying to prove, by life and word, to skeptical, erring, sinning young men that there is a God who cares and a Christ who can save, I wonder if we are all very sure. And if we are, is this the time to talk much about it?" The truth is, as this writer clearly sees, that all proposals like that made by the Baptist convention to revive the sectarian spirit are belated and fatuous attempts to galvanize into life an order of things that is already as good as dead.

New Tribe of Gypsies Has Appeared

THE leading highways are congested these days with automobile travel. On some of these highways, nearly every other car has a tent and camping outfit aboard. The most ingenious devices are employed to carry on board all of the necessities of existence in the summer time. The people in these cars are small families who are taking their first long trip away from home. In the mountain resorts of Colorado one may see them parking their cars by the thousand. Municipalities have opened generous camping grounds, but even these are not sufficient and private enterprise is doing a thriving business in providing place for these family parties to camp out. They are from the country and the small town. One finds mixed up in these camps all sorts of people—farmers, tradespeople, college professors, lawyers—with wives and children. They are seeking only the life of the open, the stimulation of new scenes and the health that comes from open air and change. In less than a week they have driven from Indiana or Illinois or Texas to the mountains. After a few days amid scenes they will never forget the cars will be making their way back over the nation's highways. This is but one symbol of the newness of our time. Old conventions are breaking up and new customs are forming. The new tribe of gypsies out on the road will mean readjustments in our economic life, changes of location and changes of occupation. The people on the road this summer are learning things that will redirect the whole curve of their lives.

The Cause of Woman's Suffrage Is Going Forward to Victory

THERE is no occasion for delaying further the ratification of the suffrage amendment to the federal constitution which is now before the several state legislatures. One by one the arguments that did service in the past have proven worthless. It was a matter of joke less than a hundred years ago when an adventurous girl in Boston attempted the study of geometry. Now high school girls everywhere are studying by the side of the boys with no difference in their grades. There is no radical difference between men and women save that of function and the possession of certain instincts which have been cultivated through years by differing modes of life. The millennium will not come through suffrage as is now abundantly proven by the experience of those states which have long since given women the ballot. But an ancient wrong will be righted and women will have a voice in our public housekeeping.

The Men and Millions Report

THE Men and Millions Movement has made a report of its operations since its organization in 1913. An inspiring report it is. The first of the now numerous communional efforts to raise vast sums of money for aggressive Christian expansion, it is recognized as giving the cue for the Methodist Centenary with its call for $115,000,000, and the Presbyterian New Era movement with its call for upwards of $75,000,000, both of which have just now finished the raising of subscriptions for their unprecedented funds. The Men and Millions Movement set its goal at $6,300,000—a sum that looked more challenging in the days of 1913 and 1914, before the war fixed in us the habit of thinking in terms of hundreds of millions and billions, than it does now. But that sum was overpassed in the actual pledges received, as the report now at hand shows. The total amount of the subscriptions is $7,105,342.63. Of this sum, $2,762,184.05 has already been paid, leaving thus $4,343,158.58 to be collected. The pledges were made on a five-year basis with installments due annually. This applies to all save the short-time emergency pledges taken in the spring of 1918, amounting to $1,534,778. Of these short-time pledges all save $332,626.08 was paid up to March 31, the date at which the report was compiled. Systematic efforts at collecting these unpaid subscriptions are now in operation.

The report shows that the total expenses of the Movement were $374,730.97, of which sum subscriptions amounting to $182,477.98 were specially designated to apply on expenses. The chief items of expense in the prosecution of this extensive enterprise were salaries, travel and living expenses of the members of the various campaign "teams" while in the field, amounting to $165,853.90; the conferences at various centers to which the railroad expenses of ministers were paid, amounting to $47,501.73; salaries of executive secretaries—Dr. Cory and Dr. Miller—for nearly six years, amounting to $46,507.99; advertising and printing, amounting to $47,636.01; and salaries of office workers, amounting to $28,070.85. Minor expenses are given in detail in the report. The expenses of the movement represent something over 13 per cent of the total amount received up to the date of the report, that is March 31, 1919. Allowing an addition of $30,000 to cover subsequent expenses involved in collecting pledges and winding up the campaign, and assuming that $7,000,000 of the $7,105,342.63 will be collected, the expenses of the whole enterprise will be reduced to less than six per cent of the total receipts. This is surely a satisfactory exhibit and one on which the executive agencies of the movement de-

serve the gratitude and congratulations of the entire Disciples' fellowship. The Disciples' communion is so loosely organized, so almost unorganized in large stretches of its territory, that the carrying out of a comprehensive task like this involves the expenditure of more money than if accustomed channels of communication and response already existed. But even under most favorable circumstances the raising of so vast a sum with an expense of less than six per cent would be considered remarkably economical.

Several interesting points of the report attract attention. One is the fact that the gifts to the regular fund (as distinguished from the emergency pledges raised in 1918) amounting to a total of $5,056,654.95, were made by 2,342 persons. The minimum pledge was $500. Nothing lower than this amount was solicited or accepted for the regular fund. The "teams" visited 2,670 churches.

The privilege of designation was widely used by the subscribers. A total of $2,503,719 in pledges was designated to particular institutions sharing in the movement. This is something over one-third the entire amount subscribed. These designations, however, do not disturb the original allotment to the societies and colleges, as every sum designated is charged against the account of the institution benefited thereby, and the other institutions receive from undesignated funds the amount originally allotted to them.

Many are the workers whose names should be mentioned in appreciation in this day that Men and Millions gives account of itself to the churches. Among them most conspicuously stands Dr. Abram E. Cory, the chief burden-bearer of the whole enterprise, and its inspiring leader from the day of what now seem timid beginnings, but which then arrested our attention by their magnitude and daring. With patience and vision combined with exhaustless energy and faith, Dr. Cory has kept the prow of the ship pointing unwaveringly toward the haven. He has cemented hostile elements, reconciled divergent counsels, and kept the poise of true leadership in the face of such irritations as probably no other Christian communion in America compels its conspicuous servants to endure. That Dr. Cory has been temporarily graduated into the Interchurch Movement as associate secretary in charge of the field work of that most gigantic enterprise in modern church history, testifies to the impression his Men and Millions leadership has made upon the general church.

Next to Dr. Cory stand the names of Dr. R. H. Miller and Mr. R. A. Long, the former Dr. Cory's associate in the executive secretaryship, the latter who subscribed the first million dollars which gave the Movement a "running start." President A. McLean of the Foreign Society acted as chairman of the Movement's executive committee from the beginning until now, commanding the confidence and cooperation of all the forces. It has been a great experience, lifting the Disciples of Christ to higher levels, not only of giving but of spirituality, than they have ever attained before. Providentially the Movement came amongst us, and that its principles and vision have now been absorbed into the larger provi-

dential enterprises of the Disciples of Christ and of the Christian world is added reason for thanksgiving to God.

The Church and Labor Day

AT no time in the past has the coming of Labor Day brought such pointed illustration of the magnitude of the industrial problem, or such proof of the church's responsibility for sound leadership. The minister who is sensitive to the peril and the opportunity afforded by what has come to be known as Labor Sunday, the Sunday preceding the holiday, will search his mind as with candles for the right message. It is no time for haphazard and superficial talking, such as certain types of ministers indulge, making capital for pulpit pyrotechnics out of a subject of current interest. Never was there need of more careful study of the situation, and of wise and constructive utterance. Among the principles that need emphasis in a time like this, when one needs to speak with conservatism and sound judgment regarding the church in its relation to industry, there are some that are sufficiently clear to demand confident stress.

First, there is the moral character of all human relationships, industrial, as well as others. Labor is more than a commodity. There is constant need of recognition of the great ethical and religious messages of the Bible as they apply to the questions of the hour. The prophets are our models in the preaching of social righteousness.

Second, there is necessity for a fuller mutual understanding of the facts involved in the industrial problem. All classes in the community, employers and employed alike, need a more competent understanding of economic laws and obligations. To a considerable extent this educational need ought to be supplied by the church through its social service commissions and its organs of publication, as well as through its regular ministries of preaching and instruction.

Third, the recent words of President Wilson need attention and stress: "The immediate and presing need of the country is production, increased and increasing production, in all lines of industry. The disorganization and dislocation caused by the war have told nowhere so heavily as at the industrial centers—in manufacture and in many industries to which the country and the whole world must look to supply the needs which cannot be ignored or postponed." Mr. Hoover has just sounded a note of warning, not only to England but America, that the only salvation for the world in the matter of food shortage is to be found in a more adequate and consistent production of food material and other necessaries of life. With this also agrees Secretary Appleton of the General Federation of Trades Unions of England, a labor leader of prominence. But it must be kept in mind that as a correlative of increased production, one must stress just and fair distribution, that the benefits of increased production may not go to a few, but may result in the welfare of all.

In this manner alone can the sin and the danger of "profiteering" be met.

Fourth, perhaps the greatest need of all is that the spirit of reasonableness and mutual good will shall prevail among the various classes in the Republic. Antagonism and hatred cannot remedy present evils. Only in the application of the Christian spirit of intelligent appreciation and co-operative effort is the emergency through which we are passing to be met. This should be made emphatic as the message which the church is evermore called upon to voice.

It cannot be too insistently pointed out, however, that the amateur who discusses in the pulpit the highly inflammable subjects suggested by Labor Day without due preparation may do much more harm than good. It is no time for any partisan discussion. Probably the time has passed when many pulpits would denounce the principle of organized labor, but there may be yet some which would so misinterpret the employing classes as to leave no virtue in them. The task of the church is the task of reconciliation. While some employers have shown little heart, some workmen have shown little conscience. On both sides one can find honest men who want industrial peace rather than war. It is with the latter that the preacher should cooperate.

The Shop at Noon-Time

AT NOON today I had a unique experience. From the rush of Loop traffic I was taken out along one of the boulevard roadways of Chicago, smooth as a floor, through two parks where little children were playing games under the shading trees, or sailing their miniature boats in the lagoons; out beyond the rim of beautiful homes into the big industrial section, where only huge factories are to be found. In an open lot opposite the biggest factory in that section I found two or three young men watching the construction of a small temporary stand. Every Thursday noon a shop meeting is held there, and some speaker goes out to talk to the men.

It was almost twelve o'clock, and nobody seemed to be in the least interested in anything that was likely to occur on the vacant lot. But the moment the big whistle blew, an army of men and boys came rushing out of a half dozen exits, and made for the line of little Greek restaurants that had crowded expectantly along the street. At the same moment a volunteer band of a half dozen pieces began to play beside the stand, while two young men wtih cornets went a block further down the street and served as outposts and beaters for the meeting. By the time the band finished the first selection a hundred men had come up and taken their places near the stand and along the sidewalk fifty feet away. At the end of the second tune there were probably four or five hundred, eating sandwiches, doughnuts or fruit, or smoking. At twelve fifteen the band had finished its third effort, the cornet boys from down the street came in with the last of their gathered company, and there were eight or nine hundred men and boys in the audience. There was only a word of introduction by the "Y" secretary, and then I talked for twenty-five minutes to as alert, attentive, respectful and intelligent a crowd as one could wish to face, an audience far more intent on every detail of the message that a preacher usually finds in church.

These men are a sample of the strength and skill of one of the great industrial plants in the Chicago region. Of the many thousands that make up its total force those were but a handful. Very many of them had been overseas with the A. E. F. They have come back with big ambitions, and they responded to every appeal to make their lives worth while. And one could not escape the feeling that the thing that is going to make their lives really successful or otherwise is that which they do with their leisure time. Their daily work is arranged and ordered. The efficiency of the factory method leaves little to the initiative of the individual man. But the hours after the evening whistle blows are of tremendous significance. And they are ready for suggestion. Many of them caught a glimpse of overseas educational possibilities they never thought of before. They are going to find out what night schools and correspondence courses can do for them. They are going to read something more substantial than the daily paper or the weekly story journal. They are going to watch for the notices of books in their line of work, and acquaint themselves as they have a chance with worth-while volumes. They are going to try to hold on to their best ideals of cleanness and sobriety. The army taught them a wholesome sense of the risk that comes with indulgences in vice. The chaplains, the "Y" men and some of the movies made them think ahead into the years when they, even the youngest of them, may hope for homes of their own, and in the contemplation of the kind of wives and children they want, they have acquired sensitiveness regarding all womanhood and childhood.

Most of all they have a place for religion somewhere at the back of their minds, and deeper than all the familiar sneers at the church and the life of prayer they know that the Great Companion is not dead, and that Jesus Christ, the great friend and fellow-worker of all mankind passed this way not so long ago, and not so far from the place in which they work. They may not have much interest in the formal and conventional things of the religious life, for they cannot bring themselves to feel that a God who is worth worshipping cares much for trivial things. But they are tremendously concerned about the great issues of honesty, courage, comradeship and character. And when they come to think it over, they are sure that these were the things about which Jesus cared, and ever cares. And the Church of Jesus Christ has got to have just that type of men to make her worship and her work effective.

Out there on the margin of the crowd some of the men looked at their watches. It was twenty minutes to one. There was an instant's pause, and then a few bars of an army chorus, played by the two young men with the cornets. The crowd rapidly broke up, and be-

fore that chorus was finished, the last of the men were disappearing in the big building across the way, and we were standing in the deserted lot beside the temporary platform. HERBERT L. WILLETT

The Art of Seeing Folks

A POPULAR magazine used as its cover illustration some time ago a picture of a yawning baby. The news dealers complained afterward that not only had the supply allotted to them been exhausted in twenty-four hours, but that they were kept busy in explaining that no more copies could be secured from the publishers. Yet in all the cities where this rush occurred there were real, live babies, many of whom no doubt yawned every day, but whose infantile "stretches" were of interest to no one except their respective parents. Now and then a novel appears or a play is put on of which it is said enthusiastically that its characters are "so lifelike," by which is usually meant that they are ordinary people, very like the men and women of our acquaintance. Even when they are unusual they have traits which suggest reality—otherwise they fail to interest us. But we are not correspondingly interested in those same real men and women.

If we had complete vision, however, should we not always find the reality more interesting than the delineation? Not all of any life can be put into cold words. Nothing is so elusive as the human spirit. No artist can paint the fullness of the soul, no musician express it in harmony, no novelist or poet or dramatist can represent it in literature. The eccentricities of art and literature can be duplicated in life, and, if really seen, are far more entertaining than when they come to us at second hand. Falstaff sits in front of the corner grocery, a most untidy and objectionable person, perhaps, but Falstaff nevertheless. Almost every community has its Mrs. Poyser—its shrewd appraiser of human nature, its maker of homely but keen epigrams. A famous authority on Dickens declares that he has duplicated every one of Dickens' eccentric characters from his own experience. Miss Havisham eluded him for years, but at last he found her, lonely and grim, living her vindictiveness in the midst of dust and decay.

If we stop to consider we realize that we have also known characters more beautiful and heroic than the heroes and heroines of fiction. The soldier who goes smiling to his rendezvous with death, the man or woman who gallantly faces long suffering and the inevitable end from a painful disease, the missionary on a lonely outpost, even those commonplaces of character, the fathers and mothers who wear their lives out for their children—these are infinitely nobler than the mere record of such lives can possibly be. Do you not know a Colonel Newcome more chivalrously unselfish than Thackeray's hero, a Dorothea more steadfast in her pursuit of high ends "in the midst of tragic mistakes" than was the struggling maiden of "Middlemarch," an Arthur as white of soul and of warmer human sympathy than was he who was master at the Round Table? Are there not all about us Jeanie Deans, struggling in lowly places to save the erring members of their own households? Do you not know at least one Jean Valjean, paying the debt of his soul's redemption in the supremest sacrifice?

One of the great uses of art and literature is that they enable us to see real men and women. The artist, whether of brush or pen, throws his subjects into such relief that we are able to get the values. The yawning baby on a magazine does at least faintly suggest the charm and beauty of infancy everywhere. A visit to the Metropolitan Gallery may awaken interest in the lame old gentleman next door. An hour with Shakespeare convinces one that the cobbler on the corner is infinitely entertaining, or at least that Shakespeare could make him so.

The Hollyhocks and the Storm

A Parable of Safed the Sage

THERE grow Hollyhocks at the home where we abode while they made ready for us the house hard by the Synagogue, for I planted them, and they will grow for many years. And now after two years there grow Hollyhocks at the house hard by the Synagogue. For I planted them, and when any friend of mine did send me seed, saying, Behold, here are Hollyhocks of a Choice Variety, then did I dig up another place for them and plant them there. And the time of blossoming drew nigh. And there came a mighty Rain, with a great Wind, and the Hollyhocks were Beaten down so that they lay flat.

And I walked among them, I and Keturah, and she said, Behold, how they begin to lift themselves again. And I said, Yea, but I fear they will not grow straight.

And Keturah put her hand under one of them, and lifted it gently, like a little child that had stumbled and fallen upon its face, and the Hollyhock stood up, albeit with soiled face and fingers, and was erect. And she lifted another likewise. And she did it gently.

And she said, Behold, they desire to rise, for God made them upright. But when they get so far down, they must be helped.

And Keturah said, My lord, it is even so with Folks.

And I said, Keturah, thou hast well said. It is hard enough to stand erect when one hath never fallen. And there are men and women who are down and think they are out, but are not, who need just the little lift which thou are giving to these Hollyhocks.

And Keturah said, It is a sad thing for a flower that hath the nature of a thing erect and beautiful, to be beaten down so that it lieth in the mud, and hath no comeliness or beauty; and it is only a little thing to lift it up that it may grow. Yea, and if it need a stake that it may have something to tie to, it is good use of timber.

Therefore did I and Keturah make a covenant with each other and the Lord, that as we walk where the storms of life have beaten, we would Lift Up every flower of God that hath fallen across our path, and not trample upon it nor despise it, but seek to make it fit to bloom in the Garden of God.

The Divine Translator

By W. Robertson Nicoll

IT is the glory of God to translate the speech of heaven into the language of earth. He brings the eternal realities into our currency; He speaks to us as we are able to bear the truth. Between this scene and the eternal world there stretches a land hard to cross, into which human eyes can see but a little way. How can messages be sent to and fro unless there is One who will translate for us and send and bring his Word? God must interpret for us; God has spoken to us through the prophets, and in His son.

But translation is twofold: the language of heaven must be turned into our homely speech, and the language of earth must be turned into eternal values. This, too, is the work of the same Translator; and at times in the Holy Scriptures we are able to discern this perpetual work of grace. We see Him busily transposing our thoughts and longings and acts. What we mean by our lives we know but only in part; they mean something else, and something greater to Him. It is our temptation to imagine that our gifts mean little to Him; they are almost too trivial for us to present before His throne. It is our way to undervalue the achievements of others; it is the divine way to magnify them a thousandfold. They lose nothing in translation.

We see faith; it is only faith, we declare; it is only faith, not something secured, and achieved. Abraham takes a step into the unknown; we advise others to build very little upon such an act. God sees faith, and reckons it in terms of achievement. He translates into another language. It is not that God sees an unrighteous man, and by a kindly fiction calls him righteous. He sees a man with faith at work within him; that is for Him and a new and all-significant fact; it holds within it the secret of goodness and holiness, without which no man shall see God. God builds a great structure upon that personal decision and deliberate set of the will towards Him which we call faith.

There is generosity with Him, and a courage far removed from our caution. To Him Abraham leaving Ur is already the Father of the Faithful. All the promise of his achievements lies in the venture upon the Word of God which led him out from his father's home. To us he is setting out; to God he has arrived.

A RELATION BETWEEN PERSONS

This translation is based upon the character of faith as a relation of trust between two persons. It is not a momentary emotion within the human breast which begins and ends there; it has all the power which comes not from this side only, but from the other. Its meaning cannot be exhausted until the purpose and power are known of the other Being now in covenant with the soul. It is not this end that matters most, but the other end at the mercy seat. Faith has unfathomable reaches within it. God alone can see them and value them. He hears the new affirmation of the soul at this earthly end; but that is not all He hears. That affirmation means in the working out of itself within this scene a growing likeness to the divine nature; it means salvation. The meaning of faith is unknown until it is revalued. God translates faith into the language of perfect deliverance; we speak of beginnings. He turns our words into the language demanded by final values of heaven. There is no fiction in this; there is no make-believe. It is but a plain dealing with realities. God is a perfectly accurate Translator when faith is accounted by Him as righteousness.

There are relationships of love and service into which we enter with our fellows. They reveal a practical love in action; we call them deeds of philanthropy, and sharply distinguish them from the more definite acts of worship and praise. We speak of one man as a religious man and of another as a kindly and generous man, who spends his life for others; but, we add, what a sad pity it is he is not religious! He never worships, he is seldom in church!

It is a tragic pity that such men do not share more in the worship of the Church of Christ; they miss much for themselves, and they make others poorer. But is their life, in the eyes of the Saviour, devoid of worship? It may be that here again the generous Translator is at work; that devotion to the needy is not to Him a substitute for worship, *it is worship*. "Pure religion and undefiled before God and the Father is this—to visit the fatherless and widow in their affliction, and to keep himself unspotted from the world." Such a life is a ritual in the eyes of heaven. The deeds are translated, and lose nothing; they are turned into another set of values; to us they are philanthropy, to God they are worship.

WORDS NOT ENOUGH

If He would reveal His love to us, God had to act; words were not enough; love could not be revealed without deeds. And if man would speak back the reply of his heart to the incarnate Word, he must answer like with like, words with words, deeds with deeds. All such answers are evidence of the heart's understanding of the divine purpose; all, therefore, are worship. It is fitting that man should devote all his words and arts to the praise of his incarnate Lord; these belong to his worship; but if he would make the answer complete he must have his acts of mercy and service to bring. In the sight of the divine Lord these, too, are pure worship. It may be that the men who offer this are unconscious of all that their acts mean. "Lord, when saw we Thee a-hungered and fed Thee?" said the men on the right hand; the Judge seemed to be speaking a strange language, but He had but translated the doings of earth into their eternal value.

Once more: there is prayer for ever rising from earth to heaven. It seems little to us; it is but the feeble cry of a soul for strength, or a word of submissive faith, "God have mercy upon me!" "Thy will be done!" Only prayer is left, we say; we cannot do anything else, we can only pray. Yet, since prayer is in the heart of it, the

offering of the soul to God, it is from the other side the opening of a channel; it is the signal for the release of divine energy. It rises as desire, or longing, or submission; that is our language. But what does it mean in the currency of the world unseen, where Christ for ever pours out His soul in intercessions?

PRAYER TRANSLATED IN POWER

There it is translated; its value is measured not in longings and aspirations, but in mighty deeds. It can only be understood when it is transposed into the terms of that abiding world, whose energies we can but dimly trace. In the book of the Revelation the translation of prayer is set forth in solemn and moving symbols. "The angel stood over against the altar having a golden censer, and there was given unto him much incense that he add it unto the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense with the prayers of the saints went up before God out of the angel's hand." Then what did these prayers become? "And the angel taketh the censer; and he filled it with the fire of the altar, and cast it upon the earth, and there followed thunders and voices and lightnings and an earthquake." We have heard the prayer; we have seen, it may be, the spiritual revolutions, swift as an earthquake; but we have not known how they were related; that the earthquake is but the translation of what may be but a still small voice.

This is His generous way of dealing with our gifts and offerings. He is a God who makes much of them. He is a General, proud of His men, ready to praise them and to take into His mighty purpose all their gifts of brain or heart. He is not ashamed to be called their God. He is for ever translating into higher values all that they offer to Him. It might be easier to resist a god who was always on the watch to trap us, and was always reducing our personality by his cold and harsh bearing. But it is hard to say "No" to One who makes so much of our least offering. It cannot be easy for anyone to fail such a God, when everything of ours is magnified by Him a thousandfold. Such is the God with whom we have to do.

A noble servant of God, himself a true poet, Alfred Norris, told once the story how as a boy he had carved a boat as well as he could, and left the poor fragment by his bedside. As he slept his father came, and finished his work, so that when he awoke the boat was there, not as he had left it, but as he had dreamed of it. When we awake, we shall find what the generous Father of our spirits has made of our unfinished works. And we shall be satisfied when we awake in His likeness.

Mexico and the United States

By Woodrow Wilson

An Address Delivered June 7, 1918, to a Group of Mexican Editors Visiting This Country.

GENTLEMEN, I have never received a group of men who were more welcome than you are, because it has been one of my distresses during the period of my Presidency that the Mexican people did not more thoroughly understand the attitude of the United States toward Mexico. I think I can assure you, and I hope you have had every evidence of the truth of my assurance, that that attitude is one of sincere friendship, and not merely the sort of friendship which prompts one not to do his neighbor any harm, but the sort of friendship which earnestly desires to do his neighbor service. My own policy, the policy of my own administration, toward Mexico was at every point based upon this principle, that the internal settlement of the affairs of Mexico was none of our business; that we had no right to interfere with or to dictate to Mexico in any particular with regard to her own affairs. Take an aspect of our relations which at one time may have been difficult for you to understand: When we sent troops into Mexico, our sincere desire was nothing else than to assist you to get rid of a man who was making the settlement of your affairs for the time being impossible. We had no desire to use our troops for any other purpose, and I was in hopes that by assisting in that way and then immediately withdrawing I might give substantial proof of the truth of the assurances that I had given your government through President Carranza.

And at the present time it distresses me to learn that certain influences, which I assume to be German in their origin, are trying to make a wrong impression throughout Mexico as to the purpose of the United States, and not only a wrong impression, but to give an absolutely untrue account of things that happen. You know the distressing things that have been happening just off our coasts. You know of the vessels that have been sunk. I yesterday received a quotation from a paper in Guadalajara which stated that thirteen of our battleships had been sunk off the capes of the Chesapeake. You see how dreadful it is to have people so radically misinformed. It was added that our Navy Department was withholding the truth with regard to these sinkings. I have no doubt that the publisher of the paper published that in perfect innocence without intending to convey wrong impressions, but it is evident that allegations of that sort proceed from those who wish to make trouble between Mexico and the United States.

THE SECRET OF AMERICA'S INFLUENCE

Now, gentlemen, for the time being, at any rate—and I hope it will not be a short time—the influence of the United States is somewhat pervasive in the affairs of the world, and I believe that it is pervasive because the nations of the world which are less powerful than some of the great nations are coming to believe that our sincere desire is to do disinterested service. We are the champions

of those nations which have not had a military standing which would enable them to compete with the strongest nations in the world, and I look forward with pride to the time, which I hope will soon come, when we can give substantial evidence, not only that we do not want anything out of this war, but that we would not accept anything out of it, that it is absolutely a case of disinterested action. And if you will watch the attitude of our people, you will see that nothing stirs them so deeply as assurances that this war, so far as we are concerned, is for idealistic objects.

The other night in New York, at the opening of the campaign for funds for our Red Cross, I made an address. I had not intended to refer to Russia, but I was speaking without notes and in the course of what I said my own thought was led to Russia, and I said that we meant to stand by Russia just as firmly as we would stand by France or England or any other of the Allies. The audience to which I was speaking was not an audience from which I would have expected an enthusiastic response to that. It was rather too well dressed. It was not an audience, in other words, made of the class of people whom you would suppose to have the most intimate feeling for the sufferings of the ordinary man in Russia, but that audience jumped into the aisles, the whole audience rose to its feet, and nothing that I had said on that occasion aroused anything like the enthusiasm that that single sentence aroused. Now, there is a sample, gentlemen. We can not make anything out of Russia. We can not make anything out of standing by Russia at this time—the most remote of the European nations, so far as we are concerned, the one with which we have had the least connections in trade and advantage—and yet the people of the United States rose to that suggestion as to no other that I made in that address. That is the heart of America, and we are ready to show you by any act of friendship that you may propose our real feelings toward Mexico.

ANCIENT RELATIONS WITH MEXICO

Some of us, if I may say so privately, look back with regret upon some of the more ancient relations that we have had with Mexico long before our generation; and America, if I may so express it, would now feel ashamed to take advantage of a neighbor. So I hope that you can carry back to your homes something better than the assurances of words. You have had contact with our people. You know your own personal reception. You know how gladly we have opened to you the doors of every establishment that you wanted to see and have shown you just what we were doing, and I hope you have gained the right impression as to why we were doing it. We are doing it, gentlemen, so that the world may never hereafter have to fear the only thing that any nation has to dread, the unjust and selfish aggression of another nation. Some time ago, as you probably all know, I proposed a sort of Pan-American agreement. I had preceived that one of the difficulties of our relationship with Latin America was this: The famous Monroe Doctrine was adopted without your consent, without the consent of any of the Central or South American states.

If I may express it in the terms that we so often use in this country, we said, "We are going to be your big brother, whether you want us to be or not." We did not ask whether it was agreeable to you that we should be your big brother. We said we were going to be. Now, that was all very well so far as protecting you from aggression from the other side of the water was concerned, but there was nothing in it that protected you from aggression from us, and I have repeatedly seen the uneasy feeling on the part of representatives of the states of Central and South America that our self-appointed protection might be for our own benefit and our own interests and not for the interest of our neighbors. So I said, "Very well, let us make an arrangement by which we will give bond. Let us have a common guarantee, that all of us will sign, of political independence and territorial integrity. Let us agree that if any one of us, the United States included, violates the political independence or the territorial integrity of any of the others, all the others will jump on her. I pointed out to some of the gentlemen who were less inclined to enter into this arrangement than others that that was in effect giving bonds on the part of the United States that we would enter into an arrangement by which you would be protected from us."

Now, that is the kind of agreement that will have to be the foundation of the future life of the nations of the world, gentlemen. The whole family of nations will have to guarantee to each nation that no nation shall violate its political independence or its territorial integrity. That is the basis, the only conceivable basis, for the future peace of the world, and I must admit that I was ambitious to have the states of the two continents of America show the way to the rest of the world as to how to make a basis of peace. Peace can come only by trust. As long as there is suspicion there is going to be misunderstanding, and as long as there is misunderstanding there is going to be trouble. If you can once get a situation of trust then you have got a situation of permanent peace. Therefore every one of us, it seems to me, owes it as a patriotic duty to his own country to plant the seeds of trust and of confidence instead of the seeds of suspicion and variety of interest. That is the reason that I began by saying to you that I have not had the pleasure of meeting a group of men who were more welcome than you are, because you are our near neighbors. Suspicion on your part or misunderstanding on your part distresses us more than we would be distressed by similar feelings on the part of those less nearby.

When you reflect how wonderful a storehouse of treasure Mexico is, you can see how her future must depend upon peace and honor, so that nobody shall exploit her. It must depend upon every nation that has any relations with her, and the citizens of any nation that has relations with her, keeping within the bounds of honor and fair dealing and justice, because so soon as you can admit your own capital and the capital of the world to the free use of the resources of Mexico, it will be one of the most wonderfully rich and prosperous countries in the world. And when you have the foundations of established order, and the world has come to its senses again, we shall, I hope, have the very best connections that will assure us all a permanent cordiality and friendship."

Mexico's Claims for Herself

MEXICO today has a stable government. True there are some districts in which a few bandits are at large. Mexico is in the aftermath of a civil war and the conditions in these few areas are such as have followed such struggles in all lands. In your own south it was many years after Appomatox before conditions were restored to normal and your central government was occupied a long time in the work of pacification, in a few of the remoter districts. Yet because the James boys, the Apache Kid, Geronimo and other bandits in the southwest continued their depredations after the Civil War, no one would have urged that the American government was "unstable."

In addition to the after effects of the civil strife there are parts of Mexico in which conditions today are much like they were in your own West not so many years ago. Your army was kept busy for two generations by the Indians and bandits of the West. Within my own memory, the border districts of Mexico were raided almost constantly by Indians escaping from reservations on your own side of the border. Cooperation of the two governments (Treaty of 1882) in the matter of pursuit of bandits and cattle thieves across the international line resulted in the suppression of most of these disorders in the early eighties, culminating in the capture of the Apache Geronimo and his band of Chiricahua Indians by the forces of General Miles in 1886.

We are now trying to arrange for a renewal of the former system. Foreigners in Mexico today are accorded every protection. In the few disturbed areas they are occasionally made the victims of bandits, but in every case the government is devoting the utmost energy to the pursuit and punishment of the criminals. In such areas the foreigner undergoes a risk that he assumes when he enters such an area and his peril is no greater than the danger to Mexicans.

A few wandering bandits scattered over an immense and sparsely settled country—a country of mountains and wilderness in part—can keep a great many troops busy in pursuit as your own Western experiences have demonstrated. The Mexican Government today is spending two-thirds of its national income on the pursuit and punishment of bandits. It has an army of over 50,000 men engaged in this work and troops are ever on the heels of these bands. The whole business is in process of being wound up at this time. Zapata and many other bandit chiefs have been tracked to their lairs and killed. Other small bands are breaking up. The Mexican government today is making a showing in this tremendous task of pacification which compares favorably with the effort of any government which has ever been confronted with conditions at all similar.

Mexico has never repudiated any of her international obligations and will meet every debt which is due. She has the resources to discharge every obligation without making any serious drain on her national wealth and as fast as these assets become available with the revival of industry she will meet her obligations. In the oil regions there has not been one instance of confiscation, nor are the companies paying royalties. In 1918 they produced 64,000,000 barrels of oil out of a potential capacity of their wells of over 580 million barrels. Their own published balance sheets show their prosperity and profits.

The very intense press propaganda of these days, when the principal bandits are being killed, captured, or are surrendering to the Government forces or disbanding, and when the pacification of the country is in sight, is interpreted in my country as the last effort of expatriates, members of the old regime of Mexico and their powerful confederates and politicians in Europe and this country, to precipitate armed intervention; as they feel that when complete pacification, the rehabilitation of the industries now in suspense, the intensification of commercial relations, and the general development of the wonderful resources of the country are accomplished facts, their dream of the return of an obsolete despotic system of government, and the embroilment of two nations in armed conflict, will be a thing of the past.

YGNACIO BONILLAS,
Ambassador of Mexico to the United States

A Pernicious Propaganda

DURING the Methodist Centenary Celebration at Columbus, Ohio, I had charge of the building which housed the Latin American and European exhibits. In the Latin American section we had nearly a hundred workers representing the nine countries which took part. These people, from all parts of Spanish and Portuguese America, both natives and missionaries, were an interesting and wideawake group. I found them alert to all sorts of international questions. They had opinions on the Monroe Doctrine, the League of Nations, the controversy with Colombia, the meaning of the war, and so on. But the very livest of all subjects for them and the one on which their opinion was of the hair-trigger variety was the question of armed intervention in Mexico. The careless and matter-of-fact way in which this thing is advocated in some American papers fairly rendered them frantic.

The reason is not far to seek. An unexampled era of good will toward the United States is on in all Latin America. Those countries at last look on ours as their friend. As a result, missionary work is prospering beyond anything we have ever known. The doors are wide open. But—and here the opinion of my coworkers was unanimous and agrees with what I have long held—if we go to war with Mexico (and intervention means war, not mere policing, as some would have us believe), every one of those countries will take Mexico's side. The era of good feeling will depart, never to return. Our missionary enterprise will go into permanent eclipse. In view of this situation is it not high time that the churches of the country were making their voices heard in Washington to offset the insidious, never-ceasing, cunning, well-paid and well-organized propaganda in favor of armed intervention?

There are plenty of reasons why we should not think of fighting Mexico and really none why we should. The greatest of all is that we are a Christian nation and through our great President have committed ourselves to the cause of international justice. It was bad enough for the Kaiser, even with his ideals and his standard, to violate little Belgium. For us to make an unprovoked attack on a weaker neighbor would be so contradictory an act that all our national standards would be nullified by it. But it will not be unprovoked, some one interposes. Certainly it would. Not a single thing has Mexico done, not a single thing will she do, to bring us down upon her. It is the one thing which she fears. Outrages by bandits are no cause for war. Controversies over oil wells are no cause for war. Even if Mexico were in chaos, officious intervention from the outside would be resented and resisted by her people.

But Mexico is not in a state of chaos. On this point a lot of lying has been done, and it is still going on. It is widely asserted, for example, that even now the Carranza government controls only a third of Mexican territory. As a matter of fact, it controls it all. There are bandits in various places where the rough nature of the country aids them. There are a few rebellious Indians in the state of Sonora and a few others in Oaxaca—both of them remote and mountainous states. Altogether it amounts to about what Sitting Bull's rebellion did on our own western frontier. Neither Villa nor Felix Diaz has any longer an organized army or government. They do not control anything. Manuel Pelaez, in the oil region, with the help of money paid by the oil operators and guns smuggled by sea from New Orleans and the coast of Texas, still manages to evade the Carranza soldiers. But he is proving a bad investment for the oil men, and President Wilson has determined to stop this smuggling business. It has sprung up since the tension of war relaxed. Any man who now says that rebels control two-thirds of Mexican territory is either a liar or an ignoramus.

And the man who says intervention would be welcomed by the Mexicans, or will awe them into immediate submission, is a plain donkey. I went to Mexico in 1916, just after the Pershing incident. Every one of my friends there had volunteered for service in the army. They greeted me with the same friendship they had always shown. "We do not want to fight," they said; "especially we do not want to fight you. But if your country invades ours we will fight." And they will, every man of them, and many women. They are intense patriots and have the Latin sense of pride. The French are their intellectual and spiritual guides. The Germans fancied that the French could not and would not offer serious resistance. The world knows now. Let us beware lest at some rugged Verdun south of the Rio Grande the embattled manhood of Mexico say of us, "They shall not pass!" When we go to Mexico let it be with Christianity and schools for our arms. Those who go thus will be made welcome. I can testify, for I have been there. But all this unchristian talk of war I hate from my heart, and I have made up my mind to strike this viper wherever it appears.

GEORGE B. WINTON

NOTE: The author of the above protests, Dr. George B. Winton, of Nashville, Tennessee, was for many years a missionary of the M. E. Church, South, in Mexico. He is the author of "Mexico Today" and numerous shorter articles on Mexico and Latin American relations in general.

Three Poems for These Times

The Process of the Suns

THE world has forgotten the list of Napoleon's victories,
And no longer cares whether Alexander ruled one country or a dozen;
That Caesar, backed by an army of legionaries, made the world of his time an aggregation of Roman provinces, is not mentioned at the tables of the common people today, nor is it more than mentioned among the scholars and statesmen;
Charles the Great is Charles the Small to the average earth-dweller of this twentieth century;
William the First, of Germany, in his carefully sealed sarcophagus and William the Last, of Memory, are alike dead and gone, to the people who have decided that kings are not what they were cracked up to be.
In the meantime, the Prophet of Galilee goes up and down the world talking to tense, listening multitudes.

The Hypocrite

HE knew all about the Law and the Prophets, but he was ignorant of the law of love as applied to conditions in the tenement districts.
He could read most eloquently the prayers of ancient Israel, but he could not hear the prayers of his ten thousand employes crying for a living wage.
He sang the songs of Zion, but he took the songs out of the hearts of hundreds of families by his greed for higher rentals.
He knew the Ten Commandments by heart, but the only commandment his life knew was, Thou shalt get much gold.
He grieved that Jesus had to be born in a manger, but he made it necessary for a whole town full of babies to be born in filth and squalor.
He cursed the Jews who persecuted Jesus and the Roman soldiers who crucified him, but he made life miserable for a dozen city blocks and crucified upon a cross of poverty thousands of men, women and children.

The New God

BOUNTIFUL harvests, sown by men's hands, nourished by God's soil, watered by His showers and matured by His sunshine now under the burnished skies stand forth and say: You have sown in tears; reap in joy.
Millions of orchard trees, having stored up the health and wealth of the summer suns in globules of russet and gold, now proclaim: He careth for you; eat and live.
The cattle on a thousand hills, sleek and fat, say: Kill and eat.
But the New God, the august Profiteer, the gift of the Great War, bawls out: Price of bread, fruit and meat advanced fifty per cent!

THOMAS CURTIS CLARK.

Some Labor Sunday Reflections

The World-Wide Labor Unrest

THE world-wide labor unrest of our day is quite as significant as was the war itself. It is a less violent but none the less actual turning point in the history of human society. It is to our time what the revolt of the lords was in the days of Magna Charta or that of the third estate in France in the days of the revolution. In the days of King John the lords wrested absolutist powers from the royal hand and seized a part in political control. In the French revolution and in that of Cromwell it was the commoner or, in reality, what we today call the "middle-class" that gained a share in government. Today it is the wage earner who demands a share in government and more especially in the control of that industry in which he earns his living. The coming of the machine and the modern organization of industry under the wage system turn the vital question more into one of industrial than of political control. Thus progressively democracy evolves by steps from class to class as education develops a sense of worth and of independence from one class to another and brings each to a rising intelligence and sense of freedom.

King John gave up his absolutist power only by being compelled to yield to save his crown. The Bourbon in France and the Stuart in England yielded only to the headsman's axe and the Hohenzollern-Hapsburg combination required a world-war to end monarchical arrogance. Cromwell fought for the rights of the commoner or small tradesman and property owner, the middle-class upon which society has rested for the past century in those lands that united to end Kaiserism. But England and other middle-class governments made property a condition of franchise and democracy only a widened circle of aristocracy with the laboring class still on the outside in great numbers. Until recent years labor had no representatives in government in any land, and until very recently it had none but those "intelligentsia" who, favored of fortune themselves, turned from their class to become apostles of the under-dog.

Today the wage earning class, grown great in numbers through the organization of machine production, and made intelligent by the public school system, refuses longer to be represented vicariously in Parliaments, to be deprived of the franchise on a property qualification, and, increasingly, to submit to a "hire and fire" system of arbitrarily managed industry. Working men fought "to make the world safe for democracy"; they now have a vision of industrial democracy. They believe a social order inconsistent that leaves its house divided between political democracy and industrial monarchy. They revolt at the idea of labor being treated by political economists and employers as a "commodity," and at the "iron law of wages" theory of labor income. The temper of their revolt is in inverse ratio to the temper of the controlling powers. In Russia, where tyranny ruled, they have reacted to the extreme of Bolshevism. In Germany, where there was political autocracy but a benevolent attitude toward the wage-earning class, the reaction stops with socialism. In England, where political rights and labor organization and free discussion were guaranteed, the movement goes no further than the organization of a strong labor party and a demand for the nationalization of "natural monopolies." What form revolution takes always depends upon what form of repression is used. Bourbonism begets communistic extremism, and political democracy begets reason and free discussion and a submission of issues to the intelligent public control of a majority.

* * *

The Turning Points

The critical question we face is not as to whether we will or will not take a great forward step in the industrial revolution but as to whether it will be conducted with violence or by peaceful discussion, with frank, open methods of conciliation and with a controling sense of what is just and righteous. The big problem is not that of maintaining the present industrial order nor of adopting any special economic reform. There are some who would treat all attempts to modify present conditions as treason against society and there are others who, with equal extremism, would assault everything implicit in the present order. Thus we have the Bourbon who would repress with violence, and the Bolshevik who would reform with violence. That was the Russian method. There are those who would not use violence but who offer the conciliation of a half-loaf and a paternalistic benevolence toward the wage-earner while maintaining a firm front against industrial democracy. That was the Germanic method. There are those who would offer free discussion, a deliberate facing of the problem without fear or favor or class privilege, and a decision by the majority. That is the English method.

The investor and industrial manager are naturally partizan to self-interest. The present order rests legally and in the controlling system of things on property. Property is sacred; it is more sacred than human life. The law is slowly yielding the property basis of equity to the human basis. The wage earner has been theoretically a cog in the machine of industrial production; thus the fundamentals of "labor as commodity" and "iron law of wages" and "hire and fire system." These fundamentals meant that labor was to be paid for at market rates the same as goods; that the wage would be the least possible amount necessary to obtain a supply of labor, without primary reference to what made homes and school and a decent chance in life possible; that the "boss" was the man who paid the wage and that, to protect property rights and profits, the "boss" must have sole right to hire and discharge at will. To the wage earner this meant that his chance to live depended utterly upon the state of the "wage market." How much he could live, or how much his children could have in life, was contingent upon the flux of the profit and loss account plus the "man at the gate," or the deficit or surplus of the wage supply. In other words, the controlling factor was not the needs and rights of human beings to life and an income sufficient to support an average standard of living, and to make it possible for the logical bread winner to earn his family a living, but on the right and privilege of the dollar to earn a certain percentage of profit. The two cannot be separated, but we are coming now to put the human factor above that of the dollar profit

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(Recommended by Prof. Alva W. Taylor)

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factor in our fundamental law and sense of justice and industrial ethics.

Now that the wage earning class is awakening to its power we cannot expect that it will be any less selfish or love the profit side of the account any less than has been true in the case of the investor of money. The question is not one of better men or less selfish classes but of a system of control that lends itself to the profit account of any one class instead of to the equal welfare of all men. A benevolent attitude on the part of the man or class in power and a confiding, dependent and trusting attitude on the part of those who sell their labor is not enough. It is quite true that a benevolent attitude is the wisest for any class or person in power; like honesty, it is the best policy, but, also like honesty, if used merely as a policy it has no ethical justification. One may be both honest and benevolent because it pays, human nature being what it is. But let a contingency arise where it ceases to pay, or where even a foreshortened vision becomes fearful of it, and the foundations of selfishness arise to protect selfish interest against all comers. The industrial revolution is a revolt against all paternalism, even though benevolent; against all prior materialistic considerations and in favor of the human factor in industry. If it results in a "class dictatorship" or a materialistic socialism it will only be the wrecking and replacing of an efficient materialistic system by an inefficient materialistic system.

* * *

What a Christian Democracy Can Offer

Here lies the application of our "reflections" on Labor Sunday. The labor unrest is manifesting itself in a marvelously peaceful manner in all the Allied lands. The horrors of war seem so far to be sufficient to overcome an all too prevalent "psychology of violence" coming out of war. Or perhaps it is the idealism of the labor movement—for it is today the most idealistic of all world movements. In England, where change is most imminent, the contention against continuing war in Russia, against military conscription and universal training, and against the militaristic features of the peace treaty are part and parcel of the industrial forward movement. It is a peaceful revolution and the English method of guaranteeing free-speech, even of the most radical kind, finds answer in peaceful propaganda for the nationalization of mines and railroads and the right of labor to representation in shop control. In America the strikes are the most peaceful in our labor history. Paterson and Lawrence, the scene of historic violence and anarchy, conduct peaceful, winning strikes, the police doing the only violence done. In Seattle even Mayor Hansen acknowledges there were fewer arrests than in normal times and the most casual, if unprejudiced, observer knows it was due to the temper of the strikers and to their voluntary system of unarmed soldier boys as policemen. The striking thing is the way in which the peaceful method wins and that of violence loses. Democracy should guarantee free-speech, a frank and full advocacy by all honest men of their ideas, a deliberate consideration of them by the rank and file and a settlement by open vote. If the settlement involves change let us remember that change is the way of life and progress and that experiment alone can make sure the better way.

What a golden opportunity for the minister as the interpreter of the Christian ethic on Labor Sunday this year. If there are any prophets left in the pulpit—and we believe their number is legion—they will not compromise conviction in these times, nor will they serve either conservative or radical as such; they will not be partizan to classes nor apologetic for things as they are, but they will sound out the human note of the gospel and preach the solvent of peaceful discussion and unselfish human service. They will not throw sweets to the rich by denouncing Bolshevism in Russia and thus by innuendo damn the American workingman in his desire for a better living, nor will they turn to a partizan radicalism to justify themselves as prophets of the new order.

There are already several great church pronouncements sounding the clear notes of industrial democracy, a living wage, a higher standard of living for the working man's home, free discussion of all issues, a more fraternal human society and a peaceful evolution instead of a violent revolution. Let us not dodge the issue and preach on Canaanitish wars on Labor Sunday or devote the day to a denunciation of the Bolshevism upon which we have no differences and about which our ignorance is monumental, but squarely face the issue of inducing men of all classes to adopt the ways of the Prince of Peace in composing their differences.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

Seekers*

I STOOD the other afternoon at the end of a great bridge. Pouring out of the streets into the narrowing channel of this crossing came hundreds of foot travelers. I studied their faces. Have you trained yourself to read men's thoughts in the expressions of their faces; that rivals books, for here you read the story first-hand and you interpret it yourself. The thing that impressed me that evening was that everyone was on a quest, every one was a seeker. Some were hurrying home to meet wife and children; some were on mad pleasure bent; some were seeking a dingy room—anywhere to lie down and rest; some were rather aimless, yet a deep yearning lay in the faded eyes; some were still on the hunt for gold. What were they after? How many were chasing the end of the rainbow or some fleeting will-o'-the-wisp that held no satisfactions?

There is something terrible about that statement in the Bible, "Seek and ye shall find." It means that we will positively get what we go after. This may well give us pause and cause us to stop and consider precisely what we are after, for rest assured you will get that and nothing but that. Here is a man who wants money. He will get it. Money is very easy to get. But the more he gets the more he can get and the more he wants. Presently he will have money, but he will have only money. He will not have culture. He will lack friends. He will not appreciate music. Art will be a closed realm to him. He may stand longingly at the borderline and look over, but it will continue to be an unknown country to him. Books will make their appeal in vain. Little children will only be in his road. He will have money, but will die in a chamber stuffed with gold. The touch of Midas will ruin all life. Be very careful before you pray God to give you gold. You may have pleasure. It is not hard to find. It lies nearer than any earthly thing. You do not have to have brains to get it. Many senseless fools are following the behest of worldly pleasure. You can eat, drink and be very merry. Seek and you shall find. But having found it, what have you found? Is it satisfying? Is there anything more disgusting than a man growing old as a devotee of pleasure? Yes, one thing, a woman of the same type! Decay sets in; sweetness departs and only a toothless selfishness remains! Seek and you shall find.

You can seek fame. It is more difficult to secure, but it can be found. The price is higher, but it can be raised. But what a poor thing fame is! It is a vapor. Recently two hundred members of the Harvard College faculty were assembled when one of the older members asked how many ever heard of a very famous geologist who had done notable work in Harvard and whose name had been known the world around many years before. Only one or two had ever heard of him. Such is fame. We all want to be remembered, but our chances are very small for it, so far as this world is concerned. It pays to have a name and a treasure in heaven. There are no pockets in shrouds and no enduring fame in this world. The very crowd that acclaims you today will crucify you tomorrow, while the crowd that murders you today will build

*Lesson for Sept. 7. Scripture, Matt. 13:31-33, 44-50.

your monument within fifty years. The heretic of today is the saint of tomorrow. The persecuted reformer of today is the noted man of the future.

What, then, shall we seek? Answer: The kingdom of God, the rule of God, the virtues of God, the eternal verities: righteousness, justice, mercy, truth, purity, nobility—seek these and you will be immortal.

JOHN R. EWERS.

CORRESPONDENCE

A Sunday on Boston Common

EDITOR THE CHRISTIAN CENTURY:

There is no place in America just like this famous Common. It is the people's lounging spot, an entertainment and intellectual center on Sunday afternoons. Any man with anything to say can find a group of listeners, provided he keep within the bounds of decency. The Common is a direct descendant of Mars Hill. I heard an I. W. W. speaker of considerable ability tell of the slavery of the wage-earner and the need to get the capitalist off the back of the working man. The slave of the South had at least care when he was sick and dying, but no man cares for the wage-slave of our time, so the speaker went on. No one threw a brick, no policeman interfered, but, on the contrary, a fine body of men listened with interest and frequently broke into applause. I heard two or three preachers warn their hearers to flee from the wrath to come, and if any wanted to hear a message of salvation in plain, unvarnished speech, with frequent warnings of hell and damnation, it could be had in large installments. The speakers showed that they were "brands plucked from the burning," most of them men broken down in middle life, now making what reparation was possible for wasted years.

But the speaker who attracted me, held me as in a vise, was the unpretentious brother who with a map of the world in full view was "proving" that our globe was flat and stationary. I had been looking for that man for some time and here he was in full cry. Not that I had known of the existence of such a brother, but from occasional utterances and arguments in religious journals I concluded that someone must be leavening the nation with medieval theology, and the leaven had found its way into the editorial sanctums of our church press. The discovery was a delight to me. Here was a man in his sober senses telling us, with the Bible in his hand and daring his hearers to dissent from its pronouncements on pain of heresy, that the earth was flat, and that if it revolved "common sense should teach us that every living thing would fly off into space." Then when the Bible says, "He hath made the world so fast that it cannot be moved," why should we accept the declarations of a science "falsely so-called." The irreverent and the ungodly smiled and went on their way unconvinced, even if the Bible did contradict the scientists, as the Church Fathers said in the days of Galilee, or when they laughed at the mention of the antipodes, an impossible place, since the rain would have to fall upward and men would walk with their heads downward. Then, said the Fathers again, when Christ comes only one side of the earth can see him, if people are on the other side, whereas the Scriptures say, "Every eye shall see him." My friend on the Common knew nothing of the position of the Church Fathers on the subject of the nobility and shape of our globe or he could have fortified his position greatly. Had he even read of the voyages of the navigators who went out after Columbus maybe he might have been more modest in his statements. But not likely. People in this world are sometimes subject to reason and argument, but the majority are moved by passion and prejudice and ignorance, while the influence of educated minds filters very slowly through the understandings of the million. What irony that in the home of Emerson and within a stone's throw of

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the Church in which Channing preached, and not far from where Phillips Brooks charmed thousands into the upper levels of Christian being, a doctrine of the Middle Ages, now the sport of every school boy, should be proclaimed with all seriousness. Whereupon, I wandered over to where the band was playing and meditated deeply on the follies of mankind.

Cleveland, Ohio. ELLIS B. BARNES.

Postscripts

The "Century" comes regularly and is always welcome.
Tokyo, Japan. R. D. McCOY.

The "Century" is alive and up to the moment. Its arrival is looked for and welcomed by us from week to week. A good friend did me the kindness to introduce me to your paper.
Norwood, South Australia. GEORGE W. JENNER.

I could not get along without the "Century." It contains much food for thought.
Versailles, Ill. S. H. KUNTZ.

To say that our school is well pleased with your Bethany Graded Lessons would not express our satisfaction. Never has the Southside Church had such a splendid corps of willing and efficient teachers, and such a fine gathering of hopeful students.
Omaha, Neb. FORD A. ELLIS.

I like the "Century" very much. I think it is one of the best papers I have ever read of its kind. It is full of fresh scholarly articles. R. H. STEWART.
Lexington, Ky.

Enclosed you will find check for my subscription to the "Century." Thank you for calling my attention to the matter, for I certainly do not wish to be without the paper.
Ashland, O. A. B. ROBERTSON.

"The Daily Altar" is certainly a gem. I wish it were used in every home in my church. In giving the book to the world the editors have helped men to know the Master better.
Troy, Kan. J. TILDEN SAPP.

I am a stanch believer in the "Century" and its message of modern Christianity. LLOYD VAN LOVELL.
Eureka, Ill.

I still think the "Century" is the greatest paper published by our people. J. THOS. BROWN.
Orange, Tex.

Just a Word!

The autumn issue of the 20th Century Quarterly is just from the press. I am proud to say that the four men—Mr. Ewers, Mr. Ryan, Mr. Willett and Professor Morro—who make this publication have outdone themselves. Their work this quarter is the finest yet. Your school will make a great mistake not to have this "help" for its adult and young people's classes during the coming quarter.

THOMAS CURTIS CLARK,
Editor.

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BOOKS

THE NEXT STEP IN RELIGION. By Roy Wood Sellars. Dr. Sellars has given us in this book a very reasonable constructive essay in what might be termed the religion of science. He spares us the cynicism that has so often spoiled the pages of scientists who set about a criticism of the religious of the past. Neither is he an iconoclast toward the fact of religion in human experience. We wish he might next turn to a treatise on the evolution of science from its beginnings in magic and its upward climb through alchemy, astrology, etc. His treatise, however, is an excellent illustration of the bias of the best of minds. As an anthropologist he is fair and his summary of the beginnings of religion are excellent, but when he comes to the critical questions regarding Biblical documents he assumes the most radical of conclusions as unquestionable and acknowledges no progress since the days of the Tubingen school. With so rationalistic a basis of course it is easy to dispose of many difficult questions. His discussion of Paul's influence upon the history of theology is radical but very illuminating and his regard for the fundamentals of Jesus' teaching attains a high level of interpretation. The "next step," he thinks, will be out of all that is mystical and metaphysical to fact and reason with loyalty to what he calls the "values of life." We surmise it will be much longer than he thinks before humanity will explain the cosmos without God or be gripped by a loyalty to values merely instead of to the person and the moral authority of Jesus. (Macmillan.)

A TREASURY OF WAR POETRY. Second Series. George H. Clarke, Editor. The first volume of this series upon its publication in 1917 at once took its place as the outstanding anthology of war verse of merit. Professor Clarke now completes his worthy task of gathering into book form the best poems of the war by adding this second volume, which contains verse by such poets as Bliss Carman, George E. Woodbury, Vachel Lindsay, Sara Teasdale, G. K. Chesterton, Katharine Tynan and John Masefield, as well as many poems by "Poets Militant," such as Rupert Brooke, Robert Nichols, Francis Ledwidge, Siegfried Sassoon, Joyce Kilmer, etc., etc. All branches of the service are well represented. (Houghton Mifflin. $1.50.)

THE RE-CREATION OF BRIAN KENT. By Harold Bell Wright. This is a "Harold Bell Wright year," the publishers announce, and the million or so followers of the work of Mr. Wright will not be disappointed in his latest book. Not seeking there so-called "high art," but simply life, they will find it aplenty in the interesting characters dominating the story—especially Auntie Sue, Brian Kent and Betty Jo. It would be difficult to find a more winsome character than Auntie Sue, who, it is evident, is drawn from real life, if Mr. Wright's dedication is not fiction. This is a tale of the Ozarks, where the author found his material for his early success, "The Shepherd of the Hills." To predict an extensive sale for this book is hardly necessary. (Book Supply Company. $1.50.)

A SAMPLE CASE OF HUMOR. By Strickland Gillilan. "The official dispenser of sunshine to the American people" now comes with a new package of good cheer and good humor. Gillilan's humor is high grade—sane, well balanced, and enjoyed by all sane, well balanced humans. It has a vital relation to life and remains in the memory years after it is read. (Forbes. $1.25.)

ALASKA, OUR BEAUTIFUL NORTHLAND OF OPPORTUNITY.. By Agnes Rush Burr. The latest volume in the "See America First" series, published by the Page Company. It is a sumptuous and delightful work, with interesting description and a wealth of illustration from photographs and paintings. To one who has not traveled in Alaska the book is a constant surprise as it unfolds the vast resources of this marvelous annex to the continent. No wonder Mr. Seward regarded the purchase of this wonderland the greatest act of his career as Secretary of State. (Page. $4.00.)

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Foreign Governments Honor Federal Council Officers

A cablegram has been received at the New York office of the French High Commission stating that the Cross of the Legion of Honor has been awarded by the French Government to Rev. Frank Mason North, President, and Rev. Charles S. Macfarland, General Secretary, of the Federal Council of the Churches of Christ in America. This double honor comes as a mark of recognition both for the part played by the Federal Council in the winning of the war and for the personal services of its president and secretary. As Commissioner to France in the summer of 1918, Dr. Macfarland spent several months with the French and Belgian armies at the front, and following the signing of the Armistice, Dr. North made an extended tour of the war areas for the purpose of surveying social and religious conditions, preparatory to the carrying out of the reconstruction program now under the direction of the Federal Council's Commission on Relation with France and Belgium, and its constituent denominations. Recently King Albert of Belgium designated Dr. Macfarland as an officer of the Order of Leopold II, and Secretary Roy B. Guild as a Chevalier of the Order of the Crown, for services rendered Belgium during the war. These decorations were conferred by Major Blommaert, who brought also a personal message of greeting from King Albert. Dr. Macfarland's order was conferred at a dinner given by Rev. Frederick Lynch at the Astor House, while Secretary Guild received his decoration at a meeting of the Ministerial Association at Berkeley, California.

Dr. George W. Truett Heads Campaign for Baptists

The Southern Baptists have no more prominent and successful ministers in their communion than Dr. George W. Truett, pastor of the First Baptist church, Dallas, Texas. He has recently accepted the chairmanship of the commission of the Southern Baptist convention which is to raise $75,000,000 for Baptist missionary, philanthopic and educational enterprises during the coming winter. There will be a drive in all of the leading southern cities leading up to Victory Week, which is the first week in December. The state has been assigned $16,000,000 of this vast sum to raise. The Baptist Sanitarium, Baylor University, College of Medicine, Pharmacy and Dentistry and Buckner's Orphans' Home will get more than $1,400,000 of the amount for equipment and endowment. If this movement succeeds, it will be the biggest thing yet done by a southern denomination.

Clergy for the Deaf Mutes

The Protestant Episcopal church is being aroused over the matter of the spiritual care of the deaf mutes. They have twenty men ordained for this work, but six of these are compelled to give their time and attention to secular matters to secure a livelihood. The Society for the Promotion of Church Work Among the Deaf in the Province of Washington will seek to induce young men to take holy orders to do this work.

Irish Church Leaders Fraternize at Annual Meeting

The General Assembly of Irish Presbyterians had a unique feature in this year's meeting. The Rt. Rev. Dr. D'Arcy, Lord Bishop of Down, Connor and Dromore, was introduced in the assembly and spoke. He urged that the various communions should study each other's principles, not that they should minimize these, but rather understand them, in order to get into a position of harmony and co-operation. This was the first bishop in his communion to open the pulpits to Presbyterian clergymen.

One Hundred Chaplains Are Needed in the Navy

The rapid resignation of the present force of chaplains in the United States navy has created a condition most embarassing to the department. The men are securing their release from service slower than they think they should. At the same time large numbers of sailors are now without spiritual advisers. The department has made a call for one hundred extra men. The theory is to allot these men according to denomination, but this will not be rigidly adhered to if any denomination fails to respond with its proper quota. There is a real opportunity for service for the trained and aware man of the ministry.

Japanese University President Visits in This Country

The most outstanding Christian educational institution in Japan is the Doshisha University. A former president of this institution is Dr. Tasuku Harada, who is now visiting in America. He has made visits previously and enjoys a wide acquaintance here. He attended the Centenary of the American Board in Boston in 1910 and has also visited Great Britain for Congregational meetings and for the Edinburgh Conference. He has been invited by Dr. Shailer Mathews, dean of the divinity school of the University of Chicago, to give a course of lectures in that institution. When interviewed on the subject of Japanese administration in Korea, Dr. Harada had a lot of oriental reticence, but having visited that country not long since, he expressed the opinion that while mistakes had been made in the administration, there was no general desire in Korea for independence.

A Day of Prayer for the Schools of the Land

The National Reform Association now has a custom of calling on the churches annually to observe the second Sunday in September as a day of prayer for the schools of the land. This coming autumn more young people will go away to college than ever before in all probability and it is suggested that there should be recognition of this fact and concern on the part of the church with regard to the welfare of the young people who are to live for four years away from home. Literature for the day may be secured free by addressing the National Reform Association, 602 Publication Building, Pittsburgh.

Resent the Sending of Protestant Money to France

Several of the leading Protestant denominational organizations, more especially the Methodists, are sending funds to France to restore the ruined Huguenot churches and to carry on evangelism among the people of France, who are now skeptical in their religious attitudes. In New York recently there has been very sharp denunciation of this plan by certain Roman Catholic orators on the charge of proselytism. This protest ignored the fact that the majority of the French attend no church.

Dr. Cleland B. McAfee Returns from Arduous Duties in France

Dr. Cleland B. McAfee, of McCormick Theological Seminary, Chicago, has recently returned from France, where he has served as the successor of President Henry Churchill King as Director of Religious Work. He was in France for

six months and is commended for the signal devotion of his service. He is now taking a vacation in Estes Park, Col., in preparation for the autumn's work in the seminary.

Indianapolis Presbyterian Ministers Enlarge Their Fellowship

The denominational ministers' meeting of the Presbyterians in Indianapolis has broken down the bars and taken in the representatives of some of the denominations having too small a representation to hold their own meeting. Henceforth Congregational, Reformed, English Lutheran and Friends' ministers will meet with the Presbyterians. Thus are the Presbyterians of this city making real the union sentiments which have been issued by their General Assembly.

Bishop Williams Speaks for League of Nations

The sentiment of prominent leaders with regard to the proposed League of Nations is important at this time. Many eminent church leaders are to be found on the side of the administration. Bishop Williams of Michigan spoke at Chautauqua, N. Y., on July 27 on this subject. He was vigorous in his advocacy of the League. He declared with regard to certain social reforms, "If they brand every reasonable program of reform and progress with the label of Bolshevism, that movement will break the dam and spread like a devastating flood. This great surge of democracy which swells around the world today is demanding industrial as well as political democracy."

Dr. S. Parkes Cadman Finishes Twenty-five Years in New York.

The duties of a city pastorate are so arduous that few of the great churches have pastors with long terms of service behind them. The career of Dr. S. Parkes Cadman at the Central Congregational church of New York has been one of outstanding service. Coming to this country from England, he was advanced rapidly in his denomination until he became pastor nineteen years ago of one of the leading churches of his denomination in New York City. He has had numerous opportunities of change, being at one time offered the presidency of a leading Methodist university, but has refused all of these offers. He has spoken in thirty states in war service and is an author of books as well. Men of this eminence are often neglectful of pastoral duties by necessity, but Dr. Cadman drives about among his three thousand members with a motor car and knows them in their homes.

New Plan of Religious Education in England

The statistics of Sunday schools in England during the war are far from encouraging. This does not mean, however, that the cause of religious education is lost in that country. A recent issue of the Hibbert Journal has a keen article on "Education: the Opportunity for the Churches." This article proposes to put religious instruction more definitely into relation with the day school work. Dr. Foster Watson, author of the article, does not propose the abandonment of the Sunday school, but a transformation of its course of study and its viewpoint. He offers the suggestive name of "Sunday College" for some of its activities.

Churches Not Going Forward in New York

Though the churches of America reported large gains during the past ten years until crippled by the war, New York City churches have not shared this gain. Only one Protestant body in New York City has as high a percentage of the population in its membership now as in 1906. The Catholic church has declined from 32.78 per cent of the population to 28.30. The Baptists in New York now have less than one per cent of the population. There are now forty-eight city missionary societies in this country with an income of $425,000 per annum but this amount is insignificant in meeting the Protestant needs in metropolitan centers.

Christian Endeavor Alive and Growing

Father Endeavor Clark Makes Some Bold Proposals

That the leader of the Christian Endeavor hosts, Rev. F. E. Clark, has not lost the fire of youth is indicated in the daring of his recent proposals at the convention held at Buffalo. Speaking in this convention on August 5, he said: "I suggest for your consideration these five goals: 1. A fifty per cent net gain in the membership of every society within two years. 2. A Christian Endeavor Society in every available church in every state, or if not, we will know the reason why. 3. A definite goal in every state for denominational missionary gifts, especially in connection with the proposed denominational drives and the Inter-Church Movement. 4. A field secretary for at least part time in every state and province. 5. A Sustaining Alumni Association in every union." Dr. Clark, in the course of an eloquent address, said: "If you agree with me in regard to these goals and the special needs of the day, you will also agree with me as to the supreme necessity of the renewed proclamation and promulgation of Christian Endeavor fundamentals in attaining them. We must show to our societies, our unions, and our churches the meaning, the wisdom, the necessity, of the pledge, of the weekly meeting, of the roll-call and consecration service, of systematic, comprehensive, persistent Christian activity. We will show not only how strong is Christian Endeavor in its underlying principles, but how flexible and adaptable to circumstances. We will affiliate with us, so far as possible, *all* the young people of the church, while we will not lower the standard of *active* membership. We will keep our membership young, and lay the burdens of the society on young shoulders, since thus only can they be trained. We can do this as never before, since in the Alumni membership our older friends can still be related to us in sympathy and helpful activities."

Christian Endeavor Secretary Makes an Impressive Report

At the recent convention of the United Society of Christian Endeavor, held at Buffalo, August 6, General Secretary William Shaw made a report in which he reviewed the achievements of his organization. He reminded his hearers that the Christian Endeavorers had first raised the slogan eight years ago at the Atlantic City convention, "A Saloonless Nation by 1920." It is clear that this is now to be a reality and the efforts of the young people have been a part of the victory. In 1918 the society completed the construction of a headquarters building in Boston at an expense of nearly a quarter of a million dollars. This serves to give the organization a habitat and a sense of security with regard to the future. It is impressive to hear that there are now 53,753 members of the Tenth Legion who have pledged to give one-tenth of their income to Christian work. There are 173,523 members of the Quiet Hour Comrades who observe a fixed period of the day for worship. While the society continues to grow in the United States it is making even more rapid progress in foreign lands, where it is proving a valuable adjunct of missionary work. Evidently the movement has not yet spent its force as a training school for the youth of the church.

NEWS OF THE DISCIPLES

Missionaries, New and Old, Leaving for Fields of Work

A group of new missionaries are sailing for their fields during August and September. They are: Mr. and Mrs. W. R. Bacon, Mr. and Mrs. A. C. Bro, Dr. and Mrs. Frank Wilmot and Miss Lois Ely for China; Dr. and Mrs. D. P. Caldwell for Tibet; Mr. and Mrs. C. C. McCaw for the Philippine Islands; Miss Goldie Wells and Miss Martha Bateman for Africa; and Mr. and Mrs. G. E. Ritchey of Iowa, for the Agricultural Department of Nanking University, China. The following missionaries will also return to their fields: Miss Gretchen Garst, Miss Edith Parker and Mr. and Mrs. F. E. Hagin to Japan; Mr. and Mrs. Guy W. Sarvis, Dr. and Mrs. W. E. Macklin and Miss Minnie Vautrin to China; Mr. and Mrs. Herbert Smith to Africa; and Dr. and Mrs. Wm. Hardy and children to Tibet.

The Illinois Centennial Convention at Charleston

Great preparations have been made for the Illinois Centennial Convention to be held in Charleston August 31 to September 4, reports State Secretary H. H. Peters. The newspapers of the State have given larger publicity to the convention this year than ever and everything points to a record-breaking attendance. A neat eight-page program has been prepared and circulated generally. It introduces the fifty-three people who are to take part on the program under the title "Who's Who on the Convention Program." It tells the story of the beginning of the Disciple movement in Illinois by introducing the Barney's Prairie church and the Coffee Creek church in Wabash county. It has a song, "Our Centennial Convention," prepared by J. F. Rosborough, President, that is being used by the churches, Sunday schools and Endeavor societies in arousing enthusiasm for the convention. There will be many attractive features at this year's meeting, but the mountain peak occasion will be on Wednesday afternoon and evening, when the United Budget and Every Member Canvass Conference will be held. The music for the convention will be of unusual order. The reports are being printed in an attractive form and instead of being read during the sessions each delegate will be given a copy showing the achievements of the various organizations for the past year.

Southern California Disciples Hold Convention at Long Beach

A feature of the recent annual convention of the Southern California Disciples was an afternoon "Church Training School," in which such leaders as W. F. Richardson, C. R. Hudson, W. G. Conley, Eva N. Dye—who was the Dean—and others considered topics like "The Life of Prayer," "Christian Americanization" and "Christian Stewardship." B. A. Abbott, of The Christian-Evangelist, was the chief lecturer of the convention. Other speakers were Secretaries H. O. Pritchard, J. H. Mohorter, C. M. Yocum and F. W. Burnham, Southern California Secretary F. M. Rogers, J. N. Jessup, T. S. Handsaker, B. C. Hagerman and an outside speaker, Carl S. Patton, of the First Congregational church of Los Angeles.

C. C. Chapman, of Fullerton, Cal., Gives $200,000 for New Disciples School

It was announced at the recent convention of the Southern California Disciples that C. C. Chapman, of Fullerton, had offered a gift of $200,000 toward a new Disciples' college to be located on the Pacific coast, provided another $100,000 should be raised. This is said to be the largest single gift ever made to any of the educational institutions of the Disciple communion. There is no doubt that the balance—and much more—will be raised, as about $70,000 was at once pledged for this purpose at the recent convention session at Long Beach. It is also reported that Mr. Chapman has promised $1,000 per month for ten years for the promotion of the new school. Option has already been taken on a site in Los Angeles facing the old State Normal, which has now been transformed into a state university. Buildings will be erected soon, Men and Millions pledges being drawn on in some measure to provide funds for this work.

Men and Millions Movement Makes Report

The total pledges made to the Men and Mililons Movement to date amount to $7,105,342. States leading in amount of pledges taken are: Missouri, $1,769,309; Ohio, $672,216; California, $591,136; Illinois, $572,927; Texas, $554,916; Indiana, $403,439; New York, $334,391; Iowa, $299,510; Kentucky, $278,812; Pennsylvania, $233,236; Nebraska, $207,408; Virginia, $180,852; Kansas, $173,898; Oklahoma, $149,744; Colorado, $125,540.

Dr. E. E. Faris Accepts Professorship in the University of Chicago

Dr. Ellsworth E. Faris, for several years a missionary in the Congo region of Africa, but for the past few years a professor in the philosophy department of the University of Iowa, has accepted a full professorship in the department of sociology in the University of Chicago, in which school he received his doctor's degree. He will enter upon his new work next month.

Many September State Conventions

Among the September conventions are: Illinois, at Charleston, Aug. 31-Sept. 4; West Virginia, at Beckley, Sept. 2-4; Nebraska, at Kearney, Sept. 15-19; and the following conventions all held Sept. 22-25: Kansas at Wichita, Kentucky at Hopkinsville, Arkansas at Little Rock, and Tennessee at Chattanooga. The Pennsylvania, New England and South Carolina conventions will also be held during the month.

H. V. White Goes to Union Church in the Hawaiian Islands.

H. V. White, formerly a minister of the Disciples in California, and for several years a student of the University of Chicago, the Pacific Theological Seminary and the Harvard Divinity School—having just received his degree from the last named school—has accepted a call to the union church of Kahului, the chief city of Maui, an island of the Hawaiian group. He was in Chicago last week on his way to Honolulu. Mr. White preached at Hillsboro, Vermont, during his period of study at Harvard. Mr. White's old friend of Berkeley, Calif., W. C. Crider, leaves this month for the same island, where he will be pastor of the union church at Wailuku.

W. E. Rambo and Wife Sail for Orphanage Work in Turkey

Mr. and Mrs. W. E. Rambo, known among the Disciples for their years of fruitful service in the Damoh Orphanage, India, which they founded, sail on September 26 for Turkey, where they will have charge of one of the many orphanages being established by the American Committee for Armenian and Syrian Relief in the effort to care for the 700,000 or more orphans left as a monument to Turkish brutality.

Chair of Religious Education in Texas University Assured

S. W. Hutton, state superintendent of Texas Sunday school work, reports that $27,000 has already been pledged toward the $30,000 endowment required for the Bible School chair planned at the Texas Christian University. A hundred schools are represented in the pledges to date, with nineteen individuals.

P. A. Sherman Returns from War Service in Asia and Africa

P. A. Sherman returned to this country August 12, after spending more than two and a half years in war "Y" work. He has served in India, Mesopotamia and East Africa and has had some unusual experiences, he reports. Mr. and Mrs. Sherman will return next month to Ann Arbor, Mich., where Mr. Sherman will resume his studies in the medical courses of the university.

Conference of Disciples and Christians Held at Virginia Beach, Va.

The third of a very important series of conferences between representatives of the Disciples of Christ and the Christian Church has just been held at Virginia Beach, Norfolk, Virginia. Those present for the Christian Church were Rev. F. G. Coffin, Rev. W. W. Staley, Rev. J. F. Burnett, Rev. F. S. Sailer, Rev. W. H. Denison, Rev. F. H. Peters and President W. A. Harper. Those present for the Disciples were Rev. Peter Ainslie, Rev. E. B. Bagby, Rev. G. A. Miller, Rev. Finis Idleman, Mr. W. C. Pearce, Congressman Morgan and Rev. H. C. Armstrong. The conference was arranged for two days and was held in connection with the Sea-Side Chautauqua of the Christian Church. The entire morning session of one day was devoted to addresses on Christian union. Also Dr. Ainslie, Dr. Idleman and E. B. Bagby of the Disciples were invited to lecture at evening sessions. This conference is regarded as one of the best

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and most profitable that these two bodies have ever held. There was a unanimous conviction that these two communions so closely related in origin and belief ought to find a way to get together. All present agreed that what is needed is the cultivation of better acquaintance and a truer understanding of each other. Misunderstanding and prejudice should not be allowed to perpetuate separation and hinder unity. To this end it is recommended that the two bodies engage in work together wherever practicable. A resolution was adopted that the Home Mission Boards of the two bodies be requested to undertake jointly some definite piece of home mission work. It was also voted that a committee on information be appointed to prepare articles for publication for the purpose of promoting better acquaintance. The members of this committee are Rev. F. H. Peters and President W. A. Harper of the Christian Church, and Dr. Ainslie and Dr. Idleman of the Disciples. The deliberations of the conference were finally summed up in the following resolution: "Whereas, The representatives of the Christian Church and the Disciples have met twice in conference for the discussion of the question of Christian unity, and Whereas, Both bodies sincerely believe in and desire the union of all Christ's followers, and desiring to work together to this end, we would recommend (1) That where both bodies have congregations in over-churched communities the two congregations might agree to worship as one congregation and unite in the support of one minister, the minister thus engaged to have full ministerial standing in both bodies. The missionary offerings should be designated by the contributors and go to the Boards of each as designated. (2) Where one body has a congregation in a community not needing another church, it is desirable that the other body urge its members residing in such community to join the church of the body already on the field. (3) When a new church is to be started in an under-churched community, where neither body is represented by an organization, the body planning to enter should notify the other and it is desirable that the other body do not enter that field."

* * *

—In the Scoville union meeting just closed at Nacogdoches, Tex., there were about 600 persons who took membership in the churches upon confession of faith.

—George Henry has resigned from the pastorate at Cameron, Ia.

—Frank B. Ward, chaplain at Camp Dodge, Ia., expects to be released from army service soon, and will re-enter pastoral work.

—President Arthur Holmes, of Drake University, is supplying the pulpit at Independence Boulevard church, Kansas City, Mo. It is considered probable that R. H. Miller, of Central, Detroit, will be called to the pastorate.

—Charles E. Jackson, of Tullahoma, Tenn., closed a meeting with the East Union church, Nicholas county, Ky., August 17. Twenty-six persons were added to the church membership.

—George W. Wise, of Knoxville, Pa., Pittsburgh church, preached for J. C. Burkhardt at First church, Washington, Pa., on August 24. Mr. Wise, with his family, spent his vacation this year at Salix, Pa., a small country town on the top of the mountains near Johnstown, Pa. During part of his time there he had charge of the Salix Chautauqua program.

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—Wabash Avenue church, Kansas City, Mo., has had its name changed to "Central church." E. E. Violette will assume pastoral charge of this congregation after September 1. Huell Warren, of Keokuk, Ia., is supplying at Wabash avenue for the summer.

—L. J. Marshall, resigning minister at Wabash Avenue church, Kansas City, Mo., is now on his Missouri farm, and will enter upon his new work at Carthage, Mo., September 1.

—Price Christian is the new leader at Moweaqua, Ill.

—It is reported that F. D. Kershner has resigned from the employ of the Standard Publishing Company. Mr. Kershner held the position of Book editor.

—The ground has been broken at Long Beach, Cal., for the new $150,000 building in the construction of which it is the honor of G. P. Taubman, long-time pastor, to lead.

—William Remfry Hunt, for thirty years a Disciple missionary in China, has been decorated by the Chinese government in recognition of his service to the country in time of revolution and famine. The famine was a result of the floods.

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—C. E. Cobbey, who has been doing "Y" work in Italy, expects to return to his pastorate at First church, Omaha, sometime next month.

—The new minister at Kingshighway church, St. Louis, the pulpit of which was recently vacated by W. G. Johnston, is F. Z. Burkette, of Greensburg, Ind.

—W. Y. Allen, after an eleven years' pastorate at Fort Scott, Kan., resigned from that work early this month, but his resignation was not accepted and the congregation has tendered him an indefinite call.

—During the first year's ministry of F. A. Higgins at Danbury, Conn., there has been an increase in missionary offerings of over 100 per cent. The C. W. B. M. there has increased its membership from 65 to 151.

—Arthur Long has arrived home from France and has taken up his work again at First church, Coffeyville, Kan.

—New pastorates are those of W. W. Sniff at Union City, Ind.; C. E. Rostofer at Wellsburg, W. Va.; C. M. Schoonover at Durant, Okla.; J. Lapsley Alderson at Pineville, Ark.; and F. Z. Burkette, at Kingshighway church, St. Louis.

—After a ten months' service in Y. M. C. A. work in France, George W. Hemry arrived at New York City, August 12. He will spend a short time at his old home at McComb, Ohio, then will resume pastoral work.

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—The Sunday school of First church, Battle Creek, Mich., grew in one year from a weak organization of 107 members to a strong and well-organized one of 413 attendance.

—The school at Grayson, Ky., was recently asked for money toward the building of a new church home, and the members present responded with $1,250. R. B. Neal leads at Grayson.

—Mrs. Laura D. Garst, mother of Miss Gretchen Garst, will return with her daughter to Japan for a year or so of residence as a visitor to the field. She and her husband began their work in Japan over thirty years ago. Mr. Garst gave his life for that work.

—Second church, Danville, Ill., conducted a Daily Vacation Bible school in the basement of the church. An average attendance of thirty-six was maintained for ten days. Daily lessons were given in Kingdom Stewardship, Missions, Bible geography, Bible stories, Memory work, and Rightly dividing the Word. Twenty-seven certificates were issued.

—J. Leslie Lobingier, the new educational secretary of the Chicago Church Federation, began his work in that capacity August 15. The leaders of the Federation predict marked success for Mr. Lobingier in this fruitful field. Mr. Lobingier, until recently, held a post under the "Y" at the Great Lakes Naval Station.

—H. H. Peters, State Secretary of Illinois, will dedicate the new church at Ludlow, Illinois, some time in September; and at Lynnville, near Jacksonville, same state, some time in October, he will dedicate one of the most complete community churches that has been erected in Illinois for some time.

—C. C. Morrison, of The Christian Century, recently preached on two Sundays at the First Presbyterian church, Detroit, Mich., in the absence of the minister there, Dr. Joseph A. Vance.

—Within the last ten days Dr. Willett has given chautauqua lectures at Oskaloosa and Tama, Iowa, and at Macomb, Camp Point and Gibson City, Ill. On the 15th of the month he lectured at Rockville, Ind.

—Dr. G. L. Hagman, who has served five years in China, has just returned for further medical training, from the hospital at Nantungchow. He is enthusiastic about the work. He states that the hospital is popular among the Chinese and used to its capacity. Some recent major surgical operations have caused great wonder among the Chinese. They have looked upon some of these difficult operations and recoveries as miracles. Except a small Chinese hospital, which is poorly equipped and inefficient, the Disciple institution at Nantungchow is the only hospital for about four millions of people. Dr. Hagman longs to give these people surgical assistance and will spend the year at home in an Eastern hospital getting special training in this line.

—O. F. Jordan, who is spending his vacation in Colorado, writes from Colorado Springs, Colo., concerning Central church there, which is ministered to by Claire L. Waite: "Mr. Waite has a great church of over a thousand members and the building was packed yesterday morning, partly tourists, of course." Mr. Jordan preached for Mr. Waite on Sunday evening, August 17.

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H. D. C. Maclachlan, Minister Seventh Street Christian Church, Richmond, Va.: "It is a gem. I have seen nothing on the same street with it. It contains all the classic hymns and all the worth-while new ones. Its hymns of human service and brotherhood are a genuine contribution to American hymnology. Its arrangement, topical indexing, letter-press and musical notation are beyond praise. The Aids to Worship and Responsive Readings I am finding very useful."

Henry Pearce Atkins, Minister First Christian Church, Mexico, Mo.: "The choice of title for this hymnal could not have been more felicitous. These are the hymns of the Kingdom—the hymns of life and service—in which the Church has already united. The message of this hymnal is the true message of the pulpit."

A. H. Cooke, Minister Park Avenue Christian Church, Des Moines, Ia.: "It is a pleasure for me to say that the new hymnal, Hymns of the United Church, is the best thing that has come into our church life during the past year. The compilation embraces everything worth while; there is not a single thing in the volume that does not elevate. Both form and content are beautiful. The book helps the minister tremendously in the cultivation of the religion of the spirit; one is made to realize the beauty of holiness most vividly. How cosmopolitan is this hymnal! In singing from it one has already attained the unity of the spirit!"

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Minister of St. George's United Free Church, Edinburgh, and recently called to Fifth Avenue Presbyterian Church, New York City.

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer of Confession

THOU God of perfect holiness and grace, in Thy presence the spirit of mortal man cannot be proud. We draw near to Thine altar to commune with Thee, but we cannot endure the light of Thy face save as we come bringing sincere and humble confession of our sins. We have done those things we ought not to have done. Turn not Thy face away from us, though we be unworthy, but hear the cry of our hearts for cleansing and for pardon. Judge us, O Lord, not as our fellowmen judge us, nor yet as in all integrity of conscience we must judge ourselves, but look upon us with that pitying goodness which, while it condemns our sin, yet gives us fresh power to overcome it.

Often have we wandered into wrong-doing thoughtlessly—Thou knowest how thoughtlessly! Canst Thou forgive our thoughtlessness? Forgive it by teaching us to profit by our experience and to learn wisdom by the very things our thoughtlessness has made us suffer. Create in us the habit of spiritual awareness. Make us sensitive to moral values. Quicken not only our will to do the right but our intelligence to discover the right and avoid the wrong.

We confess not only those sins that grow to full ripeness in our acts, but all nascent sins that lie growing from day to day in the unclean thoughts of our hearts. Forgive us our hidden sins of the mind, our dark imaginings, all lustful and covetous musings, all selfish and unsympathetic judgments upn others. Purify and sweeten our inner life. As Thou dost forgive our misdeeds, cleanse the sources of our misdeeds that out of our hearts may issue goodness like that which is in Thee.

Yet, Lord, save us from too much thought upon sin and our proneness to it. Show us how we are to overcome evil with good, and may our minds delight to dwell upon those things that are noble and beautiful and of good report. May we keep close fellowship with Christ, to know whom is our best defense against the lusts of the flesh. In his name. Amen.

The Disciples of Christ and the Interchurch World Movement

THE intense desire of the Protestant churches to meet the emergencies of the post-war period in an effective manner has led to the projection of the Inter-Church World Movement. Its object is the careful survey of the fields and forces involved in the problems of world evangelization, in America and every other land, and the avoidance of such duplication as has in the past been almost inevitable, considering the number of organizations at work. It is not a fixed and final form of Christian unity, any more than is Church Federation. It is a method of cooperation which may be followed out as far as seems practicable to the various participating groups. At the present time it is the most promising and timely of the patterns of wise and economic effort. The Disciples of Christ are by the very nature and purpose of their history committed to any such plan that looks toward closer and more purposeful cooperation. They have everything to gain from participation. There might be some justification for refusal on the part of some of the other Christian bodies; but there could be absolutely none in the case of a people committed by more than a century of history to all forward-looking plans of unity. It is a satisfaction to observe with what enthusiasm the Disciples in most

places are taking their part in this program. It is a long step forward in the realization of their ideals.

The Wrongs of Korea and the Conscience of the World

SEVEN years ago the reports that came from the peninsula of Korea shocked and aroused the civilized world. At that time the Japanese mastery of that land was completed. By a series of diplomatic and military activities, extending over several years, Japan, always in need of larger territory for her rapidly expanding population, took advantage of the weakness and misrule of Korea, and secured first a form of supervision over it, and later complete domination. The Korean emperor was deposed under circumstances which were made to appear as the action of his own people, and the land was annexed to Japan. Even the names of its localities were changed, and on the maps made in Japan today there is no longer a Korea, but only a Japanese province known as Chosen. The worst of the situation was the cruelty with which the changes were made. Particularly hard were the experiences of the missionaries and the native Christians. At that time a very strong international sentiment was created in favor of the Koreans, and their wonderful experiences in the adoption of Christianity in recent years became a matter of world-wide interest.

Renewal of Korean Tragedies and the Responsibility of Japan

DURING the years since that occupation of Korean territory and assumption of Korean responsibilities by the Japanese, there has been but little outward disturbance. It was gradually taken for granted that, harsh as were the methods adopted by the Japanese, the Koreans had come to accept them as inevitable. Railroads, schools, public works of all sorts, and the entire political administration of affairs were taken over by the invaders, on the assumption that they were far more competent, and that in reality the country was now for the first time really prosperous. But the Koreans were not of that mind. Quietly they waited an appropriate moment for utterance. This year it came. Their method was not armed rebellion, but passive resistance. And the reprisals taken by the Japanese officials were in keeping with the rough and ready methods of seven years ago. The stories that come from that suffering land are very harrowing. All the agencies of repression, persecution and torture seem to have been invoked with fresh zeal by the Japanese.

The Attitude of Japan Regarding Korea

THE Japanese are not insensitive to the bad impression these events have made upon the mind of the civilized world. Official Japan regards its treatment of Korea as legitimate, considering the low type of civilization which, as they allege, prevailed in the peninsula, and Japan's need of new territory for populational expansion. The military administration in Korea has from the first held the native population in contempt, as of a lower order, and treated the people accordingly. But there are two Japans, the one official and military, and the other progressive and enlightened. In the latter of these the Christian element has increasing influence. It is clear that in this latter class such questions as that of Korea bring disquiet. The good opinion of the world is desired by no people more than the Japanese. The universal condemnation of Japanese conduct in Korea cannot fail to have definite effect. The Japanese will have a considerable task on hand to right their account with civilization before the World's Sunday School Convention assembles in Tokyo a year hence.

A Standing Army and the High Cost of Living

ONE of the measures now urged by the militaristic group of Congress, and their supporters in the press, is the maintenance of a large army, numbering not less than a half million men. It is the claim of these men that the nation needs a standing army of this size, and that the close of the war, when many enlisted men may be inclined to remain in the service, is a good time to put the system into operation. It is difficult to believe that the calm judgment of the nation will approve any such course. The United States needs a standing army of moderate size for exigencies. One-fourth of the number demanded in this plan would be ample. One hundred and fifty thousand men would meet every requirement of national defence and police duty, save in the event of war. Moreover, the chief necessity of the present time is the increase of production in every area of agriculture and industry. To withdraw half a million men from useful employment, and to add their maintenance to the burden of the population now at work, would aggravate rather than lessen the difficulties facing the nation in these days of high cost of living. What is needed is not a great standing army, but an industrious citizenship, and a world headed in the direction of good will and peace.

The Needed Reform in Weights and Measures

IT is a matter of surprise to scientific men the world over that the two Anglo-Saxon nations,—Great Britain and the United States,—are almost the only ones that continue the use of standards of weight and measurement other than the metric system. Fortunately our own land started properly so far as its currency was concerned. We are able to understand that fact when we compare our dollar, dime and cent system with the clumsy English standard of pounds, shillings and pence. But when our other forms of notation are put by the side of a fully scientific system like the metrical scale, we are badly handicapped in our dealings with the nations that have adopted the better plan. Our yards, feet and inches, and our pounds and ounces, have no basis in anything better than antiquated tradition. In all our laboratories where precise work is to be done, and particularly where results are of international concern, the decimal and metrical method is now in use. What is needed is its adoption in common market use. This would be an admirable step toward the attainment of a recognized place in international commerce.

Not All Churches Are Deferring Building Operations

THE news columns of the church papers indicate that the churches are going to build some new houses of worship this year in spite of the prevailing costs. During the war such activities stopped to make way for the war charities. Since the war we have been waiting for materials and labor to be cheaper. It is now apparent to many shrewd observers that materials are not going to be cheaper right away and labor may be higher. The man who proposes to build an apartment does not always wait for the lowest price before he begins. There are opportune moments in the life of a city for filling up these great buildings. He comes at last to the conclusion that even at the increased cost the enterprise is sound. In the same way a church may often be able to say that the advantages of prompt action in getting right equipment in the community quite outweigh the additional cost. The churches that purpose to build for an ostentatious purpose, outshining a rival church, may well wait for a change of heart as well as a change of the economic system, but the churches that want to do work which they cannot do with their present material equipment should not be intimidated by prices. Religious institutions as well as business will have to become habituated to the new economic environment.

Harvard Alumni Are Doing Something About Professors' Salaries

THE scandal of using men of national reputation in our great universities at little better and sometimes even less than a milk-driver's salary is being felt by some groups of alumni in the country. The Harvard alumni propose to raise several millions of dollars in order to increase the salaries of their old-time instructors to an amount commensurate with the increased cost of living. In one institution where the alumni have not yet seen their duty, a teacher resigned the other day. "Why should I go on teaching other people how to become rich when I might be comfortable myself," he said. These were the words of a man discouraged and harassed, but they reflect the mood of more than one teacher. Our universities will soon have a dearth of brains if we continue to allow our intellectual leaders to worry along with less comforts than a day laborer.

The Boys of a Church Are a Big Asset

SIXTY-FIVE per cent of the boys in our average communities are under-privileged, so declares Mr. C. J. Atkinson, executive secretary of the Boys' Club Federation of New York. By this he means that they do not have the opportunities which would make possible the largest manhood. He shows that the communities which do something for their boys actually save money, for the cost of boys' clubs is much less than the cost of the machinery of courts and parental schools. Many churches lose their boys when they get up to the ages of fourteen or sixteen. As time goes on, these churches lament the lack of masculine leadership. Congregations should learn to look upon boys not simply as the recipients of favors of various kinds, but as a positive force in church work. Few individuals have such group loyalty as boys. Organize this allegiance around religious ideals and objects and a powerful force will have been mobilized in favor of the higher things of life.

The Peril of the Man Back From France

PROBABLY a big majority of the men who have been discharged from army and navy are already back in productive industry. Some of these men are still living on their small bonus and on the good-will of their friends. One of them said the other day, "Why should I look for a job? I have been playing with death. What is a job to me?" The magnitude of his experience still overwhelmed him. He may be encouraged for a time by over-indulgent friends to believe that he has discharged his whole debt to society. After every war there is a crop of mendicants and ne'er-do-wells. The size of this group depends a good deal upon the right handling of the post-bellum problems. Political leaders who want the vote next year are already planning new donations and bonuses. With the exception of men wounded or broken in health, our young soldiers need no coddling. A fair field and no favors will make them as successful in the arts of peace as they were in those of war.

Nature Worshippers and the True Religion

FEW people stand amid the wonderful things of nature without a feeling of religious awe. The names in a mountainous country bear witness to this feeling. One finds a "cathedral" in Mammoth Cave, the Garden of the Gods near Pike's Peak, as well as the Devil's Slide. The Greeks believed their gods lived on Mount Olympus and it was the one dogma of the Samaritans that only on their sacred mountain could true worship be rendered. The man who tells us he does not go to church but worships God out of doors may not always be sincere, but doubtless he does have moods when he does worship nevertheless. Yet his nature worship is a primitive thing which the race has long since learned is altogether inadequate as a religion. Jesus taught that worship depended neither upon mountains or temples but upon the Spirit. The Spirit was present in a social situation, "where two or three are gathered together." It is not necessary to discourage the man who loves the big wonder world outside but he should be led to see that there is an even more wonderful world to be explored on the inner side of man. In the presence of goodness, of sacrifice, of consecration to a great cause let him take off his shoes for he stands on holy ground. It is here that the God of our Lord Jesus Christ is revealed as the wonder-worker in the human soul.

The Minister and Economic Questions

IN one of those periodicals that set themselves to the discussion of public questions, and make the effort to interpret economics and politics to the people, one finds the following diverting comment, apropos of a criticism of a ministerial utterance: "The pulpit should not dabble in economics. Preachers are the antithesis of economists;

they are not producers, nor practical men. For the most part they are emotionalists—and, alack, sometimes yellow in their fantasticalness. The preacher cannot be relied on to teach economics. He, like the shoemaker, should "stick to his last." Just what the preacher's "last" is, as estimated by people of the type represented by the writer of the quoted paragraph, it would be difficult to say. In reality, the preacher, if he is of the sort the church of today needs, is obligated to prepare himself to speak with intelligence on the pressing issues of the time. And in a very real sense economics is of this class. The application of the gospel message to the economic conditions of the world today is of the very essence of effective preaching. The man who ignores or misunderstands the vital questions of the times in which he lives is useless as an interpreter of the will of God. He is in all essential regards a false prophet.

The Stragetic Character of Church Extension

MOST of the greater religious bodies have created large sums of money for investment in church buildings. The church extension, or church erection boards of these organizations are among their most important agencies. At the first they assist weak congregations to secure for themselves church edifices which enable them to function adequately in their communities. Then they enable churches with somewhat greater resources to attain an artistic standard in their structures which would otherwise be impossible. But most of all, they put within reach of the religious body as a whole the means of securing in advance advantageous locations, which may be utilized in later years. The Roman Catholics have been the most adventurous and successful providers of church locations by this means. It is a matter of economy in every way to have such a fund, and to have it of sufficient size to enable the Church Extension Board to occupy in advance the sort of properties in the cities which future exigencies are sure to require. It never needs argument to prove the wisdom of contributions to this fund. One of the Sundays in September ought to be solemnly set apart for this offering by all Disciples' churches that do not practice the plan of the unified missionary budget.

Religious Types

IN THE early church was more than one kind of Christian. Some there were that spoke with tongues. They sought the ecstacies of an extreme mystical experience. One who could not so speak had not yet attained the full blessing of the Holy Spirit. Paul shared the experiences of these, though he tactfully sought to "show them a more excellent way." There were those who stood gazing up into the material heavens watching for the bodily return of Christ. These exalted the virtue of watchfulness. The apostles tactfully sought to make watchfulness the development of a character that would comport with citizenship in the kingdom of heaven. Prophecy-mongers, who idled even at their every day tasks, were duly admonished. "He that will not work neither shall he eat."

And there were those also who had the religious passion that goes with social justice. James railed at the selfishness of the rich who withheld the wages of the poor. He held up to ridicule and scorn the incipient aristocracy in the church that saved the best seats for the most liberal contributors. Though not disbelieving in salvation by faith, he insisted that faith without works is dead. He tested religion by service and defined religion in terms of morality and a social spirit. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world."

In general these and other types live together in our modern world. The task of the church is to make them tolerant of each other. Perhaps each has something to give the others if all were only ready to reciprocate in spiritual things. The standardized religious experience of the past denied validity to other kinds of religious experience. In Methodism one had to have feelings, and in the old-time Disciple churches, one must know how to phrase an argument. But religion was richer than either group knew.

The sympathetic minister must know how to appeal to all types as Paul did. The Apostle was at once a theologian and a mystic, he knew how to wait for the coming of the Lord, but in the meantime proposed to be busy at missions and philanthropy. In his life we have the example of a well-rounded Christian personality.

The Price of the Kingdom

IT was the Lord's day. In a stately church a great congregation bent and prayed together, "Thy kingdom come, Thy will be done, as in heaven, so on earth." The faces of the Worshipers were rapt and adoring. As the petition ended the choir seemed to waft it heavenward with the music-winged words, "Hear Thou our prayer and answer us, through Jesus Christ our Lord. Amen!"

One of two Watching Angels said to the other, "Behold, here are waiting souls at last! The kingdom is about to come on earth."

The other Watching Angel said, doubtfully, "I fear not. The Worshipers do indeed seem ready for the coming of the kingdom, but they have not counted the cost. We shall see whether they are willing to pay it."

Then the Watching Angels went forth among the Worshipers to announce the price of the kingdom. They went first to the Capitalist. "Your prayers have been heard," the first Angel said, "and we have come to tell you that the kingdom of heaven is at hand."

"How thankful I am!" said the Capitalist. "The greatest desire of my heart is at last to be realized."

"But," said the second Angel, "you must pay your part of the price of this kingdom. You must eliminate every questionable method from your business. You must make a fair distribution of profits. You must keep your books open for inspection. Your wealth must be henceforth in trust, and every penny of it must be at the service of the kingdom."

"Outrageous!" cried the Capitalist. "Submit to

domination in my private affairs? Never! This is rank socialism masquerading under the name of religion. Trustee for such a kingdom? Never!"

They next went to the Workingman. "We saw you at prayer," said the first Angel, "and we are here to say that the kingdom will come if you are ready for it."

"Do you not know that I am ready for it?" demanded the Workingman. "Is it not what I and my comrades are seeking? The cursed rich deny it to us. They keep back the day of our opportunity. They——"

"Hold!" said the second Angel. "If you desire the kingdom you must pay the price. You must learn to be fair-minded. You must put away bitterness and hatred. You must do your work cheerfully, not with eye-service but as unto God."

"Never!" declared the Workingman. "The kingdom means privileges for those who have long known denial. Pay the price you ask? I repeat, Never!"

They went to the Aristocrat. He, too, was full of joy at the thought that his prayer was to be answered. "But," said the second Angel, "you must pay the price. You must recognize all men as brothers—black men, brown men, yellow men, men grimy from mills and mines, men sodden and hopeless through slavish toil,—all are to be your brothers in the new kingdom."

"Terrible! terrible," cried the Aristocrat. "In the true kingdom nobility of lineage must be carefully preserved, and purity of blood safeguarded, that a higher type of manhood may be produced. *This* that you propose in the kingdom? Never."

They went to the Pleasure-Seeker and to him they declared that the price of the kingdom must be paid. Said the second Angel, "You must work at some needed task, and by the faithfulness of your service prove that you have right to a place in the kingdom,—for no idlers can remain there for a single hour."

"Never!" exclaimed the Pleasure-Seeker. "The strength of the kingdom must be in its leisure class, patrons of the arts, beautifiers of the world, creators of the joy of living. I, work? Never!"

They went to the Scholar, and told him that he, too, must pay,—that he must, if the call should come, forsake the cloistered stillness of libraries and go out to carry knowledge to those who were unawakened as yet even to a desire for the truth.

"Not I!" said the Scholar. "My mind is dedicated to high purposes,—to original investigation, to critical analysis. Teach ordinary ignoramuses? Not I!"

Last of all the Angels went to the Ecclesiastic. "The price of the kingdom?" he said. "And have I not paid it? And have I not kept the ordinances inviolate? Have I omitted one word from the ritual of the kingdom? Have I not tithed mint, anise and cummin with unfailing hand?"

And the second Angel said, earnestly, "But are you willing to become in heart as a little child, that the kingdom may come in God's way and not in yours?"

But the Ecclesiastic shook his head, and said, haughtily, "I know God's way, and it is one with mine."

Then, as if with one accord, those to whom the Angels had brought messages returned to the church and again sent petitions heavenward. "Good Lord, deliver us," they cried out, "for this calamity which threatens us is not the kingdom for which we prayed."

"How did you know," asked the first Angel of the other, "that this would be the end of those fervent prayers?"

"Because," said the second Angel, sadly, "I remembered One who wept over Jerusalem!"

The Frog and the Hornet

A Parable of Safed the Sage

THERE came to me a man who said,
I have many unpleasant experiences.
And I said unto him, Thou art not the Only Pebble on the Beach.

And he said, But mine are such as I cannot speak of, and they Humiliate me. For my occupation is such that I am beholden to those who Exasperate me, yet must I say nothing, and it is not easy to Grin and Bear it.

And I said unto him, I walked one day through the Forest, and I came upon a Little Pool. And in the margin of the Pool was there a Frog. And he sat as Immovable as the Sphinx sitteth amid the sands; so sat he in the mud.

And as I regarded him, there came an Hornet, and lighted a little space away from him, as it were an half or two parts of a Cubit. And the Frog gave no sign that he saw the Hornet or me, but sat in the mud immovable. But when the Hornet let down his wings and began to sip of the water that was in the mud, then did the Frog leap. And it was a marvelous leap, for he seemed to make No Preparation for it, neither to pull himself together or to take thought of the distance, but rose as if he had been shot from a Gun, and landed so that his mouth came exactly where the Hornet was. And the Frog Gobbled the Hornet before the Hornet realized that Anything Had Occurred.

Now when I saw that, I said, That was a Mighty Good Jump, and accurately measured, but that Frog hath procured for himself a Prize Package the nature whereof he knoweth not. And I looked that the Hornet should have bored him full of Gimlet Holes from the inside out. And I said, Surely that Frog will immediately display all the Characteristic Symptoms of Appendicitis.

But if it gave him Stomach Ache he showed it not, but settled himself in the same old place, and waited as if he were the more content for having had a pinch of Mustard with his Meat.

And I said unto the man, Be like unto that Frog. And if thou must swallow a Sting with thy Daily Bread, do it so Contentedly that no man shall know that thou hast colic. But if the time cometh to leap, then do thou leap so that thou shalt swallow not only the Sting but the Stinger.

And he said, Shall I wait till I may avenge myself?

And I said, There are more kinds of revenge than one. And most of them hurt the Avenger more than the Avenged; so that I commend them not. Consider the Divers Kinds, and be ready for that which is best, and if thou forget all thought of revenge, so much the better. Meantime, let not the sting interfere with thy Digestion nor thy Prayer.

Accepting the Universe

By E. W. McDiarmid

MARGARET FULLER'S "I accept the Universe" may be approved as quite the advisable attitude to be assumed, to modify somewhat Carlyle's vigorous comment upon this somewhat complacent remark. The universe has a way of getting itself accepted, if not in one way, then in another. One may adopt the attitude of pious acquiescence as expressed in the words of Marcus Aurelius: "Everything harmonizes with me which is harmonious to thee, O Universe. Nothing for me is too early or too late which is in due time for thee. Everything is fruit to me which thy seasons bring, O Nature." Happy is the man who can ground his faith in a simple trust in nature, who uncomplainingly accepts whatever comes of good or evil in human experience, who has the ability to discern the providences of God in all that befalls humanity. Were this attitude impossible to faith, there would inevitably be a collapse of faith on the part of many, who are minded to say with the Psalmist, "I had fainted, unless I had believed to see the goodness of Jehovah in the land of the living." For those of this mind, the acme of trust in a protective providence finds expression in the Psalmist's "The Lord is good to all, and his tender mercies are over all his works."

PROVIDENCE AND EXPERIENCE

For the majority of mankind, the doctrine of a protective providence, guaranteeing immunity to the faithful from all unhappiness and suffering is contravened by the plain facts of life. In every community Christian men and women are confronted by cases of sickness, catastrophe and death that raise harrowing perplexities of thought and judgment, and for which no honest explanation on moral lines can be suggested. Unbelievers have been quick to attack the Christian doctrine of a loving Father at this point. Says Richard Jeffries: "How can I adequately express my contempt for the assertion that all things occur for the best, for a wise and beneficent end? It is the most utter falsehood and a crime against the human race. Human suffering is so great, so endless, so awful, that I can hardly write of it." And Prof. Haeckel asks, "How can the all-loving God answer for the immeasurable sum of want and misery and pain and unhappiness which he sees accumulated before him every year, in the lives and families of States, cities and hospitals?" There is nothing new for Christian thinking in this picture of the universe (to use Schopenhauer's phrase) as a "cockpit of tortured and suffering humanity." Recognition of the sad facts of human experience is as old, at least, as the book of Job. Consideration of the problem presented by the sufferings of the righteous and the prosperity of the wicked is likewise given in dauntless fashion by the patriarch. Full acknowledgment is made in the New Testament of the fact that distressing experiences await even the saints in their earthly pilgrimage. The Apostle Paul wrote, "We know that the whole of creation is groaning together as in the pains of childbirth until this hour."

Jesus left his disciples in no doubt at this point: "In the world, ye shall have tribulation," he said. But the modern world is feeling with an acuteness never felt before the problem of suffering and evil. The increasing attention paid to this aspect of life is leading in many cases to attitudes of despair and even defiance that are thoroughly incompatible with the Christian spirit. For example, Mr. Bertrand Russell in "The Free Man's Worship" declares that man is in "an alien and inhuman world," "surrounded by hostile forces," helpless "before the blind fury of the universe." A Promethean indignation is aroused:

> To suffer woes which Hope thinks infinite;
> To forgive wrongs darker than death or night;
> To defy Power which seems omnipotent,
> This is alone Life, Joy, Empire and Victory.

Mr. Russell concludes that "the soul's habitation henceforth can only be safely built upon the firm foundation of unyielding despair." This despair results in the conviction that God is the creation of our own conscience. "Thus," says he, "man creates God, all-powerful and all-good, the mystic unity of what is and what should be." The best attitude for the "Free Man" is that of "worship at the shrine that his own hands have built; undismayed by the empire of chance, preserving a mind free from the wanton tyranny that rules his outward life." Such is the reaction of the universe upon many minds, prompting a denial of God's existence, and provoking an attitude of proud defiance to all the forces that play upon humanity.

Great praise is due the man of independent and courageous bearing in the presence of forces which he cannot control and which may speedily overwhelm him. Horace's ode in its declaration that "the man who is upright in purpose and strong in will nothing in heaven or earth can shake" anticipates the Christian teaching here. But the full value and meaning of this convincing picture of manhood victorious over the storm and stress of life are not always included in our interpretation of the Universe. The "Free Man" and his philosophy must be accounted for. The movements of the soul toward the good must be explained. The creative intelligence of man and the sublime achievements of his genius must be traced to their source. As the mataphysicians say, "the spiritual process going on in the mind refers to an object, i. e., to something taken as independently real, recognized through the process, but not consisting in the process or created by it." As the poet declared, "I am, and, therefore, Thou must be!" In other words, God-with-us makes unnecessary any further question about God's existence. "It is he that hath made us, and we are his."

THE SEARCH FOR GOD

How great is the hope for religion held out by this new emphasis of philosophy upon the search for God! "I have swept the heavens with my telescope and have not found God," said La Place. There is nothing surprising about the failure of that search for God. The old seer's

words anticipated the futility of the modern materialistic scrutiny of the stars—"Lo these are but the outskirts of his ways; and how small a whisper do we hear of him." But the abandonment of the old proofs for the existence of God has resulted in securing for our faith a firm basis for belief in him, in that we are now coming to see, as Prof. Weinel says, "that God meets us in the persons of those great men who are the active agents in evolution, the creators of ideals, and the prophets of the unknown deity." Had La Place turned his telescope inwardly upon himself and sought diligently for an explanation of his own thinking and creative self, he might have found the object of his search. Man is the best demonstration of God's existence. A Westinghouse, an Edison, presume a divine energizing. Even more clearly have many seen God in a Phillips Brooks. In our own day such statesmen as Woodrow Wilson are manifestly God's servants. These impressive human facts must be taken into consideration and explained in any adequate philosophical conception of the universe. "Knowing beings," as Locke said, "are not to be produced by things wholly void of knowledge, and operating blindly, and without perception." And so no hypothesis may be more decisively rejected by the discerning than the materialistic hypothesis concerning the origin of man. That man is, is enough. That men can do and are doing so much to usher in the "new heaven and the new earth wherein dwelleth righteousness" brings God very close to our eyes. No longer is the old complaint reasonable that "everywhere we detect evidences of his shining footprints, but nowhere do we come upon his glowing presence." If you seek him, look around you. Find men who are living "soberly, righteously and godly in this present world," men who are working the works of him that commissioned them, men in whose faces there is that light that never was on land or sea, and you are in the way of finding God. Above all, find the Man in whom "dwelleth all the fulness of the Godhead bodily."

"It is a commonplace," says Dr. Vernon, "to say that Jesus never attempted to prove the existence and the power of God. His world took it for granted." And it may be added that Jesus so clearly revealed God that dialectics concerning the Father form no part of his conversations with his disciples. To Philip saying to Jesus, "Show us the Father" came the reply, "He that hath seen me hath seen the Father." So that ultimately those who desired to see God came with the request, "We would see Jesus." That way is still open to inquirers! Scientists and philosophers who forego this avenue to God have no clear word concerning him. Those who in all the Christian ages have learned of Jesus have spoken most assuredly, and to a weary world's supreme satisfaction, concerning God whom he reveals.

THE WORLD AND THE CHRISTIAN GOSPEL

All this prepares us to evaluate the universe in terms of the Christian gospel. It is a sad and tragic world. Life is often pitiless and remorseless. The forces of evil are deeply entrenched and long-lived. The divine purpose is fulfilled with well-nigh incredible slowness. The painful experiences of Job are duplicated in the lives of the saints. The crime of Judas is suffered in every generation. As Hitchcock says, "Many times over Peter betrays his Lord." Many attempts are made to take the Kingdom of Heaven by violence, and that holy institution endures the contradiction of blind and raging forces. The words of Jesus, "My Father worketh even until now, and I work," are the solace for our troubled minds and the resolution of our doubts and fears. In meekness, in gentleness, in long-suffering and patience God is working in the world to convert the forces that thwart his power into means for helping on his great redemptive purpose. "He maketh the wrath of men to praise him." It has been said that "the forces of evil need space and time in which to assert themselves; and God needs space and time in order that, by enduring their assertion, he may win his gradual triumph." Hence the world as it is is the best possible world for men who love God and who seek to find him; the best possible world for God who loves men, and who would draw all men unto himself.

It is no part of the religious attitude towards the universe to accept all that comes in human experience as the expression of God's will and the outpouring of a divine providence. Nor need we fall into the degradation which prompts us to thank God for facts which our hearts condemn. We need no longer think that the "true Christian spirit is a spirit of acquiescence in things as they are"; rather are we to believe that "it is one of passionate though patient revolt." Even if the world is sad and tragic, as Prof. Royce nobly said, "no baseness or cruelty or treason so deep or so tragic shall enter our human world but that loyal love shall be able, in due time, to oppose to just that deed of treason its fitting deed of atonement. The deed of atonement shall be so wise and so rich in its efficacy that the spiritual world, after the atoning deed, shall be better, richer, more triumphant, amid all its irrevocable tragedies, than it was before that traitor's deed was done." The universe that matches deeds of wickedness with deeds of atonement is an acceptable universe. The life that offers spiritual values in redemptive service is a life well worth living. The world that contains the dynamic of the cross will mount up to the city of God.

The cross of Christ is Heaven's answer to the problem of sin and suffering. Whoever would answer perennial questions about the mysteries of the universe of human experience, whoever would solve some at least of the perplexing problems of pain and evil, must first answer correctly this other question:

"What think ye of Christ," friend?
When all's done and said,
Like you this Christianity or not?

The Quest

FOR years I sought the Many in the One,
I thought to find lost waves and broken rays,
The rainbow's faded colors in the sun,
The dawns and twilights of forgotten days.

But now I seek the One in every form,
Scorning no vision that a dewdrop holds,
The gentle Light that shines behind the storm,
The Dream that many a twilight hour enfolds.

EVA GORE-BOOTH.

Mexico's Future

By L. J. de Bekker

THE future of Mexico, and indeed of every country, can be nothing but the outgrowth of the present. At present, says the Mexican Secretary of the Treasury, "Mexico is convalescent." And Don Luis Cabrera goes on to show that an epidemic of revolution, of war and economic unrest attacked all humanity some ten years ago, Mexico being the first nation to fall sick. Watching the feverish period which followed the ousting of Huerta, the press found Mexico's ailment fatal, and published her obituary before she was "kilt entirely." A bad case of measles, Senor Cabrera admits, but nothing so bad as the plague now ravaging Russia.

If Mexico is on the way to recovery, which is my own opinion, President Carranza was not far wrong in expressing the hope that he would be able to leave a completely pacified country to his successor in office in December, 1920. In this event I forecast a bright future for our neighbor to the South.

Indeed, with no proof of any kind to bear out the statement, with no official confirmation, either from the government of Mexico or our own, I venture to place on record a newspaper man's "hunch" that ten years from now the people of Mexico may find themselves in the delectable position as regards taxation in which subjects of the Prince of Monaco are now unique—tax free.

Entire expenses of the little principality are paid, as most people know, by revenues derived from gambling concessions. President Carranza having stopped the national lottery and even placed a ban on bull-fights and prize-fights, would probably decline revenue from such a source, if it were offered, but there is the possibility that the nationalization of petroleum may make Mexico the richest nation on earth. Let us for the moment waive all thought of the Tampico and Tuxpan oil fields, which are almost wholly controlled by British and American capital, but exported in the year 1918 58,560,553 barrels of petroleum—together with the political and financial questions involved.

MEXICO TO OWN OIL PROPERTIES

It is beyond the range of controversy that Article 27 of the new constitution of 1917 stands good in international law, once its retroactive features, which are contradicted by another section of the same fundamental law, are eliminated. That means that all future oil discoveries will be the property of the Mexican nation, and can be developed on a royalty system by which the operators will be allowed sufficient profits to encourage the investment of brains and money, but without giving the lion's share to foreigners—a lion's share which enabled Lord Cowdray's company to pay a 25 per cent dividend last year, and the Royal Dutch Shell to pay dividends for the last two years of 38 and 48 per cent.

Now my "hunch" is, and has been, ever since I got into the heart of Mexico, that the oil regions of the republic still undeveloped but known to the higher officials of the government, and perhaps to certain Americans also, vastly exceed the properties now exploited, affording, in view of the constantly increasing demand for mineral oil, the certainty of enormous wealth. I knew that Mexican, French, British and American oil men had been exploiting every part of the United States of Mexico for several years. I knew that these investigations had covered the Yucatan peninsula, lower California, the States of the Central Plateau, and those of the Pacific Coast. The Mexican officials had been perfectly frank with me in discussing financial affairs, giving me down to the minute figures regarding the national debt, the foreign loans, the revenues, the railways, but no information was forthcoming on petroleum. I never met a more courteous or companionable lot of people than these same Mexican officials, and I had found them ready at all times to lay their cards on the table face up—except when it came to petroleum.

I have no facts, no authorities—nothing but a newspaper man's "hunch," but my "hunch" is that not more than one-tenth of Mexico's known petroleum resources are being operated as I write. I believe that if Mexico enjoys for ten years to come as peaceful a rule as that which now exists, her exports will be ten times as great as in 1918, and that nine-tenths of the increase will be of oil owned by the nation. Bear in mind that the population of Mexico is now only 15,000,000, and then take your paper and pencil and figure to yourself the extraordinary magnitude of the per capita wealth which will flow into Mexico from this source alone. Cuba's profits in sugar will seem as a drop in the bucket.

"SELF-CONTAINED" TERRITORY

Let us get away from this waking dream to cold, hard facts, for even if my "hunch" is wrong, peaceful development for ten years means a bright future for Mexico.

Mexico is naturally, as the Englishman says of his modern flat, "self-contained." Her tropical coasts produce an abundance of bananas, the cheapest food in the world; of cocoanuts, which yield the cheapest and most wholesome vegetable oil for food, as well as sugar, and the tropical fruits, which are valuable for their delicacy and nutritive qualities. The temperate zone includes vast areas suitable to the cultivation of cereals in which, to take a single instance, the yield of corn is 180-fold, and there are two crops a year. The pasturage for cattle and sheep surpasses that of any other country in America. The mines abandoned years ago by Spanish owners are yielding handsome returns under modern methods, and a single mine in the Valley of Mexico, reported in the latest book on that country as having been shut down since the retirement of President Diaz, is actually shipping $15,000,000 a month in bullion.

Mexico needs above all things peace, schools and irrigation. No one knows it better than the Mexicans themselves. Mexico, which had a population of 30,000,000 when Cortez landed, and can support three times that population today is, notwithstanding the long domination by Spain, the most American of all American countries,

for the aborigines constitute 85 per cent of the population, and this Indian element, which has dwindled under the oppression of centuries, has produced its fair share of the men who have distinguished themselves in the public life of their country. There are possibilities in the peon which neither Diaz nor any of his predecessors were willing to develop. What they wanted was peon labor. What the Mexicans themselves want and what I hope they may have is a nation in which the standard of illiteracy shall be reduced from the present 80 per cent to a point in which the only adults who cannot at least read and write will be the congenitally defective. That condition cannot be brought about in less than a generation, but I am happy to say that I saw the beginning of the system of universal education, the necessity for which is now admitted by all parties and all classes of Mexican society.

BAD CONDITIONS HAVE BEEN EXAGGERATED

But if the germ of the future is in the present, it is worth while to make it clear that conditions in Mexico at this time are by no means as bad as they have been painted. One of the most astonishing bits of unintentional misinformation was furnished by a map of Mexico in a New York daily of June 22, which purported to prove that rebel forces rule one-half of Mexico. This map showed by various shadings the territory controlled by the rebel leaders. Were it correct, it would have been physically impossible for me and my good wife either to have entered Mexico last February, or to have left that country two months later, although our passports, with all due visés, would suffice to convince any court of justice that we are right in believing that we were in Mexico. This map shows that between Vera Cruz and Mexico City is a large tract of territory controlled by Felix Diaz, who certainly would not have permitted us to go through, especially as we were accompanied by a party of Mexicans who would have furnished a big haul to any bandit, among them General Rincon-Gallardo, a Spanish grandee of the first class, who is Marquis of Guadalupe and two other marquisates in Spain, and Luis Cabrera, then as always, President Carranza's close friend and confidential adviser. Yet we all had a most delightful trip through wonderful alpine scenery, dominated the greater part of the day by snow-clad Orizaba, a volcano which ranks second only to Mt. McKinley among North America's high peaks.

The map shows that on June 22 all of the State of Puebla and part of Guerrero were ruled by Emiliano Zapata, despite the fact that we had visited the City of Puebla, had dined with the Governor in his Palace, and returned to Mexico City without seeing any trace of disorder, and the additional fact that Zapata and the handful of followers remaining to him were killed by soldiers last April.

The map shows that Felix Diaz and "General" Pelaez together rule practically all of the State of Tamaulipas and the northern part of Vera Cruz. Therefore we could not possibly have traveled from San Luis Potosi to Tampico to get a steamer for New York, and instead of finding the oil men in Tampico paying their taxes to the Carranza Government, we would have interviewed Diaz or Pelaez.

Equally absurd, of course, was the assignment of all of Chihuahua, parts of Durango, Sonora and Coahuila to Villa. This territory includes the cities of Juarez, Chihuahua, Parral, San Pedro, and Torreon, all of which, unless the American authorities in Mexico are mightily deceived, are loyal to the Carranza Government.

The Villa territory, according to the map, would be an area of about 140,000 square miles. Yet when Villa was driven back from Juarez, he was reported to have, together with Angeles, less than 4,000 men. And the greatest force ascribed to him was 14,000 on the figures of his own press agent. And Ambassador Fletcher has testified, and I believe truthfully, that Villa controls merely the land on which he is camping for the time being.

VILLA'S FORCES OVERRATED

The best information I could gather led me to believe that Villa's forces were not in excess of 5,000 at any time after his disastrous defeat at Celaya by General Obregon. Villa then had 40,000 men, with Angeles as second in command, and Obregon had only 20,000. Pelaez, who was retreating before the Carranza soliders in Tamaulipas when I left Mexico, was estimated to have in all less than 200 men. These figures were given me by a Belgian oil inspector who had spent eighteen months in the oil jungle, and were not disputed by the oil men residing in Tampico. It is doubtful if Diaz has fifty followers, and it is certain that he was unable to prevent the destruction of the landing party led to his support last winter by General Blanquet, whose death occurred shortly after that of Zapata.

Conditions in Mexico are bad enough without any misrepresentation. The loss in property during ten years of civil strife has run into the hundreds of millions.

A minor official who had taken part in some of the severest fights of the whole period, told me that he believed the total sacrifice of human life had been not less than 1,000,000.

Zapata left the rich State of Morelos, the center of the Mexican sugar industry, in ruins, so that not a mill was standing, and for a time it was necessary for Mexico to import sugar.

Villa has made it impossible to work some of the richest mines in northern Mexico, even now.

Pelaez still keeps from their homes scores of Americans who settled in the interior of Tamaulipas, attracted by the wonderfully fertile soil, and the climate.

It is doubtful if the great Mexican country estates, taking them by and large, would show today more than half of the wealth in horses, cattle, sheep, or even of farm implements, that they possessed ten years ago.

The railways of Mexico, although they have not increased passenger rates since the time of Porfirio Diaz, are badly in need of all kinds of rolling stock and equipment, and should be augmented by new lines to tap undeveloped mineral and agricultural lands.

The international claims for damages from the United States of Mexico because of the destruction of foreign-owned property during the revolution now number 9,073, and may be expected to total $400,000,000.

There is still insufficient revenue to pay all interest and principal of government bonds.

These are the worst features of the situation.

To offset them the first asset is the will to live in peace and happiness, which, I believe, now animates ninety-nine out of every hundred Mexicans; the fact that the revenues are now $180,000,000 per annum, more than at any period of the nation's history; that the greatest drain is the army, which is much smaller now than in years, and will be still further reduced as the bandits are subdued. Add to these facts increased profits from the railways, a better system of general taxation, a present prosperity everywhere evident in the Central States of Mexico, and an abundant supply of gold and silver money which is above par in exchange, and there are ample reasons for optimism as to Mexico. Only a continuation of war can complete the ruin of this rich country, and the Mexican people know it as well as we do.

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A New American Poet

By Thomas Curtis Clark

EACH year Columbia University awards a prize of five hundred dollars to the poet of America who in the judgment of the awarding committee has produced the most worthy volume of verse during the year. In 1917 the prize went to Sara Teasdale, the finest lyrist among modern poets, in the opinion of many critics. In 1918 the prize was divided and jointly awarded to Margaret Widdemer, author of "The Old Road to Paradise," and Carl Sandburg, whose second volume of verse, "Cornhuskers," appeared late in the year.

Four years ago Mr. Sandburg was practically unknown except as rather a queer young man with a very pronounced personality and ideas. He had early made his living in such humble and varied callings as driving a milk wagon, working at railroad construction—an occupation inherited from his father—washing dishes in a hotel and shifting scenes in a theater. When the Spanish war broke out he seized the opportunity to see more of the world, and enlisted. His company of Illinois Volunteers was the first to set foot in Porto Rico. Mustered out, Mr. Sandburg endeavored to enter West Point, but his poor arithmetic closed the door of the institution to him. Returning to his old home at Galesburg, Illinois, he entered Lombard College, and became especially interested in newspaper work, also in socialism. So we find him after a while working as a district organizer for the Social-Democratic organization in Wisconsin. Later he became secretary to Mayor Seidel of Milwaukee and still later he went on the staff of the Milwaukee Journal. His next step is toward the city of his success, and after a short period spent on the "Day-Book" of this city, he gave his reportorial services to the Chicago Daily News, for which paper he is at present writing.

His entrance to the hall of fame was marked by the appearance in a Chicago magazine of poetry of his poem "Chicago," which received a prize of two hundred dollars for "the best poem written by a citizen of the United States during the year" and published in that particular magazine. Soon after, his first volume, "Chicago Poems," came from an Eastern publisher and the new poet's fame seemed assured. His genius has come to the attention of English critics, and he has received honor in London. A few weeks ago Clement K. Shorter, literary critic of the London "Sphere," visiting in this country, came to Chicago, and at once inquired for Carl Sandburg. Learning that he had just gone to the railway station for a trip East, he hurried to the station and arrived just in time to meet personally the "new Shelley of America," as Mr. Shorter calls the Chicago poet.

Now, by many, Mr. Sandburg is not considered a poet at all, but a veritable freak. It all depends on the point of view. To many persons, regular rhythms and rhyme are requisite to genuine poetry. To such, Sandburg is persona non grata, so far as his literary work is concerned. But by those who test poetry by its imaginative power and effective expression rather than by its form, this new writer is highly esteemed.

In a single phrase Sandburg might be described as a realistic mystic. He derives his mysticism from his Swedish ancestors. Perhaps he has caught his realism from the noisy and dirty streets of Chicago! His first famous poem, "Chicago," started off with this startling description of the big city:

> Hog butcher for the world,
> Tool Maker, Stacker of Wheat,
> Player with Railroads and the Nation's Freight Handler;
> Stormy, husky, brawling,
> City of the Big Shoulders.

This is certainly not after the style of Tennyson, Keats and Henry Wadsworth Longfellow!

Sandburg has been criticised by such modern critics as Amy Lowell because he is persistently a propagandist. He is that, and he is proud of his "Message." Here is another of his early poems, entitled "A Fence":

> Now the stone house on the lake front is finished and the workmen are beginning the fence.
> The palings are made of iron bars with steel points what can stab the life out of any man who falls on them.
> As a fence, it is a masterpiece, and will shut off the rabble and all vagabonds and hungry men and all wandering children looking for a place to play.
> Passing through the bars and over the steel points will go nothing except Death and the Rain and To-morrow.

It is clear that this man is a follower, in spirit at least, of the Man of many centuries ago who looked in pity on the poor. Here is his way of putting his belief in immortality. He calls it "Testament":

> I give the undertakers permission to haul my body to the graveyard and to lay away all, the head, the feet, the hands, all: I know there is something left they cannot put away.

And here is his astounding "Prayer of Steel":

> Lay me on an anvil, O God.
> Beat me and hammer me into a crowbar.
> Let me pry loose old walls.
> Let me lift and loosen old foundations.
> Lay me on an anvil, O God.
> Beat me and hammer me into a steel spike.
> Drive me into the girders that hold a skyscraper together.
> Take red-hot rivets and fasten me into the central girders.
> Let me be the great nail holding a skyscraper through blue night unto white stars.

The word "To-morrow" is a favorite one with Mr. Sandburg. His faith leaps to the future. Some present developments in world life are no doubt quite satisfying

to this prophet of the people. He closes "Prairie," the chief poem of his new book, with these lines:

I speak of new cities and new people.
I tell you the past is a bucket of ashes.
I tell you yesterday is a wind gone down, a sun dropped in the west.
I tell you there is nothing in the world only an ocean of to-morrows, a sky of to-morrows.
I am a brother of the corn-huskers who say at sundown: Tomorrow is a day.

It may be of interest to learn Mr. Sandburg's attitude toward the Church. In a recent conversation he spoke of the "shock" which had come to the workers of the world at the programs of service which are being put forward by the churches. He has faith in the sincerity of the churches putting forth these programs and emphasizing the "social note." He said, in closing his statement as to the religious forces of the day: "Let the churches keep a-coming; I'm going to begin to go to church pretty soon!"

This man, whether he be poet, propagandist, realist, idealist, soap box orator, or what-not, is worth watching. There are some, at least, who agree with Mr. Shorter, of the "Sphere," when he says: "Mr. Sandburg is a poet of rare quality. To me he is clearly one of the most far-sighted critics of life that the world of poetry has revealed, and poets have ever been the prophets and seers of the ages."

Consider Eli, the Heretic

By Ellis B. Barnes

ELI, a good man, was compelled to call in the aid of the law to prevent his neighbors from pushing him off this planet, and in other ways causing him great inconvenience. He was a heretic. His heresy was of the earth, earthy, if not of regions under the earth where roaring fires blaze. He had shocked his denomination into near-paralysis by persisting in wearing suspenders and buttons on his pantaloons to keep them properly adjusted, so that he would not be under the necessity of praying, in case of accident, that God might temper the wind to the shorn lamb. Furthermore, Eli gave offense by buying an automobile (a sign of worldliness) rather than continuing to ride in a buggy without a top, the top for some reason being under the ban. Because of these offenses, the rural flock of which Eli is a member has been all upset.

When the causes in Eli's case are considered one will set it down as an axiom of denominationalism that the smaller the fire the greater the heat. Think of medieval discussions over the number of angels that could stand on the point of a needle—and controversies over the big "D" versus the little "d." Think, too, of the thousands of "Fathers" who have turned over in their graves in the past century, and especially of those who will turn over in the neighborhood where Eli has been "flinging a fit" to the consternation of the saints and the delectation of the sinners. But there is always someone in every denomination who has just enough sense to keep him from letting well enough alone. Eli got tired of hooks and eyes and wanted suspenders just like other grown-up boys, also an automobile, and caused great scandal to the elect who railed at him that he had subverted the fundamental principles of the Anti-Locomotive Movement.

They were not content with railing. Their community life was such that they could enforce a boycott, which they did. Eli could neither buy nor sell. Those who had anything to do with him were partakers of his evil deeds. He had neither neighbor nor friend, for overnight by some strange process they had silently connected their hooks and eyes and as silently stolen away. He was handed over to Satan, whereas in former centuries he would have been handed over to the civil power which was meekly instructed to "deal mercifully with him and avoid shedding blood," the hypocritical formula of the Inquisition in the days of its strength. So greatly did Eli feel the pressure of the ban under which he was placed that he called in the officers of the law, that he might live and not die, and the officers saw to it that Eli was protected in his rights as a citizen of the United States in the pursuit of happiness in whatever form he pleased, only so he did not steal his neighbor's ox or his ass or his wife or anything that was his neighbor's.

Yet this Eli was a reasonable man, for he offered as a compromise not to wear his suspenders crossed, and not to wear metal buttons—this latter to his own advantage, for he would lessen thereby his chances of being struck by lightning. But like other compromises this one went down with flying colors; it gained him nothing. Nothing, and to Eli's heresy was added the charge of being a compromiser and a time-server. Poor Eli! He followed in the martyr's train, though he knew it not. Like all other heretics, when once in the web, no matter what he said in defense was construed into an accusation, and no fly tangled in the sticky was more hopeless than he. The opposition was unrelenting; Eli must eschew buttons and suspenders and automobiles; he must surrender unconditionally and go back to hooks and eyes and a no-top buggy. He must be held up as a warning to future innovators, even though he and his family be ruined. All of which may stir our mirth, but there was no fun in it for Eli, even if his persecutors declared their good intentions for the sake of his soul, and he must have wondered at the mercy of the civil law when compared with the alleged kindness of his brethren.

To arrest or prevent such heresies in the future, the denominational mind, through the denominational organ, adopted certain methods which are common to

all sects. Instead of the boycott which could only be enforced among a people who are semi-communists, any one suspected of sympathy with Eli's heresy was to be kept out of important pulpits and off the denominational programs and every official board, on the ground that those who give him any recognition endorse hi heresies—a boycott as harmful as Eli's. The authorities in any denomination laugh at the boycott under which Eli suffered as a thing wholly foreign to the spirit of Christ and the spirit of the age, though they cannot see that their boycott is equally foreign to both. In each case the effort is meant to ruin the offender, and the method is a small matter. But this is the working of the denominational mind under all conditions when dissent arises.

Accompanying the punishment will be a statement from a Bishop, a Presiding Elder, or perhaps an Editor, to the effect that he detected the heresy some time ago, and wished to expose it but was restrained by the advise of worthy brethren. Now that the expected has happened, as these grandees knew that it would happen, they offer their apologies to the brethren at large, and promise never to yield to the solicitations of well-meaning but mistaken brethren again. They will speak though the heavens fall. Herein may be found the germ of papal infallibility, for what these men knew would come to pass did come to pass, if we may accept their own statement after prophecy becomes history. And it takes an infallible mortal to pry into the secret of men's motives, even such honest men as Eli.

War will now be made on educational institutions. Instead of supporting the standardized colleges, new colleges will be founded, though they be nothing more than correspondence colleges, to denominationalize rather than educate the young people, so that they will lose all desire to know more than their fathers knew, and to be content with primitive conceptions of faith and styles of costume and travel. No encouragement will be given to associate with the great minds of the age, to study great books or the trend of events, all of which might unsettle the faith of the student and lead to the shaving of his face—another heresy of Eli's denomination. Mental stagnation and the backward look will be the sure signs of loyalty and wisdom, and the infallible steps, as well, to preferment. No man will be encouraged to think otherwise than his forefathers thought, and all this, not in the interest of truth, but in the interest of the temporalities of a religious organization. Progress means change, and change means readjustments and these may disturb the revenues. Progress will be lauded in sermons and convention addresses, but in practice the troubles of the innovators will be multiplied. So, in essence, we have the strong hand of Rome at work among Protestants with the supervision by the few of educational institutions and the Prohibited Index for books which, while not actually keeping them off the market, makes it popular to write only sentimental gloom which no man of any talents cares to buy.

Every Protestant churchman should read Archbishop Whatley's book entitled "The Errors of Romanism Founded in Human Nature." It is hardly necessary to say that even Protestantism, under certain conditions, will practice Romanism as surely as Rome itself. For instance, if Protestantism adopts a policy of proscription she is bound to persecute just as Rome did. Good men to-day who are denouncing the cruelties of Rome in past ages are practising smaller cruelties themselves, not because they mean to be cruel, but because they have adopted the premise of Rome, viz., that they have the truth and those who do not accept it are heretics to be punished. Calvin when persecuted thought Rome devilish, but Calvin burning Servetus relapsed into Romanism and accepted the unrelenting logic of the intolerance of his time. Given this persecuting premise of Rome which grows out of the fallacy that honest error is a crime, and what happened in Eli's case will happen in every other case, and is happening when the preacher is ostracized, boycotted, elbowed out of the denomination, or his influence ruined. His death would be insisted upon were it not for the civilizing influences of our age. The process in Romanism and Protestantism is identical once either body turns from a genuine free spirit to a proscribing policy. Rome with her infallible claims has an argument when she justifies the persecuting spirit; she is at least consistent. But when Protestantism persecutes she is both illogical and criminal.

And persecution is always persecution whether men are starved or thrown into the darkness of dungeons to die. Had our friend, Eli, been allowed to steer the fortunes of his denomination he would have set for himself the task of seeing that others did not buy automobiles or wear buttons. But never having aspired to that position it did not occur to him that his innovations would bring on a "crisis" which could be averted only by his expulsion from the community. He learned that it makes a difference whether one is running with the hare or with the hounds, whether one is a General or a high private in the rear ranks.

Shall We Go On?

SHALL we go on as before,
We in our land of the living—
We of the easy forgiving—
Leave ere we settle the score?
Back to our pleasant old path,
Ease, and luxuriant sinning,
We who were only beginning
To purge out our souls with clean wrath?

Are we forgetting our dead,
We of the nation that bore them,
Ere ever the grasses spread o'er them,
Over the young feet and head?
Spirit of Justice, lift up
The bandage that causes your blindness!
Help us blend sternness with kindness
Till Freedom fill everyman's cup.

THE CHICAGO TRIBUNE.

Suffer Little Children!

By Alice Manning Dickey

THEY lay by trodden roadside, thin and pale, ragged and dirty, snuggled in each other's arms and sleeping as heavily as if cannons and ambulances and transport wagons were not constantly rumbling past—sleeping in just the way any other little boy sleeps at night in his good comfortable bed, or any other little girl in what is still not much more than a crib.

The Red Cross nurse who spied them lying there in the dusty grass and took them back to the hospital with her, wrote home a few days later:

"They do not know what has become of either father or mother! Can you imagine it? Two little children, eight and six, no bigger than Paula and Bobby, with no home, no people, facing in their baby way the problems of existence which have discouraged grown men. I tell you, my dear, here in France the agony of the wounded and the groans of the dying are not so hard to bear as the suffering of the little children.

"As to Victor and Yvonne, if I can find nobody to claim them, I shall label them "Mine!" They are so brave, so good! And I shall keep them both, for they must not be separated. That would be too cruel."

But even as she wrote a Greater Power ruled otherwise. Within the week, she had died in the influenza epidemic. Her friends in America never heard from her again, and no one has been found to tell what was the fate of little Victor and Yvonne.

To get a real picture of war, unaffected by adult pragmatism, one should be able to look into the brain of the little French child. Many of the little brains, of course have given away under the terror, shock and privation, and today humane people, through special schools in France, are trying to bring back reason to hundreds of twelve or thirteen year old children who have been reduced to the mentality of four years. But the other little children, those who have come through the terrible experiences, who have passed through bombardments, slept in cellars, in dripping mines, by the roadside; who have lost their fathers, watched their mothers carried away into Germany, been part of the tragic procession of refugees over and over again; who have been hungry, cold, homeless, friendless—what do these little minds think about, what questions do they ask themselves?

Brought up to go to church and pray to God, to honor their fathers and their mothers and believe in human kindness, what effect must all this only partly understood horror have one their attitude toward God and the world?

There was little Jeanne Dupres, for instance, When the Germans captured the town in which she lived, and carried away every boy baby, she was dragged from her go-cart by a burley German, who, finding her to be a girl, dashed her to the pavement. She was permanently crippled. What thoughts does little Jeanne conceal behind the smile with which she still manages to brighten her pretty face? To be sure, she has a grandmother to care for her—a grandmother whose face bears the marks of terrible memories; who has seen war take away the father of her little grandchild, and has watched her daughter marched away into Germany never to return. And though they are poor as poor can be, yet to have a grandmother is big piece of good fortune when one remembers all the little girls who have nobody.

What would the little children of France do without the grandmothers? In every village we see them, slow of hand and foot, sad of heart, confused of brain,

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taking up again the cares of motherhood. They cannot do much, and—this we should not forget—what they can do will be for only a little time. Little children—grandmothers! on these two are built much of the hope of France; for 53 per cent of all the male population of France under 31 years of age died in the war.

Victor and Yvonne are only two of thousands of little fatherless French children of similar experiences. On the lists of The Fatherless Children of France, an American organization cooperating with a similar one in France of which Marshal Joffre is the head, there were 60,000 little needy children at the time of the armistice, for whom aid had not been found. Some of them had mothers or were being sheltered by some needy female relative, but the fathers of all had died fighting for the peace of the world.

This American organization for more than three years has been seeking to supplement the tiny pension of ten cents a day granted by the French Government to its war orphans at the time of the early disasters, with an additional ten cents. There have been many warmhearted Christian men and women who have been willing to pledge $36.50 a year (10 cents a day) to care for a child, and such a pledge has immediately constituted such man or woman the "godfather" or "godmother" of a child assigned by the headquarters of this organization. Letters have then begun to pass back and forth, and soon the sad heart of the little protege has grown warm and happy again. Fortunately children forget!

With the war "over," other interests have seized upon the world, and these little hungry, homeless children are in danger of being forgotten. Their faith in God, their whole attitude toward the world in whose government they will some day have a part—if they live—depends upon the spirit of that world now toward them. Is it to be the spirit of Christ which said "Suffer little children to come unto me," or the spirit of the Pharisee who passed by on the other side?

These children should not be considered the children of any one country—even if it were as rich as France is poverty-stricken after the terrible destruction of war—but wards of a world made safe through their fathers' sacrifice.

My Garden

A GARDEN is a lovesome thing, God wot!
Rose plot,
Fringed pool
Ferned grot—
The veriest school
Of peace, and yet the fool
Contends that God is not—
Not God! in gardens! when the eve is cool?
Nay, but I have a sign;
'Tis very sure God walks in mine.

THOMAS EDWARD BROWN, in "The Oxford Book."

THE SUNDAY SCHOOL

Who Then Shall Be Saved?*

OLD Dr. McDiarmid, one of our princes among the Disciples, under whom I had the rare privilege of studying the scriptures, logic and sermon preparation, used to use an illustration something like this in dealing with this judgment passage: A man comes through the country selling apple trees. He tells you how to plant those trees, how to prune them and how to care for them so that fruit may be expected. Five years later he comes through the country again. On this second trip he does not ask you how you planted the trees, how you watered them, how you cared for them, but he asks whether you have any fruit, any apples to sell. He is buying apples on this trip and he does not go back to the primitive things. So Dr. McDiarmid said there was a time and place for making Christians; then you would tell men how to be planted in Christ, how to be baptized, how to care for their Christian life and health, but in this judgment story God was taking all those things for granted and He was now asking whether there was any fruit of the spirit in our lives. That is a very vivid way of impressing this fundamental and essential idea. We do not seem to realize that everything else fails unless the fruit of the spirit appears generously. So we are disciples if we bear *much fruit.*

There is no doubt today about the future life. It is out of the realm of discussion since the war; we know that we are immortal; we know that we shall live forever. But the important question now is, What kind of lives shall we live eternally? The tragedy of this story is that a certain group never seemed to see the poor, sick, naked and imprisoned! There is no excuse for this spiritual blindness. There is no possible excuse for going through the world and being so engrossed in selfish affairs that we fail to see the roadway lined with those who need what we can give. Trav-

*Lesson for September 14. Scripture, Matt. 25:31-46.

A New Henry Drummond?

THE New York Sun believes that a second Henry Drummond has appeared in the person of R. W. MacKenna, author of the new book, **"The Adventure of Life."**

This book presents a biology that does not keep its science of life, its philosophy of life and its religion of life in separate, water-tight compartments. As a change of approach to the subject that you are most interested in you will want this book. It will give you great satisfaction to follow Mr. MacKenna's demonstration that Science and Religion are not enemies or neutrals but allies and good friends.

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elers in Italy may possibly overlook the professional beggars who haunt the paths of tourists, but we cannot be followers of Christ and fail to see the many who claim our sympathetic attention along the highway of life.

Yes, we will live forever, but our entrance into heaven is conditioned upon the heaven we create for others in this present world. The Great Judge will say: "Now, let us see, did you feed the hungry?" We will recall what we did for Belgium and Armenia as well as for the sufferers nearer home. "Did you visit the sick?" And we will recall how we carefully avoided the sick chambers. "Did you clothe the naked?" And we may remember the rummage sales and the old clothes we gave away! "Did you visit the imprisoned?" We will have to consider our whole attitude toward the erring sons and daughters of the society of which we were a part in the world. *"Inasmuch as you did it not"*—failure to enter heaven will be conditioned upon failure to do the social service which the claims of people have upon us. This is a very serious proposition to face, but face it we must. Of what good is your faith, confession, repentance or immersion unless you rise to walk in newness of life? How will that new life function if not in terms of social adjustments and generous kindness? You remember what Jesus proposed doing with the tree which, being properly planted, watered and pruned, failed to bring forth fruit! He was for cutting it down and making way for another tree that would bear fruit. That is true also of every church that claims a place for itself in modern society. It must be judged by its fruitage. Missions and social efficiency must, therefore, be the standards by which a modern church is judged. Every individual must re-examine his social sympathies; he must love folks for their own sakes, not for the sake of having people sing the praises of his own generosity. Ruskin once said, "People do not want to be good, they only want to be thought good." Serious-minded folk must get past that superficial standard; they must want to help people out of the Christian spirit of their hearts. First we must be properly planted, but the end of life is fruit-bearing.

JOHN R. EWERS.

The Hour Has Come

THE world cannot be reconstructed by a formula. No mere agreement among diplomats can heal the wounds of war. No international constitution, however perfect in its phrasing, and no mere economic revolution, however sweeping in its scope, can bring about the universal reign of peace and good-will among men. Such a peace is the fundamental aspiration of every human heart, but it cannot be realized through force, it cannot be realized through government, and it cannot be realized through law alone. World democracy can and will be realized only through the practical application of the religion of Jesus, and nothing but faithlessness on the part of the Christian Church need delay its realization.

S. EARL TAYLOR.

THE divine life in the church is suggested quite as much by the changes in herself in the periods through which she passes, as by the stamp she sets upon those periods. Today in making the world safe for democracy, the church should take the lead in breaking away from the old democracy of the pioneer and the frontier—the democracy of every man for himself and should preach the democracy of mutual aid.

BISHOP FRANCIS J. MCCONNELL,
In "Democratic Christianity."

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On a post-card, the number of older students in your Sunday-school using the International Uniform Lessons, and we will furnish that number of copies of the 20th Century Quarterly, autumn quarter, free of charge. Of course, this refers only to classes not already using the Quarterly. One quarter's trial of this very-much-alive publication almost invariably results in its permanent adoption. We are willing also to furnish a quarter's Bethany Graded supplies to schools not now using this superb system of literature. Write us.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Methodist Institutional Church Gets Poor Families to Country

The Halsted Street Institutional church of Chicago (Methodist) has been rendering a much-appreciated service this summer in getting poor families to the country from the less fortunate districts of Chicago. They maintain a camp at Lake Bluff and fifteen persons are sent each week at an expense of four dollars a person. The location is on the lake shore surrounded by many of the beauties of nature and proves of inestimable benefit to the under-privileged people who live in the stock-yards district of Chicago. In addition to this service, hundreds of people are being taken to the parks and beaches for the period of one day. Rev. Robert Stephenson is pastor of this church, which has many other interesting features in its program of service to the community.

Presbyterians Circulate Pamphlet on Evangelism Thrcugh Denomination

Rev. Marshall Harrington, secretary of evangelism for the Synod of New Jersey, has written up the story of the Newton evangelistic campaign in an interesting and significant way and sent it to all ministers in the synod. The committee of the General Assembly became interested in the document and it has been voted to send it to every Presbyterian minister in the United States.

The World Conference Arranges for a Week of Prayer

The committee arranging the World Conference on Faith and Order has asked that January 18-25 be set apart as a week of prayer in all churches for the reunion of Christendom. The committee has arranged a booklet of suggestive notes with regard to the week of prayer, which will be mailed to the ministers.

An Independent Church Becomes Congregational

Community churches without denominational moorings get pretty lonesome under present conditions. The Gordon Memorial church in Moline, Ill., is such a church. With ample endowment and the material goods of life, it was hungry for fellowship. Finally a congregational meeting was called and the church voted to apply for membership in the Rock River Association of Congregational Churches. A call has been extended to Rev. Thomas Armstrong of Roseville, Ill., to become the pastor. If these community churches are to continue on an undenominational basis, it will be necessary to organize them into an association that they may have fellowship with each other and a measure of fellowship also with all evangelical bodies.

Baptist Organ Calls Baptists to Account for Inconsistency

The Journal and Messenger, an influential journal of the Baptist denomination, charges that the Baptists are inconsistent in their talk about the separation of church and state. In India the British government gives grants of aid for schools and the Baptists have been taking their share of the money. In the opinion of the Baptist editor this whole matter should have serious attention.

"The Opulence of Bishops"

The bishops of England, far from living in the opulence which has usually been ascribed to them, are actually "hard up." The Bishop of London has made his personal accounts public property and has shown that of his income of £10,000, £6,500 went in various kinds of taxes. The mansions which are to be kept up for the dignity of the church are very expensive and the bishop of London proposes to sell either London House or Fulham Palace. There would be great opposition to his parting with the latter owing to its historic association of 1,300 years. Early in the year a fund of £40,000 was raised to assist London clergymen who had insufficient salaries. It is proposed to organize a central fund for the church which shall be large enough to meet all of the needs.

A Union Theological Seminary for Porto Rico

The charges on the Latin American field these days are the most significant of any in mission work. The program in these lands is yet relatively undeveloped and it is possible to make changes which would be impossible in mission fields that are in a more advanced state of development. In Porto Rico there has been formed recently a union theological seminary which will supersede the Methodist seminary at Haytillo, the Presbyterian seminary at Mayaguez and the Baptist school at Rio Piedras. The Baptist building will be used in the future. Rev. James A. McAllister, the former dean of the Presbyterian school, will be the head of the new union school which begins operations this fall.

Find Cults Are Making Too Much Headway in Los Angeles

It would seem that the people of Los Angeles do nothing but speak or hear some new thing religiously for the various fad religious movements have made much headway there. The churches are now co-operating in a series of down-town meetings addressed by the ministers where the difference between evangelical religion and the new cults is shown, to the disadvantage of the latter. The meetings are held in Immanuel Presbyterian church.

Baptists in the World Field Will Confer on Post-Bellum Duties

The Baptist Union of Great Britain and Ireland has invited the Northern and Southern Baptist Conventions of America to join in the spring of 1920 in sending a commission to visit several sections of Europe. The Northern Baptist Convention has referred this invitation to the Board of Managers of the American Baptist Foreign Mission Society and this organization has chosen Rev. Charles A. Brook, D. D., secretary of the City and Foreign-Speaking Missions, to go for them. The commission will survey the devastated areas in Europe and plan works of relief. There will also be a survey of the opportunities of distinctively religious work in new fields.

A State Board Purchases Some Church Newspapers

The difficulties of maintaining a church press among the Baptists are being met just now by the purchase of state papers, organs by the state missionary societies. The Kentucky Baptist State Board has recently purchased the Western Recorder and the Baptist World. These papers will be combined and will be issued henceforth under the name of the Western Recorder. The State Board is making the announcement that they propose putting the paper in every Baptist home in the state.

Christian Endeavor Is Opposed to War With Mexico

At a recent meeting of the United Society of Christian Endeavor, the delegates considered the matter of the relations of the United States and Mexico. The delegates passed a resolution in which they pledged themselves to oppose "the clamor

for war with Mexico, though we condemn the crimes against life and property which are fanning the wild fires of intervention. Millions for Mexican evangelization and education and ultimate good-neighborliness, but still every honorable effort has failed, not a dollar for slaughter. 'The strong ought to bear—not exploit—the infirmities of the weak.'"

Baptists of San Francisco Will Organize City Mission Society

The promotion of church enterprises in San Francisco is attended by many serious difficulties, but the Baptists propose to meet these by organization. The Baptist Home Mission Society is sending to the bay cities Dr. C. E. Tingley, superintendent of Baptist missions in North Dakota, and a city mission society is to be organized which, profiting by the experience of similar organizations in other cities, will endeavor to promote the Baptist cause in the whole metropolitan district of which San Francisco is the center.

New Era Movement to Connect With Interchurch Movement

The leaders of the Presbyterian New Era Movement of the middle west will meet at Lake Geneva, Wisconsin, September 1-4. All of the Presbyterian and synodical chairmen, district secretaries and other leaders will be present. It is planned to use the machinery of the movement in connection with the Interchurch World Movement the coming year.

Religious Workers of the Larger West Get Together

One of the annual features of church life in the far west is the meeting of the Intermountain Christian Workers' Institute. It was held this year at Salt Lake City, August 20-27. The sessions of the institute covered in a large way all the interests of the church life, including Bible study, missions and Christian unity. Dr. Perry V. Jenness of Denver spoke on "The Modern Allied Denominational Movements."

Will Hold a Session to Consider Welfare of Negro

The race riots in various sections of the country have brought to the fore the need of a better understanding between whites and blacks in this country. Bishop Wilbur T. Thirkield of the Methodist Episcopal church located at New Orleans is calling a conference in New York early in September, in which the representatives of thirty denominations doing work among the negroes will confer on the problems of interracial peace. Representatives of both races will sit in the conference and consider such subjects as education and evangelization.

Bishop Mitchell Has Returned From France

Bishop Charles B. Mitchell, of the Methodist Episcopal church, has returned from France and requires many adjectives to describe his experiences there. Speaking with regard to the Christian work in France, the bishop says: "The ministers of all denominations sent to France were of the highest grade. Their team work was splendid. It will result in much closer co-operation among the churches at home."

Church Congress of England Will Consider Vital Topics

The Church Congress of the Church of England will open at Leicester on October 14 and will be held in St. Martin's Church, St. Margaret's and Holy Trinity. A number of the most prominent churchmen of England will take part in the debates. Among these will be the Archbishop of Canterbury, the Bishops of London, Birmingham, Lichfield and Truro; Bishops Gore, King and Welldon, the Deans of St. Paul's and York; Canon Lacey, Canon Temple, Professor A. C. Headlam, the Rev. J. A. V. Magee, the Rev. J. K. Mozley; Lord Eustace Percy, Sir Lewis Dibdin, Mr. George Lansbury; and among the lady speakers, Dr. Letitia Fairfield, Mrs. Barnett and Miss Eleanor Gregory. The topics which will engage the attention of the congress are also significant. Among them are "The Christian Doctrine of the Future Life;" "Christian Ideals of Education;" "Christian Ideals of Citizenship;" "The Church's Equipment for Corporate Life and Witness;" "The Church of England in Relation to Other Churches." The sessions will close with some devotional addresses on "The Spiritual Resources of the Church."

Methodist School of Theology Responds to Presbyterian Criticisms

Some weeks ago there appeared in The Rocky Mountain News of Denver a series of resolutions adopted by the Denver presbytery of the Presbyterian church attacking the doctrinal soundness of the Iliff School of Theology, the most prominent Methodist institution of its kind in the west. There now appears in the Methodist press a reply to the Presbyterian strictures. The president of the Iliff School of Theology, Dr. James A. Beebe, makes some interesting statements concerning the matter. He asserts that no member of the Presbyterian investigating committee ever set foot inside the school. The school authorities have asked repeatedly for the sources on which the committee report was based but these have been withheld. Some of the committee members continue to send their children to the Methodist school in spite of the charges. It would seem that most of the charges have arisen from statements found in some of the text-books used in the Methodist school. The whole procedure of one denomination appointing a committee to investigate the institutions of a sister denomination is a bit unusual to say the least.

Irish Presbyterians Will Not Exclude Saloon-Keepers From Membership

The difference in the progress of temperance reform in Ireland and America is graphically shown by the report of the Irish Presbyterians in their General Assembly this year, decided by a vote of two to one not to exclude liquor dealers from church membership in their communion. The vote, however, showed some progress for the dry cause. In America for many years now liquor dealers were excluded from the leading faternal organizations, not to mention the evangelical churches.

Bishop Brent's Successor Wants No Roman Catholic Rites

During the absence of Bishop Brent from the Philippines in U. S. army service as head of the American force of chaplains, a grave difficulty has arisen in his diocese. Bishop Graves of China is in temporary charge, and he is removing the missionaries to the Igorotes, the Rev. John A. Staunton and the Rev. A. E. Frost, for liturgical irregularity. The bishop has issued a general order to the clergy in the Philippines directing them to discontinue the "perpetual reservation of the Blessed Sacrament and the burning of a light before it" and "singing of the Ave Maria together with the burning of candles and the offering of flowers before the image of the Virgin." As both of these practices have been declared of late origin by Roman Catholics and not included in the definition of catholicity usually held in the Episcopal church, it is clear that the bishop is acting entirely in harmony with the laws and traditions of his communion. The high church party in this country proposes to make the matter a test case in the General Convention this fall. It is stated that the two missionaries who have offended have been remarkably successful on the human side in their ministeries which makes them much stronger in their advocacy of Roman Catholic innovations in the Episcopal ritual.

NEWS OF THE DISCIPLES

Cleveland Church Keeps Window Lighted Every Night

The Euclid Avenue church, Cleveland, has been written up in the News-Leader of that city for a unique religious service. A time clock has been installed in the church to turn electricity on and off behind the big stained glass window in the front of the church, which has the figure of Christ among the lilies. The reason for this is told in the paper. A soldier before his enlistment was drunk one night and fell in front of the church. He was helped to his feet by a lady and after reaching France he wrote back about his experience, telling how the window showed him the better way. He sent a request to the church that they light up the window every night for the sake of the wayfarer who might happen that way and the church acted promptly on the request.

L. O. Lehman New President of Eureka College

L. O. Lehman, for the past five years business manager of Eureka College, was unanimously elected to the presidency of that institution at the midsummer meeting of the Board of Trustees on August 28. Before coming to Eureka, Mr. Lehman was pastor of the church at Gibson City, Illinois. He is an alumnus of the institution of which he is now the president, having graduated therefrom in 1901. It will be of general interest to the friends of Eureka College to know that the doors of that institution open on September 9, with the promise of a large student body.

Allan T. Gordon to Be "Community Leader" at Danville, Ill.

Allan T. Gordon has resigned as pastor of First church, Paris, Ill., his resignation taking effect Sunday, September 7. He has accepted the position of community leader at Danville, Ill., his work to be under the supervision of the Danville Chamber of Commerce. Mr. Gordon writes: "I do not feel that I am leaving the ministry but expect to minister to a large group in my new work."

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—There are a few communities where the reactionary press has led people to cease cooperating in Christian work. The C. W. B. M. auxiliary at New Cumberland, W. Va., has resolved to organize an independent woman's missionary society. They have been led to this step by representations that the national leaders of our woman's work are unsound in their loyalty to Jesus Christ. This is the tragedy of a theological polemic which must ever build fears and suspicions.

—Many Disciples are cooperating in a new Community church which has been organized at Terrace Park, a suburb of Cincinnati. This young church has called Rev. C. W. Blodgett, a prominent Methodist minister, as pastor and he recently preached a strong sermon on Christian union in which he prophesied that the Community church movement would prove to be the stepping stone to a union of the great evangelical bodies throughout the country.

—The Disciples in Third District, Missouri, are holding a ten-day retreat at Hollister during August 19-29. Addresses are to be given by J. H. Jones, district superintendent, C. C. Garrigues, B. L. Smith, Prof. A. W. Taylor, W. D. Endres, E. F. L. Leake, and Chaplain C. K. Titus.

—A Five Day School of Methods for Bible School Workers will be held at Center Point, Mo., Christian church, September 2-6. Prominent among the lecturers at this school of methods will be Miss Hazel Lewis of Cincinnati, Miss Cynthia Pearl Maus, D. W. Moore, L. J. Marshall and C. C. Garrigues.

—O. L. Hull, formerly secretary of the Disciples' Missionary Union of New York, has accepted the pastorate at Anderson, Ind., and began work there on Aug. 1. He writes with regard to the visit of a former pastor, J. W. Underwood, who spoke in the church on Aug. 17 on his experiences in France. The church at Anderson is receiving a number of new members at this time and has already worked up a good delegation to the national convention in Cincinnati.

—J. W. Lowber filled the pulpit of the First Presbyterian church, in Austin, Texas, while the pastor was away on his vacation.

—The ministry of A. F. Ritchey, an associate pastor at First church, Lincoln, Neb., was a short one. He was called to the pastorate of First church, Sacramento, Cal., and after being released by the board of officers in Lincoln, accepted the call to the far west.

—Isaac G. Tomlinson, formerly at the head of the Disciple work in Jamaica, died at Lincoln, Neb., recently and the funeral was conducted by H. H. Harmon. He was eighty-two years of age at the time of his passing. After retiring from the mission work, Mr. Tomlinson went to a farm in Indiana where he resided until the death of his wife and more lately has made his home with his daughter in Lincoln.

—Fred E. Hagin, at home in Tokyo, Japan, has been for the past year pastor of Centennial church, Bloomington, Ill. He closed his work there on July 31 and will go back to Japan in the autumn. Though church work in America has changed radically since Mr. Hagin went to Japan seventeen years ago, he has had a successful year in Centennial church, receiving 145 new members into the church. Since closing his pastorate, he has raised $25,000 towards the erection of an institutional church in Tokyo. Most of this money was contributed in central Illinois.

—A local church paper brings the news of the remarkable giving of Frank East at Norfolk, Va., who gave up the projection of building a new home for himself and contributed twenty thousand dollars for a new edifice for the local church.

—Dr. Paul Wakefield, a prominent missionary in Luchowfu, China, and for many years supported by the Foreign Christian Missionary Society, has resigned and accepted work in the Episcopal mission. There was some unpleasantness between Dr. Wakefield and the Disciples' board which has occasioned the change. He has been supported in recent years by the Liberty, Mo., church where he is held in high esteem.

—The annual conference of the Disciples' Congo Mission was held at Moneika, April 3-10. Steps were taken to change the name of the mission from the Mission of the Foreign Christian Missionary Society to the one used above in accord with the action of the F. C. M. S. Board and the C. W. B. M. Board in merging their work in Africa. The officers of the conference for the coming year will be Dr. L. F. Jaggard, president, A. F. Hensey, legal representative, Dr. E. B. Pearson, secretary, and Emory Ross, treasurer and stock surveyor.

—Graham Frank is evangelizing at Hereford, Tex., during his vacation. He reports that the people in this prosperous cattle country are now operating more than a hundred irrigation wells and are farming as well as raising cattle. The prosperity has resulted in a church building finer than any in Dallas, Mr. Frank reports.

—Mrs. Elizabeth Ross, whose missionary addresses have helped the cause forward at many conventions, is now seriously ill at St. Joseph's hospital,

Intervention In Mexico

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Keokuk, Ia. She is known as the mother of Emory Ross in Africa.

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—Many of our churches which have weekly calendars or monthly parish papers put The Christian Century on their list. These are all read carefully every week and provide a valuable source for the gathering of church news. The interchange of fact and method in this department of the paper is a service to the brotherhood, and churches and ministers making contributions of news matter have not only favored the editors of The Christian Century but have helped the wide circle of Christian Century readers.

—W. D. Ward has given up the pastorate of the mission church at Chillicothe, O., to become one of the evangelists operating under the state board of Ohio.

—H. H. Peters is engaged for two church dedications in the near future. He will serve at Ludlow, Ill., in September and at Lynville, Ill., in October.

—Roger T. Nooe spoke recently at a union service in the old state house yard at Frankfort, Ky., on the improvement of their city. He urged that the legislature be requested to provide a bridge as a monument to the soldier dead of the state and that many other municipal improvements be made.

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Memorial (Baptists and Disciples)
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Herbert L. Willett, W. H. Main } Ministers

—Wm. B. Clemmer is closing his work as religious director of the Y. M. C. A. at Camp Grant on September 1 and is going to Des Moines, Ia., where he will be a Y. M. C. A. secretary at Camp Dodge. His daughter will enter Drake University this autumn. Mr. Clemmer has been in Rockford ten years during which time a forty thousand dollar church building has been erected and financed. His farewell sermon at Rockford on August 17 was moving and full of the memories of the years.

—Mrs. M. M. Bondurant died at Des Moines recently and her funeral was conducted by Wm. B. Clemmer of Rockford. Her husband founded the towns of Altoona and Bondurant and the churches in these towns, and was one of the most prominent Disciples of the state.

—Henry Pearce Atkins closed his work at Mexico, Mo., to go to Cincinnati to assume his duties as executive secretary of the church federation of that city.

—Many of the immigrant stocks have contributed to the ministry of the Disciples of Christ, but it may be doubted whether there is more than one Greek preacher. C. H. Cachiaras is closing a ministry at Earlham, Ia., and going to a teaching position in the International Bible College, Minneapolis. On his leaving his Iowa home he was the victim of a surprise party in the course of which he was presented with an office chair as a memento of his Earlham friends.

—C. H. Swift is the secretary of the troop train service of the National War Work council of the Y. M. C. A. He had a vacation recently, visiting his family at Carthage, Mo.

—Tolbert F. Weaver reports a union evangelistic campaign held in Nacogdoches, Tex., recently in which 1,344 people responded to the invitation given by the preacher, Charles Reign Sciville. An offering of $4,275 was given the evangelistic team at the close of the meetings.

—The Methodists and Disciples are cooperating in open-air evangelistic meetings at Vuckery, Tex., and each church is receiving a number of new members. The superintendent of public schools is conducting the singing.

—W. D. Darnall has given up the pastorate in Denison, Tex., and will be a field representative of Philips University, Enid, Okla. He was pastor at different times of the two churches at Denison and led in the erection of a new building for each congregation.

—A new Disciple assembly came into being this year in Michigan at Rock Lake. Grounds were donated last year and a tabernacle erected. It is estimated that on Sundays the attendance was about eighteen hundred. Among the speakers on this year's program were J. H. O. Smith of Chicago and E. W. Thornton of Cincinnati, Ohio.

—The church at Madison, Ind., is planning to erect a new edifice which will more adequately house the work of religious education. This church has called to the pastorate J. W. Allen, of New Washington, Ind.

—First church, Springfield, Ill., has called Ernest Waldo, of Dowagiac, Mich., as director of religious education. He graduated in this year's class

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at Eureka college. While in the college he was editor of the annual, president of the student's council and prominent in many other ways.

—Seventeen churches in Montgomery county, Indiana, held a county meeting at Crawfordsville on July 27, which was a marked success. They have organized a permanent county organization. Men from the Crawfordsville church went out two by two to the churches of the county and delivered personal invitations for the meeting which contributed much to the success of the occasion.

—The Bible school at Long Beach, Cal., uses the duplex envelope system for its offerings with most satisfactory results. They have been averaging thirty dollars a week for local purposes and eight dollars for missions.

—Geo. L. Snively visited Blair, Neb., and assisted in raising the funds for a new house of worship. The church will go forward at once with the enterprise. The pastor is J. B. Williams.

—S. S. Lappin, of Bedford, Ind., was the platform manager for the Fountain Park Assembly, Remington, Ind.

—The Atlantic Christian College has called Howard S. Hilley, pastor of the church at East Point, Ga., to a teaching position in the institution.

—P. H. Welshimer is now driving a new Buick Six which is partly the contribution of his church, the church paying the difference between this car and the old one.

—James A. Moore has returned from France and accepted the pastorate at Griffin, Ga., after a term of service as army chaplain. He was married on July 24 to Miss Allene Clanton.

—George L. Snively will go the second time to Tulsa, Okla., to assist in the dedication of a church. Eight years ago he was there on this errand. This year a much larger structure is to be dedicated. Meade E. Dutt is the pastor.

—The various churches at Desdemona, Tex., have leased their properties to oil companies and now there is a contest on to see which church gets a well first. The Disciples claim to be in the lead with their well down eight hundred feet.

—The state convention of West Virginia will be held at Beckley this year, Sept. 2-4. Among the speakers are F. D. Kershner, Pres. Cloyd Goodnight and R. W. Lilley. A strong missionary team from the national boards will visit the convention and speak for these interests.

—Caldwell, O., church dedicated a new $25,000 building on Aug. 10. The congregation lacked $14,500 to provide for the indebtedness and sixteen thousand dollars was subscribed. The money raising and dedicatory service was conducted by Geo. L. Snively. Leo. M. Gregory is pastor.

—Second church, Danville, Ill., had a Daily Vacation Bible School this year which was successful in a marked degree. It lasted ten days and requests have been made for its continuance another year.

—Eastern Pennsylvania convention claims to be the lineal descendant of a preceding "Christian Connection" convention, with a total history of eighty-six years. The convention this year will be held in Berwick, Sept. 9-11. H. C. Armstrong, of Baltimore, will conduct a series of devotional conferences. The team of workers of the national secretaries will be present and speak.

—Mr. and Mrs. H. H. Guy, formerly missionaries in Japan and more recently connected with the divinity school at Berkeley, are spending their summer vacation at Long Beach, Cal.

—The Russian work in Chicago is to be housed this coming year. A committee

Education Contributions

should reach the office of the Board of Education on or before

September 30, 1919

in order that churches may receive

Credit in the Year Book.

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A mine of information concerning the Disciples' pioneers and early history. Dr. Moore is the only one of the leaders still living who could produce this book, and he has put his best thought into the history. Only about a hundred more copies remain. The work will become increasingly valuable with the years. Original price, $4; price on these last capies $3.00 plus 10 to 20 cents postage.

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of the Board of Church Extension, The American Christian Missionary Society and the Chicago Christian Missionary Society will meet early in September to select a location. It is probable that twenty thousand dollars will be invested for this purpose.

—Dr. J. W. Lowber, of Austin, Tex., recently lectured at the First Presbyterian church of that city on "The Supreme Light of Modern Civilization."

Cincinnati Convention News

The program of the Cincinnati Convention is coming along well. The Foreign Society announces a new speaker in the person of Mr. Fletcher S. Brockman, Associate General Secretary of the International Committee of Y. M. C. A. Mr. Brockman is an international character in religious circles being the first Student Secretary of the International Committee for the Southern States. Later he was Secretary for the Student Volunteer Movement. In 1898 he went to China as General Secretary for the Y. M. C. A., which position he held for eighteen years. He is recognized there as one of the foremost Christian leaders. He is ranked among the most influential foreigners in China.

I am reliably informed that the World Series Baseball is likely to be played in Cincinnati at convention time. This is a recreational opportunity but adds to the hotel crowds. Cincinnati people are finding out that their hotels are running full on regular business. So it is suggested that if our people want accommodations at the hotels arrangements should be made at once.

The railroad service at the present time is sufficient for our use. The strike of shopmen has been temporarily settled, and all regular trains are running. The government will not promise any special service but the arrangement of special car parties can no doubt be handled locally wherever there are enough of our people get together to fill a special car. This should be arranged with the local railroad people.

Railroad reduced rates of one and one-third fare on the certificate plan have been granted from all points in the United States. This means that everyone traveling to the Convention on a full fare ticket must demand a receipt on the prescribed form. All railroad ticket agents have supplies of this form and will give a receipt where demanded. There must be at least 250 such full fare receipts issued and presented at the Cincinnati Convention else full fare returning will be enacted. Unless there should be some great calamity to interfere with the attendance there is no danger of our losing out on the certificate plan, but this word of caution is here given in order that our people will be certain to secure their certificates when purchasing their tickets to Cincinnati. No clergy tickets apply on the certificate plan or any other reduced fare tickets, all must be full fare. The usual rules governing stop over privileges will apply. Tickets may be purchased in ample time to permit attendance at the opening of the Convention.

Details of travel must be made by the individual and it will be well to make inquiry as to date of sale of tickets, train service, etc. Also if you want hotel accommodations you should arrange directly with the hotels. Convention dates are Oct. 13-20.

E. E. Elliott.

Foreign Society Notes

There was a falling off in receipts from churches at March Offering time, but this loss has been made up and there is now a gain of over $5,000 from the churches. It looks as if the churches will make their greatest increase this year.

The Society has recently received an Annuity Gift of $5,000 from a friend in California. There was also an Annuity gift of $1,000 each from a friend in Nebraska, Tennessee and Texas. Also one for $150 from New York.

Churches that have adopted the Budget plan and have not yet sent their offerings should plan to do so at the earliest possible date. The share for the Foreign Society should be sent to Box 884, Cincinnati, Ohio.

The friends of Foreign Missions will remember that the missionary year closes September 30. All individual offerings, as well as Endeavor Society, Sunday-school and Church offerings, should be forwarded before that date. Checks should be made payable to Foreign Christian Missionary Society, Cincinnati, Ohio.

Mrs. R. B. Wilkinson is also sailing for China to visit her daughter, who is in the Girls' School of the Woman's Board at Luchowfu.

The financial outlook for the year is exceptionally good. There has been an increase of every kind of receipts except annuities. The total gain from all sources is $42,269 for the ten months. There should be a good increase during August and a very large one in September. We are hoping for at least a $75,000 increase over the receipts of last year. This amount will be needed to meet all the demands of the Society in increased expenditure on the field and the additional force which is being added to the missionary staff.

One of the best missionary books which has come from the press in recent years is Dr. Cornelius Patton's "World Facts and American Responsibility," issued by the Associated Press, New York. It states in a vivid and telling way the marvelous changes in the mission field today which are contributing to missionary opportunity. He places the burden of responsibility for the missionary enterprise just now upon the American churches. America has the possible leadership of money for the greatest advance in missionary history. Great Britain, which has formerly provided about one-half of the Protestant missionaries of the world, is greatly handicapped for some years on account of the war, and her young student life has been destroyed. A great and effectual door stands open before American Christian students who will enter.

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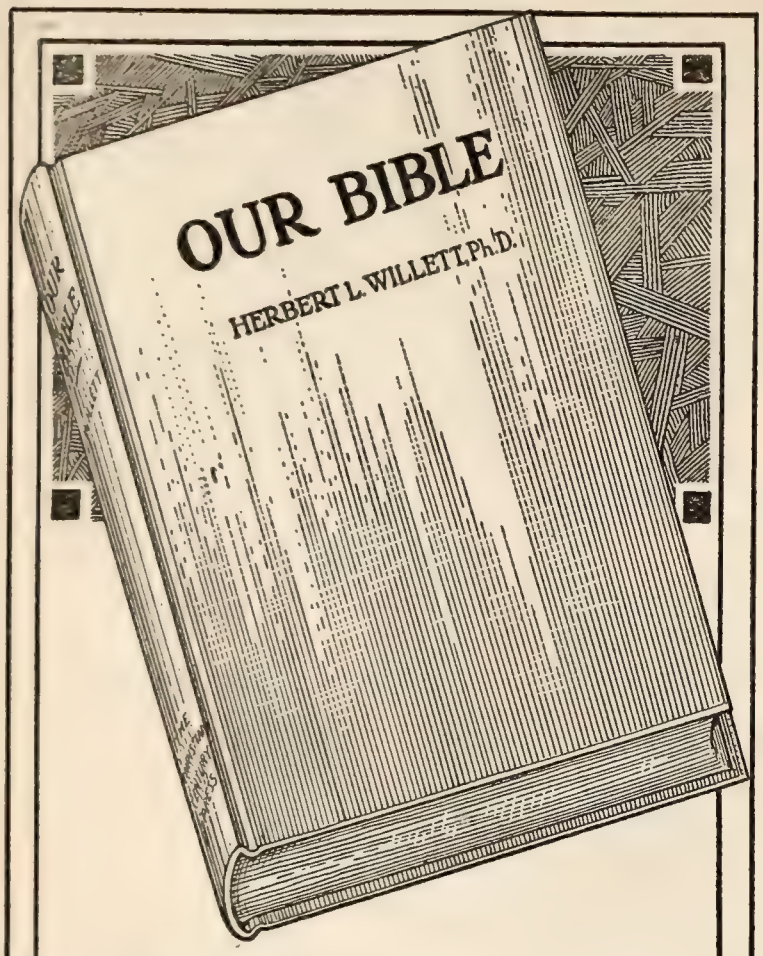

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THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, September 11, 1919

In this Issue

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The Christian Century

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ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer of Appreciation of Little Children

AMONG the multitude of Thy gifts, good Father, we would thank Thee especially for the little children Thou hast entrusted to our care. What blessings they have brought to our households, what joy and revelation to our hearts! Their helplessness and dependence greaten and enrich all those who have part in their upbringing. Their laughter and song rebuke our doubt and gloom. Their freshness of outlook and their constant wonder at the processes of nature and the facts of life keep us reminded of the vast field of experience that lies unexplored beyond even the wisest of us.

We would learn the lessons Thou dost teach us through their lips. We would read the deep truths of life Thou hast written in their yet untempted eyes. Forbid that we should accept the presence of these little ones and fail to discern the clouds of glory which trail their entrance into our hearts. May they be forerunners of Thee, O Thou Spirit of joy and hope and growth. May they open our hearts to much more than themselves, so that as they grow older and leave our arms and our hearthside there may remain with us for all the years the priceless gifts they have brought us from Thee.

O Lord, give us wisdom and strength to guide their young feet. It is as if Thou hadst put their destinies in our unworthy hands. Thou who didst make us all, it is as if Thou hadst made us sharers with Thyself in the spiritual creation of these little lives. So much of what they shall become is in our keeping. May we be equal in strength, in patience, in foresight, in powers of companionship, in childlike graces of soul, to this most grateful burden with which Thou hast blessed our hearts. Above all, may the spirit that was in Jesus be in us also, who held little children in his arms and blessed them and made one of them the immortal symbol of his kingdom.—Amen.

The Beginning of a New Church Season

SEPTEMBER is the month of homecoming and returning to the churches. Many are the devices used to reorganize the church after the lethargy of the summer season. The church supply houses are advertising special programs and a myriad schemes guaranteed to bring a record crowd on Rally Day. There will be many church leaders who will yield to the tendency of the time and work for some transient result. If this is to be a real rallying month, it must sound the deeper religious notes. The people should come back to the church because they need it, and because through it they can best help the community. The war has left us with special duties and responsibilities. There is need to adjust the program of religion to meet these. The people feel that their church should be doing better work than ever before and they will respond to a program which promises something new and fresh in method and in ideal for their own souls and the community.

Author of "Four Horsemen" Writes Powerful Temperance Novel

VICENTE BLASCO IBANEZ, author of "The Four Horsemen of the Apocalypse," also wrote "La Bodega" ("The Fruit of the Vine"). To those, and they are many, who believe that the true solution of the liquor problem is to be found in the suppression of distilled spirits and the encouragement of "light" wines and beer, this book is

earnestly commended. In its review the New York "Times" says: "Those who are demanding the exemption of 'light wines and beer' from the prospective constitutional amendment concerning alcoholic drinks will get no backing and no comfort, so far as wines are concerned, from this novel. And for those who are fond of referring to the wine-drinking nations of Europe as proof that the custom is wholesome and desirable, Senor Ibanez's novel points an accusing finger at them and says 'You lie!' as plainly as if it were printed in capital letters on every page. The story is painted upon a broad and crowded canvas with great and varied detail and the spirit of The Fruit of the Vine moves here and there and everywhere among the mingling groups, and wherever it passes there are drunken and shameless orgies, the wealth of the prosperous dissipated, the poor become more wretched and debased and shame and sorrow follow in its footsteps."

Wine Drinking and the French Peasantry

THE review of La Bodega by the "Survey" observes: "The author has no illusion as to the effect of wine even in a grape-growing country and among a people accustomed to its use from childhood. 'The poor long for this blood of the soil with all the vehemence of anemic bodies. The glass of wine stills hunger and with its fire for a moment gladdens life; it is a veritable sunbeam entering the stomach.' In the midst of the atrocious toil on the vineyards and farms, with just enough food to keep the body and soul together—such conditions that 'men who had not yet reached forty showed necks almost without flesh, with loose-hanging swollen skin and the stiff tendons of old age'—a revolutionary movement started. But it was pickled at the very beginning: 'The wretched people forgot everything when they drank. If at times they succeeded in feeling that they were men, the rich had only to open the doors of their wine stores and the toilers were conquered.'" There is no doubt that in this volume we have one of the truly great novels of the present generations. For intellectual people it carries a convincing appeal.

The Hunger of Our Children

THE thought of a child going hungry all the time is painful enough. When one reads the statement of Dr. Josephine Baker that more than one-fifth of the children of New York City are hungry all the time, in the midst of that great city's wealth and display, it is horrifying. Dr. Thomas Wood says that the percentage outside the city is even greater, reaching perhaps twenty-five per cent. The cause of this hunger is in some cases the ignorance and improvidence of parents who know nothing of food values, but in many cases it is a matter of wages. So long as our economic system continues to be so unjust, overpaying some and underpaying others, there will be under-nourished children. In the days to come the neglect of these children must be compensated for. We shall support some of these as men and women in the poor houses. Some of them will go to recruit the tubercular army that is maintained at public expense. Many more will join the ranks of the criminal. It is clearly the duty of the church to denounce a social order which starves little children who were always dear to our Lord. We can get on with fewer luxuries until every child has its chance.

The American Commission to Turkey

ONE of the difficult questions involved in the peace negotiations was that of the future status of Turkey. It is a well-known fact that only the rivalry of the leading European nations for trading privileges and political influence in the Ottoman Empire has kept the Turk in Europe during the last century. England, France, Germany and Russia have all coveted the leading place in the regard and commerce of Turkey, and have been unwilling to allow their competitors to gain the advantage. The result has been the perpetuation of the European section of the Turkish Empire, when even the Germans, the most vociferous of their friends, insisted contemptuously that the place of the Turk was not in Europe at all, or even at Constantinople, but at Brousa or Iconium. President Wilson desired an investigation of the Turkish question by an allied commission, and for a time it was expected that such a body would visit Constantinople. But the allies declined participation in the inquiry, for reasons easy to imagine. In consequence, an American commission, headed by President Henry Churchill King and Mr. Charles R. Crane was sent. The commission is now in Paris, having completed its investigation. Its report, with recommendations regarding the future of Turkey, Armenia and Palestine will be awaited with eager interest. For it is no secret that America's counsel, and even her mandatory power in that region, are greatly to be desired by the other nations.

Not All Politicians Can Be Bought

POPULAR cynicism says that every politician has his price. We are familiar with the inconsistencies and waverings of many who have achieved prominence in public life. We should know, however, that there are men who cannot be bought. When the liquor men began casting about for a man to contest constitutional prohibition in the courts they decided to look for some one of social prominence. They laid down on a table in front of Charles Evans Hughes a check for $150,000. The great jurist replied: "I would not champion this cause before the court for any sum of money you could name." Failing to buy Mr. Hughes they next went to William Howard Taft and placed before him a signed check telling him to fill it in for whatever amount he wanted. The reply of this statesman will be memorable: "Gentlemen, you couldn't pile enough gold on this continent to induce me to take your case before the courts and before the public, for, I will have you know, my conscience is not for sale." The case of William Jennings Bryan is even more memorable. He has fought the liquor interests of this country at a time when such a fight was regarded as political suicide. He has gone into towns where local option contests were on and declared that no man was a "regular" democrat who did not vote the dry ticket. He has paid his price for this, but will ever hold a place in that immortal company of statesmen who refused to set a price upon their conscience.

Illinois State Convention of Disciples

THE earliest Illinois churches of the Reformers, as they were then called, were organized in 1819. That was the year in which Illinois became a state. To the Disciples of Illinois, therefore, the present year is in a twofold sense a centennial year. The state convention was held last week at Charleston, and was in all respects an event worthy of the year. Throughout the program the centennial motive was apparent. The reports of the Illinois Christian Missionary Society and the cooperating organizations were gratifying. The leaders of the Disciples in the state work are forward-looking and leaderlike men and women. The resolutions, dealing with live issues, especially those on labor and other social themes, were progressive and constructive. The social features of the convention, including the Eureka College banquet, were enjoyable. The Commercial Club of Charleston gave the convention an automobile excursion to the old home of Lincoln's parents, fifteen miles distant. In this important year of centennial celebrations and of greater cooperative effort among the churches, the plans of the Disciples in Illinois are constructive and convincing.

The Reopening of College

INDICATIONS point to an unprecedented attendance upon the colleges and universities of America this year. A great host of young people is starting away from home on the quest for competent education. The breaches in the walls of the academic world, due to the enlistments for war and welfare service, and the half-completed plans of the Students Army Training Camps, are being repaired. The increase in the number of students this year comes from several sources. There is the normal and expected interest in collegiate training on the part of the young people who come out of the high schools. Then there are the boys who are returning from the camps, whose call interrupted their college work. Then there is the very considerable group in whose minds the ambition for an education was stimulated by the war experience, either in the post schools, the opportunities offered them in the British and French universities, or the great educational experiments tried at Beaune and Allerey in France. In addition to these, there are many hundreds of students arriving on our shores from Europe, Asia, South America, Mexico, and the Islands, who have discovered as the result of the war that America offers as competent opportunities for either academic or graduate studies as did Europe before the war. This should be the greatest of years in the history of American educational institutions.

Illinois' Approaching State Constitutional Convention

THE State of Illinois has long felt the need for more adequate constitutional equipment. The basic law of the state was framed at a time when the population was small, when there were no cities of importance, when the industrial life of the commonwealth was in its infancy, and when few of the complicated problems of political administration of moral progress had arisen for study. As a result, recent years have revealed the inadequacy of the present constitutional law to meet the tests of the present and to provide safeguards for the future. For this reason elections are to be held during the coming week to choose delegates to a Constitutional Convention, which is to be held in November to frame a new and more adequate basic law. The importance of the movement is apparent. Likewise the obligation on the part of all electors to choose delegates who have competent knowledge, disinterested patriotism, and moral character. The progress of social and political life in Illinois for generations to come will depend in no small degree upon the product wrought out by that convention.

The Revival of Family Worship

THERE are encouraging signs of an effort, widespread and serious, to promote some form of family worship in the American home. Several of the leading religious bodies have given this movement a place of importance in their denominational programs. A number of the local Church Federations, in harmony with the suggestions of the Federal Council of the Churches of Christ in America, have undertaken to promote family worship in their communities. Other organizations are making an effort in the same desirable direction. Many causes have contributed to this result. The war has undoubtedly given to many men a new seriousness of purpose, and a desire to let religion have its place in their own lives and in their homes. The materialism of the age has alarmed many Christians, and given them a fresh incentive to employ so accessible and helpful a means of grace as family worship. The church is conscious of the need of more serious regard for the things of the Spirit on the part of its people. Family worship is not the formal and formidable thing it was once thought to be. It only requires sufficient interest, a small space of time in the day's program, and some convenient manual whose use will make simple and refreshing the performance of the united act of worship. Out from such a moment of quiet and devotion the members of the family so safeguarded as with walls of fire to the work of the day.

The President's Appeal to the Nation

MR. WILSON has been accused, and not without justice, of a certain inability to take counsel with his fellow citizens. Unlike some of our former Presidents, Major McKinley for example, he has the habit of solitary study and decision. Most of the measures that have marked his administration have been thought out by him without immediate conference with his colleagues. In his dealings with Congress he has played the part of a teacher rather than of a conferee. Nor was this habit changed at the Peace Conference in Paris. There he stood quite alone as the representative of the United States. Other members of the American commission were hardly more than clerical assistants while Mr. Wilson was on the ground. Single handed he went up to the problems of a

Europe dominated for generations by the diplomatic methods of Machiavelli and Tallyrand. At the same time it must be said that Mr. Wilson has broken all precedents by his habit of going personally to Congress with his messages, and asking the privilege of talking face to face with the men who share with him the responsibilities of government. He is following the same method in submitting his ideas on the League of Nations to the intelligent opinion of the nation at large. His present journey has great significance as an effort to interpret to the average man the principles and procedures embodied in the Treaty and the League. It is, of course, the misfortune of the President and the people that his championship of the League cannot be divorced from partisan bias, either on his part or that of those who hear him. But his "swing around the circle" is the most frank and popular manner of putting the entire matter before the public for consideration and action.

The Itch for a Creed

ANY one at all familiar with early Disciple literature, especially the pages of the Millennial Harbinger, realizes how the fathers detested creeds. They gloried in a liberty where truth was its own defense, and they scorned to seek any other safeguards to orthodoxy than an appeal to the Scriptures interpreted by each man for his own use. In these days, some who claim unusual loyalty to these fathers are busy formulating human creeds. A church edifice was dedicated at Mt. Auburn, Ill., in June and as an event of the day the following resolutions (grammar unchanged) were presented to the church and passed:

> Believing we have an obligation as sacred as and not different by Paul to Timothy in these words, Tim. 6:20, 21, and with a sacred and conscientious regard for *all* the teachings and the *exact* teachings of the new testament.
>
> Be it resolved that all preachers, teachers, representatives of religious organizations and institutions or others who desire to bring a message or make an appeal to the congregation of disciples of Christ worshipping at Mt. Auburn, Ill., in the church of Christ (of Christian) must declare their allegiance to Jesus Christ as the only begotten son of God and their loyalty and devotion to the word of God as given in the new testament.
>
> Be it further resolved, that no preacher, teacher, representative of any organization or institution or other speaker claiming to be Christian only shall be invited or allowed to present any message to this congregation assembled in this church unless he is willing to declare his belief in Jesus Christ as the son of God, his belief in the credibility and inspiration of the Bible, and his loyalty to the same, without addition, subtraction, substitution, change or compromise.
>
> These resolutions adopted by Board of Elders and Deacons. Ratified by the congregation of Christian church assembled in Mt. Auburn, Ill.

A minister present at the dedication refused to take any part in the ceremonies if the condition of participation was the signing of this sort of document. In this he was more loyal to the fathers than the self-appointed defenders of orthodoxy who had apostacised from one of the basic principles of the Disciples of Christ of our history.

This is not the only evidence of a widespread yearning for an official creed by which to test ministers and teachers. Before a minister will be considered for a pulpit in the state of Texas, he is asked by the state secretary to sign a statement repudiating the modern attitude towar the Bible. In a college which plumes itself on its orth doxy, the professor must sign a fresh statement of loyalt to the legalistic orthodox of his institution before he ca draw his salary each month. This guards against a chang of views in the most of the academic year. The Presby terian neighbors of the Disciples, from whose fellowshi the early Disciples came, have been relaxing their intere in creeds. A simple statement of faith in Jesus Christ ad mits one into the Presbyterian church. Ministers are sti sometimes examined in the Westminster Confession, bu in the new united church to which Presbyterians looke forward in their recent overtures on organic union, ther is to be no Westminster Confession even for minister While the denominational world is leaving behind creda subscription, it is a strange irony that certain Disciple would bring their churches and ministry again into th bondage. Some rich men want to attach a creed to thei gifts for benevolence or education or missions. Fortu nately, all these promoters of a credal orthodoxy were bor into the world a hundred years too late. They will neve be able to undo what Thomas and Alexander Campbell an many forces working with them have irrevocably done fo the emancipation of religion from that sort of folly.

The Peril of Dumbness

DR. BERNARD IDDUNGS BELL, who resigne his position as Dean of St. Paul's Cathedral, Fond du-Lac, in order to give full service as chaplain a the Great Lakes Training Station for the period of th war, contributes to the September number of the Atlanti Monthly an article entitled "The Church and the Civilia Young Man." The article contains a number of valuabl generalizations based upon the author's contact with twen ty thousand young men in the training camp. One of hi deductions is this: "Young men wonder why it is tha Christians are unwilling to take to others the joy an strength that is in their faith. . . . If indeed Chris tians have discovered the greatest thing in life, a faith which makes God real and kind and near and human an helpful, which makes, with power from Him, weak me strong enough to attain to real manhood instead of mer educated beastliness, how can they keep quiet about it To professing Christians their reticence may seem an evi dence of reverence. To the man on the street it signifie merely unbelief."

In our hearts we all know that this is true. The church of today is in peril through the dumbness of her members. Every victorious age in the history of the church has been an age of witness-bearing. "We can not but speak," said the apostles. "We belong to Christ, and in death he sustains us," cried the martyrs. "Face persecu tion with us for Christ's sake," was the call of Christians through the revolutions which brought the church out of Dark Ages. "Personal experience," expressed in the face of ridicule and opposition, was the key-phrase of early Methodism. To this challenge spoken by dauntless be lievers, the world rallied. Humanity could not resist the appeal of a witness-bearing church, even though it called to self-surrender and perhaps to death.

But now, when Christianity is respectable and witness-earing would seem to be easy, the silence of the church lls thoughtful minds with apprehension. Underneath, here is perhaps an element of nobleness in this seeming in-onsistency. In a time when Christianity costs, men are ung out of themselves. Expression is natural, inevitable. hey forget their fear of Phariseeism. Christianity ceases o be an inherited or accidental benefit and becomes a hoice involving sacrifice, and the experience of this choice eaches that others need strengthening for it.

In our day Christianity presents no such challenge to elf-forgetfulness. We have learned to like reverent and vell-ordered services, even in our mid-week meetings, and nore and more all church services are given over to the inisters. In Sunday-school teaching more and more mphasis is placed,—and rightly,—upon the need of rained workers, and less opportunity is given here than ormerly for spontaneous expression. We smile a little in nemory at the Christian Endeavor enthusiasts of a gen-ration ago, with their ready and sometimes unthinking reconsecrations," forgetting the tremendous influence this orm of expression had upon the young life of that time. Ve speak of religion less and less in business and social ircles. Our faith should be real, we say. It should ex-ress itself in Christian living. It should not parade itself n words. But we must beware lest in this age of reticence nd self-repression we make a virtue of what may easily ome to be a weakness. Our faith should indeed be real, ut we can not safely excuse ourselves in a silence easily istaken by the world for unbelief. We can not safely ithhold that testimony for Christ which is, when un-orced and free from the desire for effect, one of the most onvincing evidences of reality.

The minister can no more speak for all Christians an he can live for all Christians. His testimony will al-ays be discounted by the fact that religious expression is is "job." Furthermore, any utterance of his will fail un-ss his people bear witness that in their own lives they ave found it true. The present task of the church in this atter is to show Christians that expression for the sake f others is a real part of the Christian life, to lead them nto natural and sincere forms of expression, and then to se this overmastering power in bringing men to the joy f a life of faith.

The Tree That Lodged

A Parable of Safed the Sage

IN the place where I go in Summer, there do I chop down Trees. And so likewise did William the son of Gladstone, and Abraham whose surname was incoln. And of late there hath been another who es-ayed to join himself unto our company whose name remember not, and he is of the Germans and was nce their king; but we permit him not to butt into our llowship. Therefore doth he saw wood and say noth-g, which is just about right for him. The more he aweth and the less he sayeth from now on the better will be for him and for the world.

Now I walked among my trees that I might find one that should be cut. For I sought logs a yard in length for an open fire. And I found a great tree that was dying for that the trees were too thick where it grew. And I cut it down.

And I swung the axe until I sweat much, and I hewed it through.

And when it was almost cut through there came three men to see me. And they gave me Advice, which I did not need. For I know how to cut down trees, and which trees to cut.

And they said, It cannot fall.

And I said, It will fall, and it were well for you to move, for it will fall where now ye stand.

And they said, Nay, but it will fall the other way, and where the tree falleth, there it must lie.

But it was they who lied and not the tree. For I knew which way it would fall, and how far it would fall.

Now when I had cut it through, behold, it fell. But the top thereof lodged in the tops of other trees.

And they said, We did tell thee so.

And they began to tell me how to manage it.

And one said, Thou mightiest get a lever, and pry it away.

And I said, I am first cousin to Archimedes, but this is no time for a lever.

And they spake to me of block and tackle, and of many such things.

And they suggested that I might take my axe and pound upon the trunk and peradventure it would fall.

But I took mine axe, and I cut off the tree again a yard above the stump.

And they said, That is a foolish thing to do.

But it came to pass in less than the half of an hour that I had cut it through. And the tree fell with a mighty crash, and I had a great backlog for my fire.

And I jumped into the Lake and had a bath, and changed my raiment and sat down and had converse with my friends.

And I said, Ye are good fellows, but what ye know not about cutting down trees would make another Book of Job, whereas I am a mighty chopper before the Lord. When a tree falleth and lodgeth, and it is to be cut up into fire logs, the strokes that cut it through again give a double reward, and so it is with labor that is mixed with Intelligence. But there is an whole lot of Futile Labor that wasteth itself and getteth nowhere because it taketh advice from men who do not know.

And I asked of them, Do ye know the blessings of a good bed of Mint, and how a bunch of Fresh Mint that is crushed doth glorify a Jug of Ice Cold Lemonade?

For I saw Keturah coming with a Jug in her hand.

And her Mint Lemonade is Mighty Good.

Whether Prayer changes events or not, of one thing they are sure: it has made beautiful souls out of those who lift their hands in supplication.

CHARLES L. SLATERY, in "Why Men Pray."

Race Riots and Democracy

By George E. Haynes

Director of Negro Economics, United States Department of Labor

THE conditions in the local community, the change in the mind of the Negro, and America's new relation to oppressed and liberated peoples give the recent race riots a serious importance to our democracy. Our democracy must be safe at home, or we shall be humiliated in our efforts for democracy abroad. We have overthrown the despotism of the few. Let us beware lest we be overcome by the tyranny of the many.

Race riots grow out of complex conditions which may be seen and remedied. Sensational newspaper publicity about crimes of Negroes, unpunished lawless acts of white persons against Negroes, misunderstandings, fears and suspicions of the two races that live almost in two separate worlds are all breeders of racial antagonism and conflict. Careful examination of these facts is of imperative importance to every thoughtful American.

Briefly considering the conditions in the local community, one finds the growing town and city Negro populations segregated into districts and neighborhoods. In such districts, Negroes are neglected in public schools, public sanitation and health, fire and police protection and other public facilities. Often the red light element of the white world is crowded among or near them. Many Negroes feel that by methods of competition, fair or unfair, they have been kept out of the most desirable jobs and economic advantages. They believe that much of the antipathy towards them has its origin here.

New York has its segregated Harlem and Columbus Hill districts, Washington has its northwest and southwest areas (the scene of many of the recent race riots), Chicago has its State street, Atlanta its Auburn avenue and its West End. When the United States Supreme Court declared segregation ordinances void, real estate understandings and gentlemen's agreements remained valid. These restrictions on property rights of Negroes are not always confined to residential districts but often to business properties as well.

GROWING RACIAL ANTAGONISM

Besides the separation into neighborhoods, an increasing number of Negroes have little or no occasion for business or professional dealings with white people. With the additional separation in churches, schools, railways, street-cars and other public places, even hospitals and cemeteries, there is developing a racial cleavage from the cradle to the grave. This cleavage leaves little or no personal contact for the growth of mutual understanding and mutual good-will. Without sufficient contacts for knowledge to the contrary, popular opinion of white people classifies the law-abiding, thrifty, industrious and intelligent Negroes indiscriminately with the lawless and the undesirable. The entire race is popularly charged with the criminal acts of the individual Negro. Thus misunderstanding, fears, suspicions, prejudices are lighted. They smolder. A crime or a street fight occurs, and the slumbering racial feelings on both sides burst into flames.

This lack of contact has increased with the years. Older residents of Washington and Chicago tell you of the growing racial antagonism with the growth of separation. Only a few weeks before the riots in both cities, some leading people of Washington were discussing the fact that in former years the white and colored representatives of various philanthropic and community agencies were accustomed to meet more frequently than now for the exchange of views and plans on matters of community interest. The holding of such meetings has grown more difficult and less frequent.

This situation is a good seed-bed for the sensational newspaper publicity about Negro criminals. Several Negroes within as many months may commit or be accused of crimes in a community. The newspapers play upon these with flaring headlines and minute descriptions suggestive of racial turpitude and criminal tendencies. Some newspapers have been known to manufacture suggestive news. During the Washington riots, one newspaper went so far as to give the announcement of the time and place for the rendezvous of men in the service for a "clean-up that will cause events" of the preceding days "to pale into insignificance."

THE NEGRO'S CHANGED MIND

It is common knowledge that nearly every one of the serious city race riots in the last ten years was preceded by a period of sensational newspaper publicity. Thousands of peaceable, law-abiding Negro citizens of sterling character in city after city had life, limb and property destroyed or put in jeopardy partly because of the excitement aroused by sensational newspaper publicity. Further, events that have transpired, while they may not be different from those happening among other defenseless classes, serve to make Negroes doubt that the law will be impartially enforced for them. For the last four months the repeated bombing of Negro homes with little or no apprehension of the perpetrators was reported from Chicago. Negroes claim that sometimes abuses and injuries by officers of the law are passed without much redress. They point out that lynchings have continued for a generation in spite of much protest. One of the leading Negro newspapers said recently: "The failure of authorities to enforce the law has created a feeling of distrust and resentment on the part of American Negroes which should not be a source of surprise to those who reason from cause to effect. This state of mind is not confined to Washington." The discussion and anxiety about these things are ever present and are changing the Negro's attitude. He says his safety demands that he protect himself and his home.

Let us look, then, at the change in the condition and mind of the Negro. The war has wrought many changes

in his condition. About half a million able-bodied wage-earners moved from the South to the North. The entire body of wage-earners, who make up nearly three-fourths of the total Negro population, because of war labor demands moved into better grades of employment, into higher wages, or both. About 400,000 of the picked men of the race were drafted into the army, had its discipline, shared in its sacrifices for liberty and in its glories. (In the army, Negroes testify, however, that they tasted race prejudice, both at home and abroad.) They felt the thrill of giving and serving to win the war. From the field-hands of Georgia and Mississippi to the business and professional men and women of Washington, Chicago, Philadelphia and New York, they gave and served by labor, by saving food, by buying bonds and thrift stamps, by contributions to the Red Cross and to other causes to win the war and to make the world safe for democracy.

The changes in occupations and wages brought more of the material satisfactions of life and spurred the desire for higher standards of living. The migration to the North showed both those who went and those who did not go that liberty allowed a man to move more freely from place to place. It taught them that their change of residence need not be attended with loss of the opportunity to make a living or with danger of suffering from the climate or from strangeness in a strange land. The writer has just read scores of letters of migrants published in the Journal of Negro History. The outstanding desire expressed in those letters is to know whether or not a living may be secured in the new home and the dangers of the new climate escaped.

This new understanding of the meaning of liberty has been driven deep into the consciousness of the masses of Negroes. The thinking and feeling of the Negroes themselves, therefore, when in contact with the white community, has assumed a new aspect. The new experiences in the migration, in the war services and in the new economic opportunities have developed a new Negro. It is not to be denied that in shuffling off the coil of servility, the Negro will pass through a transition period of awkwardness to achieve civility. This calls for sympathetic understanding and guidance, not scolding and censure; for all kinds of education; for poised, respected Negro leadership; for community contacts and cooperation; for opportunities, not restrictions. Withal, there is need of reckoning with the opinions of this new Negro, who is doing some thinking and speaking for himself.

Negro opinion and activity for adjustment of their relationship to white people may be classified into three groups. The first may be described as the revolutionary and radical Socialist group now in the first stages of development. There is considerable testimony that this is being fostered by revolutionary white Socialists and out-and-out Bolsheviks. The second group is made up of those who say, "Fight! fight! fight!" for the full-fledged rights and privileges of American citizenship. The third group has stood for citizenship rights and opportunities no less than the second group. This third group differs from the second, however, in the methods and policies to which it adheres as the means of securing its ends. It believes in conciliatory, cooperative agreements, in awaiting times and seasons, in fitting actions to circumstances to achieve the ends desired.

MILITANT MOOD ENCOURAGED

But the trend of events in the past four or five years has been favorable to the fighting methods and the militant policy. The rank and file of the Negroes have been hearing of wars and rumors of wars. They have seen the rights and liberties of oppressed peoples vindicated by the arbitrament of war. Many Negroes, therefore, seem to be gradually leaning toward the aggressive, militant policies and methods of adjustment. A growing class or race consciousness has made them more mindful of their own situation. They are less patient and less conciliatory.

The lack of friendly contact between the races in the local community, the sensational newspaper publicity and the changes in the feelings and thoughts of Negroes are paramount factors in race riots. They relate themselves to the fourth and last factor—our country's new relation to oppressed and liberated peoples. The mid-European peoples recently liberated from the oppressor's yoke are now starting with faltering feet upon the path of democracy. They are looking to us for examples of group adjustment no less than for cash and cargoes. We have made our humanitarian efforts that nations and peoples, great and small, may have the same attitude toward each other that we wish our own people to have among themselves.

As one of the great world powers, we are already face to face with the problem of dealing with the darker peoples of Asia, Africa, Central and South America. The treatment of the darker peoples within our borders is our best and most effective answer to the questions of the darker peoples that lie beyond our borders. An Abyssinian high commission is on a visit to this country and has seen the President. In an interview with the members of the commission, the writer was especially impressed with their deep concern and many inquiries about the treatment accorded to Negroes in America. Thousands of aliens are now leaving this country and scattering to their native lands in all parts of Europe. A lover of his country may well be anxious about the opinion these people may spread concerning the safety of American democracy. For the sake of her world leadership, as well as for the liberty of her own citizens, our country must insure opportunity, justice and full protection of the law to every citizen, black or white. Action is imperative.

In a concluding paragraph, one may refer to suggestions previously made in articles in the *Survey*, the *Review of Reviews* and other journals. Cooperative committees of white and Negro citizens, both under private and under governmental auspices, have demonstrated the utility of such contracts for mutual understanding, good-will and cooperative action. At the present time efforts to secure newspaper publicity of helpful events and the worthy activities of Negroes will change attitudes. It has been done in more than one community. Public-spirited citizens may well counsel with officers of the law about its impartial enforcement. Lynching and lynchers must feel the strong arm of the law. Democracy in America and democracy abroad wait upon our action.

The Son of God

By Joseph Fort Newton

THE scene at Cæsarea Philippi takes us into the innermost things of Christian faith. It shows us the road to religious reality by way of experience, and that is what the men of today are seeking. Any confession of Christ that rests on merely outward evidence falls far short of what Jesus here praises. Mere dogma will not do; tradition is not enough. What we want is the evidence of insight, not only satisfying to the intellect but verifiable in the heart, by which we do not mean sentiment alone, but a sense of verity in the midst of the shadows of life. Here we are shown not only the reality for which we are seeking, but the method by which it was attained by a man of like frailty and instability as ourselves.

When Jesus asked his friends what opinion had been formed of him in the public talk, the reply shows how wildly in that day, as now, people arrived at judgment. Some said that he was John the Baptist, some Elijah, some Jeremiah, or one of the prophets returned from the dead. Evidently he had made a profound impression. But when the same question was put to the disciples themselves, the answer was different. They knew him best. Others might account for him in the ordinary human ways, but they could not do it. They had lived for more than two years in the radiance of his personality, in the warmth of his friendship. They had heard his words and witnessed his works of mercy. The nearer they came to him, the more they saw of his spirit and his character, the greater he seemed to be, out-topping what they knew of humanity. Something in him pointed beyond himself, and Peter, speaking for all, said, "Thou art the Son of the living God,"—that is, they trusted their best surmises and interpreted the lower by the highest. Hence the words of the Master: "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven,"—meaning, no doubt, that it was an intuition, not suggested by anything in his appearance or his condition.

FLESH AND BLOOD

In the Bible "flesh and blood" is a phrase frequently used with reference to man as distinguished from God, as when we read that "Flesh and blood cannot inherit the kingdom of heaven." Here, as used by Jesus, it suggests tradition, authority, logic, and the various processes of human thought in its lower ranges. Either of two attitudes were open to the disciples. They could refuse to believe in the reality of anything that did not lend itself to ordinary demonstrations, or they could follow their finer impulses and promptings. Of course this does not imply that ordinary thought has no value in the field of religious truth. Far from it. Jesus did not discredit the function of reason in religion, but he knew that, taken by itself, it is not convincing, not satisfying. Faith, to be vital and commanding, must be more than assent to a proposition proved by logic. Mere logical faith yields little fruit. Hosts of people, it is true, have no other kind of faith, and it would be difficult to discover in their religion anything that "flesh and blood' could not have revealed.

Many preachers have had no other kind of faith save that taught by tradition or learned from a book. Examples are many in pulpit biography, of men who have preached for years before they had a faith they could rightly call their own. Wesley is a case in point; Dale another. No one can forget that chapter in the life of Bushnell in which it is related how, after years of ministry, he woke up one morning saying that he had "seen the Gospel" for the first time. Not until then had he realized, apparently, that Christian faith is not assent to a dogma, but the "trusting of one's being to a Being, there to be rested, kept, guided, moulded, governed, and possessed for ever." What was a flash of insight in Bushnell was a process going on in the life of Simon Peter, as he lived in contact with Jesus. His confession was not the result of argument, but of fellowship in which he was being wrought into another man. He had given himself utterly to Jesus, having forsaken all to follow Him in Galilee and Judea. Always impulsive, often rebuked, he followed the Master, love of whom was the one fixed star in his heaven; and his faith was the fruit of his life. Only as faith authenticates itself in character, in the agony and bloody sweat of the moral struggle, does it become real.

EXPERIENCE THE TEST

Experience is the ultimate test of truth. What we learn by living, what shows itself to be real in the hard trials of the years, that we can lay to heart and trust. When the Scribes tried to persuade the man born blind that Jesus was not the Christ, but a sinner, he replied: "Whether He is a sinner, I know not; one thing I know, that, whereas I was blind now I see." Often what we refuse to believe, or cannot believe, as an intellectual proposition, is thrust upon us with an overwhelming conviction by some terrific or blessed experience. Always it is in experience that we really learn who Jesus is. Look into the lives of those who have known and served him best, and you will see that their faith is the result, not of reasoned argument, but of vital contacts with his spirit and his truth. Indeed, not a few men of saintly character and unchallenged faith have remained intellectually uncertain to the end. "Rabbi" Duncan, of Edinburgh, called himself to the last an intellectual sceptic. Life had for him on one side a precipice, down to the abysses, but on the other side his feet were on a rock; and that rock was experience. It is still a matter of debate as to whether Newman was not in intellect a sceptic, as in heart he was a mystic.

For my own part, it becomes every year more difficult to place Christ intellectually, and increasingly impossible to do without him practically. I have read many books of theology, from Augustine to our own day, following the winding paths of their speculations. I know the creeds, in which Christian doctrine has been formulated, and the writings of the great skeptics. I have followed the investigations—and even the guesses—of the critics, high and low. I have read Strauss, the gnostic

of his age, in whose mind all things turned to myth, allegory, and symbol. I love Renan for his charm of style, and because his Life of Jesus—written on the mud floor of a Syrian hut—reproduces the vibrating air of the East, and the human personality of the Master. I know and revere Emerson, whose Christ is the Ideal, a personification, not an incarnation. I am familiar with the agnostics, from Huxley to Lord Morley. Diests, pantheists, occultists, the disciples of Comte, seers from the East, saints, mystics, poets, prophets, the teachers of the old orthodoxy and the new, liberals of every tint of hought, they all tell me many things—but none of them, nor all of them together, tell what Jesus is to me. Nor can I, because, as life deepens, he means more and yet more, as inescapable as he is unfathomable.

WHAT CHRIST DOES

Here my story always comes to an end, because there are no words to tell more. One thing I do know, if I am tempted to the cynicism to which every man is exposed—doubly so after his fortieth year—and turn to the life of Jesus, I am not only rebuked, but healed, and my hardness is melted into prayer. When I am sorely tempted, when I have suffered moral defeat, when I am beshadowed by blind thoughts I know not nor can name, it is Jesus who redeems me and helps me to try again and fight the issues of character through to something like decency. When the vision of him is before me I can begin to see at least the hint of a meaning in the turbid ebb and flow of human misery about me, although it be only a glimpse, only the vague shape of a reason that floats in my heart and melts as quickly away. Yet, through him, I do have hope of a fair, far time when sorrow and sin shall cease, and the soul of man shall be free, and humanity shall live together in a Beloved Community. In short, he reveals God to me as no other, and when I look out upon the universe, now lucid and luminous, now dark and terrible, and wonder what God is, it always comes back to my thinking of Jesus infinitely enlarged in every way. Taught by him, I am learning to see God the Father everywhere, in everything, loving all, hearing all, forgetting none, working with all, within all, through all, fulfilling his purpose of goodwill; and I pray that the vision may grow and abide till death hangs his sickle at my garden gate.

For me, then, Jesus is not a theory in theology, but a living Reality, the meaning of which we have not dreamed, much less measured, and it is no wonder to me that many minds see him from many angles. The fact of the matter is that a personality so manifold, so universal, so creative, so revealing, cannot be understood in its fullness, even by those who find in it more than enough for their needs. When men look at Christ they see only a small arc of his everlastingness, and measure him, as they needs must, by their highest ideal. Thus Edmund Spencer saw in him the very type of a fair and excellent Ruler, who overcame what was distempered and restored "sober government" to our lives. Byron, on the other hand, thought of him as the Emancipator and chief Iconoclast. Sir Philip Sidney saw him as one in whom moral restraint and human freedom found their most perfect equipoise. Shelly would have us think that Jesus was remarkable above all else for defying the customs and tenets of his day, while Napoleon wondered that "there is never any hesitation in his commands." Renan, as has been said, chiefly discerns the exquisite in Jesus, and Milton beholds the militant Saint.

MANY VIEWS OF JESUS

Some regard Jesus as the font of symbolic, mystic, and sacramental truth; others as the pattern of simplicity. Thus the naturalist and the spiritualist, the Quaker and the soldier, Tolstoi and Charlemagne, St. Francis and Stuart Mill, socialist and anarchist, ritualist and rationalist, ascetic anchorite and genial comrade, each thinks that he has found the salient trait in the life of Jesus. To the active man he is the most active of men, to the contemplative the most contemplative. To the sinner he is a Saviour, to the seeker after truth a Teacher. Amid such bewildering cross-readings and contradictions we may well stand confused, asking ourselves if any real personality can correspond to so many insights and estimates. Yet, since each man does find in Christ the counterpart of his own highest nature, and the realization of his ideal, as practical men we have here a hint for ourselves. What Jesus means to us, what we see in him of the true and everlasting, is our point of contact with him, and our clue to such understanding him as we may attain to in the midst of the years. Now we can the better understand what Savonarola meant in his prison meditation on the Fifty-first Psalm, and rejoice that the City of God has many gates:

"Then shall I teach thy ways unto the wicked, not one way only, but many ways, for thy precepts are many: yet all these was of thine end in one. They all end in love, which so unites the souls of faithful men, that the Lord gives them to have one heart, and one life. Yet surely there are different ways, different lives. By one way the clergy go, by another the monks. One way lies for the married, another for the virgins. By one way the princes walk, and the doctors by another, and in a word, all separate orders of men proceed by different ways to the Heavenly Father. 'Then shall I teach sinners thy ways', each according to his condition and his capacity, and 'the wicked shall turn unto thee,' for I will preach unto them not myself, but Christ crucified."

These considerations will lead us still further, if we have the daring to follow. As a noble teacher, Canon Scott Holland, now fallen asleep, has said, if each type of character, from the soldier to the saint, sees its ideal in Christ, then the old Delphic wisdom, "Know thyself" has not perished, but has been merged into the practical question, "What think ye of Christ?" Therefore, if we would know ourselves, the meaning and possibility of our lives, we had best begin by studying Christ, rather than by turning our eyes inward, as so many of us do, brooding over our imperfections. Such a study will not only show us somewhat of Christ, but also what we are—giving us a measure and standard of our growth in spiritual capacity—the while it unveils a glimpse of a reality which does not change with the accidents of outward life, and the caprices of time, and of a personality which will become "our universe that feels and knows." Nay, more; we shall be permitted a fore-gleam of our own

Eternal Life, which we hardly yet know that we possess, still less how it will realize itself in the trial and struggle of our days.

Thus the truth of Jesus the Son of God is not a proposition of philosophy, but a matter vitally and urgently practical. Time was when men drew two circles with rims touching. One was man, the other God. If Jesus was in one, he could not be in the other. But today we see that those circles overlay, and that Jesus was in both—as we are, potentially—showing us equally the divine life of man and "the human life of God." For, if there is that in us to which Jesus appeals, it is because there is somewhat in us akin to him, however far he may tower above us. Here is a challenge to experience, and the depth and richness of our experience will depend on the kind of faith we have. Faith is the pathfinder that strikes a path through the wilderness, the star that leads through the night. If we dare to take life in a big, heroic way, not "flesh and blood," but our Father in heaven, will reveal to us the meaning of the Christ-life and its infinite opportunity.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure."

Our Neighbors

By Elliott I. Osgood, M. D.

THERE are three bits of street which I traverse every time I go from our gate to the church across the river. On these three pieces of street open some thirty-five doors. Within these doors dwell perhaps fifty different families. Some of these families I have known for the whole twenty years in which I have lived in Chuchow. I have passed their doors between ten thousand and twenty thousand times. In every family I have treated their sick. I have lanced their abscesses, doped their malaria, watched them through their typhoid, cleansed their ulcers, treated their trachoma and brought some of their children into this world. Our house and hospital stand on the south bank of the river which flows through this city from west to east. The church and girls' school stand on the north bank just opposite. This river is usually a quiet stream, but in summer time it often becomes a mighty torrent. The bridge, over which we cross the river as we go to the church, rounds its arches thirty feet above ordinary water level. Its waters are fed from the near mountains.

From our gate we pass the hospital front, then go on west along the banks of the stream some 120 paces until we come to the street crossing the bridge. We walk along this street eighty paces, more than half of which is over the bridge. Then we turn back east and walk another eighty paces and we come to the church. The bridge is thirty feet wide. The streets at certain places narrow to less than ten feet. The eaves of some of the houses do not go above my head. In only two of these houses are there wooden floors. Most of them are just plain dirt. In the eighty yards on the main street, half of which is open bridge space, are no less than fourteen shops. Two and three kinds of business may be carried on in the same shop. Three shops make bamboo baskets, beds, sieves and hats. They may allow a man to sell crockery in a portion of the front, while a fruit seller may squat in front with his baskets of peaches.

INSIDE THE SHOPS

I walked along the street this afternoon and in one shop I saw a donkey walking around a cornmeal stone mill. In three shops they were steaming or baking biscuit; another was a dirty restaurant. A doctor ran his drug store of Chinese medicines behind an elaborate brick front. The front was bigger than the store. Men were shaving fine-cut tobacco at another place. One of our Christian families makes puffed rice sweetmeats in their store. Two sold all sorts of odds and ends, and dyers occupied another. On the bridge two fortune tellers spread canopies over their bamboo stands and in the evening a story teller makes money out of the crowd of people who come out to cool off. Fourteen shop fronts in forty yards. Can you figure out how big the frontages are?

In 240 yards of street, not including the bridge, dwell fifty families. You can guess the families also live in the shops. Four families in places occupy five rooms, the extra room being used for kitchen and general sitting room. The rooms are poorly lighted. The shop fronts are all taken down during the day to admit of more light and room. The bamboo workers extend their work clear out onto the street. The houses are dimly lighted from small holes in the mud walls. I do not remember of seeing a single glass window along the whole line. The women sit in their doorways, working and gossiping. In the evening they will set their benches outside and there nurse their babies. Babies play under the feet of the passerby. It is their only playground. The families dump their garbage just outside their doors and around a convenient corner. There is no privacy along this street.

I have tried to analyze these neighbors of mine. I know them very personally and many, many times do they come to me for counsel, for comfort, for help in trouble. I can count twelve who are members of the church. The children of many others come to the Sunday School. Amongst the fifty families I know of but three men and one woman who can be said to be educated. Most of them can neither read nor write. Not less than five of the men I know have spent time in jail. Probably all of the non-Christian ones gamble more or less. Once in a while a member of the church finds the temptation too great and lapses for a time. A half dozen of the men I know to have been in times past connected with robberies. There are nearly a dozen widows and they have to work to keep the wolf from the door. We have evidence that some of them live by selling their characters.

WAYS OF MAKING LIVELIHOOD

What do these fifty families do for a living? The

women sew and wash. I have them make my Chinese cloth shoes for slippers. They cost me a half dollar a pair. Some of the men go about the street selling hot cakes. Two men teach school and one has his old style school in one of the houses. Two men and one blind woman tell fortunes. The head of one family belongs to the army. One house next to the church buildings secretly keeps an opium den and general bad house. We are working to buy out the property and build a lecture hall there. Two of the men very definitely live by their wits. One runs a wheelbarrow as a dray. Another is a stone mason and earns thirty cents a day—when he has work. One is a carpenter, another is our postman.

On the surface you would think our neighbors a very contented lot. Outside of those who keep store. or teach school, probably not one of them earns $100 a year. If some of them make four or five dollars a month they feel rich. We have not had to dig to get beneath the surface for they often display their galling sores to us. One man and one woman went totally blind with cataracts. God blessed our efforts in bringing back sight to both of them by an operation at the hospital. Both are poor. The old man is now enjoying a hut the church has built for him. He is a Christian and the church gives him a couple of dollars a month. He is over seventy and all alone in the world.

The only son of an old bamboo worker preferred to be a parasite. He has been in jail once. He gambles part of the time. Once in a while he tries to run a bamboo shop, but he is too lazy to keep it going. One can see at a glance that he does not get sufficient food but that does not spur him on to earn a livelihood. In one home the husband is a perfect fiend. Twice he has deserted his own wife to run off with some other woman. Then he comes back later and abuses her. She is one of the most patient women I know and her character is worthy of all praise. She will surely have a great reward when God releases her from that evil husband. Of course she is a Christian.

GROWING BEAUTY OF THE NEIGHBORHOOD

Now it must not be inferred that this is a sample of all Chuchow. It happens that the wealthier and better educated people dwell in other parts of the city. In the early days we could not be the choosers when we sought to buy land. We had to buy where people would sell. Yet on the banks of this stream of mountain water, largely away from the worst dumps and odors of the city, we found this open land. When we bought it, it was simply used for raising vegetables. We planted our own trees and built our own buildings. We beautified our places with flowers and arbors. Along the banks of the stream by our places we have planted and protected trees. Richer people may dwell elsewhere but our part of the city has become the most attractive and now richer people are beginning to come our way. The biggest school in the city is nearby. Our own boys' school is just around the corner. Our girls' school is by the church. The church and the hospital and our schools are steadily becoming the great drawing powers in the city. Our girls' school inspired the city to start another and larger girls' school just a little ways away. These boys and girls have often used the church buildings for their own special meetings. The teachers are coming to our Bible classes and one by one accepting Christ. We have not been able to convert all of our poor neighbors, but today they are making heroic efforts to give their children education which was denied them. They cannot break away from vicious habits which keep them from becoming Christians; but their children feel at home in our church and Sunday School. Eighty boys and sixty girls are in our own schools. To the Sunday School comes others. When these children become men and women people will begin to speak of Chuchow as a Christian city.

The New Mystic

By Ernest Hunter Wray

MYSTICISM in the minds of many is synonymous with the rainbow tinted dreams and meaningless abstractions of the mind of the dreamer and the philosopher. Consequently much has been placed before the eyes of the world and believed by unsuspecting multitudes in the name of mysticism which has not been mysticism at all. All the great leaders in religion and in the church have been mystics. Some of them have been of a practical turn of mind, as were Paul and Peter, some have given expression to their faith in terms of the profoundest thought, while others like the quiet and contemplative soul of the beloved disciple have led us by quiet waters and in pastures green to the life of love. But each one in his own way has endeavored to grasp the divine source of things and to give to the world his conception of ultimate reality.

The Master was the mystic of all mystics. In his teachings which reflected at all times his consciousness of the unity of all life, we have the fundamental basis of all true mysticism. His reference to the birds of the forest and the lilies of the field, and the lessons which he drew from them, showed him to be not only a lover of the beautiful in life, but show also his recognition of the sacredness of all life and the divine purpose and unity of all life in the plan of God. Where shall we find anything in all literature more beautiful, suggestive and helpful than the parable of the vine and the branches. The unity of which he speaks here of the vine and the branch is an illustration of the mystical union of the soul with its redeemer which is the very essence of Christian mysticism. This mystical conception of the religion of Jesus is fundamental to our Christian system because it is the only intelligible interpretation of the relation of the soul to God.

The stories of the "Comrade in White" which have come back to us from the trenches, and of the appearance of angels, are reflections of the growing tendency of the world toward the supernatural in religion. This tendency becomes at once both a danger and an opportunity. The danger of it lies in the fact that this tendency, unless properly directed, usually ends in meanlingless ritualism, spiritualism or one of the numerous forms of crude and unintel-

ligent modern day escetism. The opportunity lies in the fact that this tendency when properly directed by an intelligent and devotional life of service and prayer, gives to the world character which bears the marks of the Master himself. The new mystic, the mystic of this day, is not the man who wraps himself in robes of priestly seclusion and lives apart from his fellowmen, but the man who at all times is conscious of his oneness with God and who, like the Master, is ever giving himself in sympathy and love to all suffering forms of life of which he himself is a part. Let us hope that the church will recognize this new channel which is open to her, and through an intelligent and intensive program of teaching and service and beauty of worship, lead her sons and daughters over the old road to paradise.

Freedom and Fellowship

By John Haynes Holmes

IT is Gilbert K. Chesterton, if I remember rightly, who refers to a certain lunatic asylum in England as a place inhabited by those who believe absolutely in themselves. You may recall the story by Rudyard Kipling of the death of one of two men upon a lightship in the ocean, and the tragic loss of reason by the unhappy man who was left alone. It is a very part of our nature, in other words, to crave fellowship. We are comrades, whether we will or no. To be members one of another is as original and fundamental a part of our being as to be ourselves. We, "see life clearly and see it whole" only when we lay hold upon the truth that man can realize his own self only through association with other selves. Brotherhood in thought and life is alone salvation.

Now here, in this tremendous discovery of the social instinct inherent in human nature, do we find answer to our inquiry as to the "co-efficient" of freedom. Democracy means free men; but it also means free men joined together in the bond of fellowship. Democracy means the emancipated individual; but it also means the organization of those individuals into a social order that is held together not by outward authority but by inward consent. It is this discovery which brings to us in this modern age our new task of democracy. Yesterday our task was to deliver men from the institutional tyranny of church and state and property. This task, especially in the field of industry, is still undone, and will long remain undone; but today this task of individual emancipation is no longer primary. In its place there stands the new task of finding the ways and means of so ordering free men that they may be controlled and disciplined without sacrifice of one particle of individual freedom. The secret of this miracle is fellowship. Already in the religious field there are some groups of Christians who have been able to organize themselves successfully without the recognition of any ruler of the establishment of any hierarchy. Thus among the Friends do we find freedom complemented by a spiritual fellowship which realizes the very essence of democracy.

IN THE SPHERE OF GOVERNMENT

The same thing has been deliberately sought, but never yet successfully realized, in the sphere of government. Certainly it was this thought of fellowship, as contrasted with authority, which our fathers had in mind when they wrote that immortal phrase about all "just governments deriving their powers from the consent of the governed." In the industrial field, even before men had themselves been wholly freed from tyranny, we find great experiments in fellowship in such organizations as the co-operative societies of Belgium, Denmark and Switzerland, and such labor groups as the trade unions of England and America. On the whole, however, this task is still before us. We have achieved much freedom only to throw it wantonly away whenever it is threatened. Now, holding fast to the liberty thus dearly bought, it is for us to seize upon this second and higher principle of life, the source of all order and the secret of all joy—namely, the association of man with man in one high comradeship of the spirit—and build out of it that social structure which shall bring at last the realization of our hopes.

Such is democracy! Here is the definition of the democratic order which we have been seeking. Democracy comprises two factors—on the one hand, freedom; on the other hand, fellowship. It means, without reservation of any kind, the abrogation of every last trace of external and centralized authority. It means confidence in men—in men as individuals seeking the fulfillment of their powers in terms of abundant life, and in men as brothers in the common family of the social whole. As we stand here at the close of the greatest war in history, we look back upon a period of four hundred years in which man has been working out his ideal of democracy. Not yet has he attained his goal. Not yet has he learned what it means to be a free man and to grant freedom to all other men. Never will he understand all that is involved in this great fight, until he turns from the past and gazes down the long reaches of the future, and beholds the task which lies before him there.

THE TASK OF FELLOWSHIP

This task is the task of fellowship, of organizing man with man on the basis of mutual goodwill. Democracy?—do you ask for a definition which will show us all that democracy will be when it is at last perfectly understood of men, and wholly applied in the institutions of society? I answer you that democracy is to be understood as the free fellowship of free men to the end of the common service of the common good. This it was which Paul, the apostle, had in mind when he wrote his great Epistle to the Corinthians, wherein he said, "We being many are one body in Christ, and every one members one of another." And nobler still is that modern statement of democracy which is given to us by Edward Carpenter, in his great book entitled, "Towards Democracy." "In the deep caves of the heart," he writes, "far down, running under the out-

ward shows of the world and of people, running under continents, under the fields, and the roots of the grasses and trees, under the little thoughts and dreams of men, and the history of races, I see, feel and hear wondrous and divine things. I seem to see the strands of affection and love so tender, so true and life-long, holding together the present and past generations. . . . I dream that these are the fibre and nerves of a body. . . . a network, an innumerable vast interlocked ramification, slowly being built up; all dear lovers and friends, all families and groups, all peoples, nations, all times, all worlds perhaps, members of a body, archetypal, eterne, glorious, the center and perfection of life, the organic growth of God Himself in time."

Democracy is fellowship. It is the love of free men one for another, in a community of experience and service. It is God revealed in the comradeship of human hearts. It is indeed the "organic growth of God Himself in time."

The Day That Will Not Come

By W. Robertson Nicoll

In the "British Weekly"

SOME days come that we never thought would come. The dark clouds of the spring had begun to lift by the beginning of last July, but there were not many who dared to hope that the Allies would be dictating terms of peace to a beaten foe within twelve months. Some told us that there would be no decisive victory. Some who hoped for that as the one security for peace, hardly ventured to anticipate it in the immediate future. And yet the "Day" has come, the day that our eyes longed to see dawning on the horizon.

Other days never come, to our surprise. We sometimes feel quite certain that a day of trouble is looming ahead for us. All the signs point to disaster. But we are spared what we feared, and our anxieties prove to have been vain, or at least exaggerated. Ninety years ago Carlyle spoke of one of these days. "'The day will come,' said Lichtenberg in bitter irony, 'when the belief in God will be like that in nursery Spectres.' We rather think such a day will not come." Why can we repeat Carlyle's quiet answer with added confirmation after ninety years?

I

Not because the element of fear has been eliminated from the system of Christian motives and powers. It is part of the sentimentalism of modern piety that appeals to fear are disparaged as unworthy of our nature and of our God. Men are not to be terrified into Christianity, we are told. It is not by scaring people that you induce them to put their trust in God the Father. And certainly the appeals to fear were overdone at one time, when Christianity was too often presented as a means of placating an angry Deity, and as a life lived under a slavish dread of future penalties. Fear of the lower kind is the invariable accompaniment of superstition, and as fear generally makes people cruel, this form of Christianity led to abuses and inhumanity right and left. It is something to have outgrown a day of that kind, haunted by a nightmare of depression. Yet fear of the higher kind is a constant element of true religion, and real faith thrives along with it. Jesus himself did not hesitate to appeal to fear, even to the fears excited by disaster and accidents. "Except ye repent, ye shall all likewise perish." The Philippian jailor was startled into faith by an earthquake. To be brought suddenly face to face with death, to be confronted with danger, is an experience which ploughs up the soul, and the seed of faith may be sown there and then.

Besides, life is critical as soon as we cease to be superficial. Carelessness may involve us in terrible consequences, and the sense of this, brought home to us in our own lives or by what we witness in the lives of other people, puts a wholesome fear into us. Newman's line rings true; we are

"Scared into faith by warning of sin's pains,"

at certain epochs. And surely this is one of them, when God's judgments are abroad upon the earth. One of the things that has made God real to many people, more real than ever he was before, has been the plain evidence of the penalties that await pride and selfishness and impurity in his moral order.

We may well be afraid, afraid of being untrue to our position in His Kingdom, afraid of being blind to his presence in oppressed and handicapped lives, afraid of misrepresenting him to our world, afraid of the condemnation that falls upon those who put anything before obedience to his command of brotherly love. He is Love. Yes, but the sin against Love is the most terrible sin in the world. And it is just because these recent years have instilled a godly awe into our religion that our confidence in that religion has increased. We have seen so many warnings fulfilled against nations and individuals, we have watched the mills of God grinding so surely, for all their apparent slowness, that we cannot ever take life so casually as we did, or imagine that any emotional or intellectual substitutes for real Christianity will avail.

II

When Carlyle wrote, the enemy was the mechanical view of the universe. Therefore he could plead, "Let there be free scope for Mysticism"; meaning by that the spiritual conception of the world, an interpretation of things which went deeper than rationalism. He put his hope in a fuller reading of the world and in an ampler teaching of the meaning of existence. This, he contended,

would prove that the idea of God was far from being doomed to the position of a side-issue or an exploded superstition. Today the opposition to Christianity is different, but the hopeful feature of the situation is the unwonted readiness to expound faith in God. Theology is not a chapter in folklore at the present moment. Novelists, philosophers, and people in various professions are giving us their views of God. It is not difficult for professional theologians to criticise these reconstructions of belief. But surely the significant feature is that they are being produced and read. Now and then they are amateurish indeed. Still, they are giving an impetus to the study of Christianity, and compelling the church to practice what she has too often forgotten, in some quarters, viz., the duty of teaching.

"Religion is never in greater danger," Newman wrote, "than when in consequence of national or international troubles the schools of theology have broken up or ceased to be." This is not a paradox; it is not the scholastic plaint of an academic nature, blown upon by the rough winds of reality. What Newman meant is what we, fortunately, do not see today. This upheaval of Europe has sent religious people back to school; it has forced them to attend to the first principles of their faith, to ask why and how a man may be invited to say, "I believe in God." Instead of leaving the impression that religion puts obsolete questions, it has dinted the mind with the query, "Why do you put such living questions in so unintelligible language? Why do you mix up the essentials with what seems to us to be secondary? And why, oh why, have you not instructed us plainly and urgently about the things that concern our peace?" Many of the criticisms passed upon the church are petulant and unfair. But no thoughtful Christian can fail to be glad that they are passed, if for no other reason than that they voice a living interest as a rule; they witness to a genuine perplexity.

The schools of theology are not so unhelpful as people think. At any rate, they are alive to the fresh impulses and demands which are being made. They would rather have excited and one-sided discussion than dead apathy. For the restless inquiry abroad, which is challenging the messages and the methods of organized Christianity is at least an evidence of vitality, and on that ground encouraging. Those who are inside the church have no doubt whatever as to their ability, under God, to meet those who desire the one thing, "to behold the beauty of the Lord and to inquire in his temple." They know the Vision, and they are persuaded that Christ is the answer to all the questions of the human soul. They are sure that he will never be superseded as the revelation of God. And it encourages them today to realize that the question of God is intensely living in all its applications, and that the situation is whetting, not blunting, the edge of the religious problem. Indifference would be ominous. But any indifference today is, for the most part, veiled disappointment with the church, rather than with Christ, and, while that may be and ought to be humiliating, it is heartening.

The Lyman Beecher Lectures for 1919

THE WAR AND PREACHING

By Rev. Dr. JOHN KELMAN

Minister of St. George's United Free Church, Edinburgh, and recently called to Fifth Avenue Presbyterian Church, New York City.

Throughout the war Dr. Kelman spent much of his time at the British front with the Y. M. C. A. and was awarded the Order of Officer of the British Empire for his work there. In this volume Dr. Kelman shows how all religious theory and all church life have been brought to the test of individual experience by the war, which has resulted in the rebuilding of the Christian faith, often unconsciously or semi-consciously at first, but leaving with the men who have passed through the war the material for a new and living interpretation of Christianity.

Some Chapter Titles: The Preacher as Expert, The Preacher as Statesman, The Preacher as Priest, The Preacher as Prophet, The Soldier's Creed, etc., etc.

The book comprises the Lyman Beecher Lectures for 1919, delivered at the Yale School of Religion.

Price, $1.25, plus 6 to 16 cents postage.

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The Day and the Work

TO each man is given a day and his work for the day;
And once, and no more, he is given to travel this way.
And woe if he flies from the task, whatever the odds;
For the task is appointed to him on the scroll of the gods.

There is waiting a work where only his hands can avail;
And so, if he falters, a chord in the music will fail.
He may laugh to the sky, he may lie for an hour in the sun;
But he dare not go hence till the labor appointed is done.

To each man is given a marble to carve for the wall;
A stone that is needed to heighten the beauty of all;
And only his soul has the magic to give it a grace;
And only his hands have the cunning to put it in place.

Yes, the task that is given to each man, no other can do;
So the errand is waiting; it has waited through ages for you.
And now you appear; and the Hushed Ones are turning their gaze
To see what you do with your chance in the chamber of days.

EDWIN MARKHAM,
In the Nautilus.

THE SUNDAY SCHOOL

Good Bread*

THE proof of the bread is the eating. The other day I got into one of those good, old-fashioned homes where the mother makes her own bread. When we entered the house there was that wonderful fragrance which comes only from newly baked loaves. It makes your mouth water! You remember when your own mother used to take the brown loaves out of the old oven, cut off a crisp crust, spread it with Jersey butter and hand it over to you, as a bare-footed, hungry boy, to eat. Now, suppose that when this bread was brought on to the table I had entered into a long and profound discourse upon the beauty, fragrance, fine texture and health-giving qualities of that particular loaf, but had refrained from eating it. That is exactly what I find many people doing. They talk and talk about the word of God. They tell us how fine and beautiful it is as literature; they tell us how wonderfully it was written; they talk and talk about its marvelous codes of righteousness; in fact, they do everything but read it themselves! Now, the thing to do with good bread is to eat it as well as advertise it! The thing to do with a good loaf of bread is to eat enough of it and digest it and build it into the fiber of your body so that you can go out and do a big day's work. That is the test for bread and for the Bible. Eat it, digest it, work on it.

While more people are studying the Bible today than ever before, we must still insist upon more real study. Bible schools are more plentiful and larger in attendance and better taught than ever before; colleges and universities are giving the Bible more attention, the Y .M. C. A. and Y. W. C. A. have more and larger Bible classes than ever, and above all, thousands of boys have read the little Testaments in the trenches who will not soon forget the source of comfort and of inspiration. I have a German Testament which one of our aviators brought back from a dugout near Metz. This little book shows the signs of studious reading and many a passage is marked. Among other passages, he has underscored the narrative of the garden of Gethsemane. I wonder if his own soul found any sympathy in the suffering of our Savior? Why did he underscore that passage? Did it have a message for him? We can only wonder; we cannot read his mind. But we may be sure that thousands of our noble boys, conscious that they were on the side of righteousness, could read that narrative with a deep feeling of kinship, knowing that they were giving their lives for a cause. We show our devotion to the word of God by mastering it ourselves and by teaching it to others. "O, how I love thy law; it is my meditation day and night." Can we say that? "Thy word is a lamp to my feet, and a light unto my path." Can we say that in truth? A lawyer once asked me whether Romans was in the Old or New Testament. He had been hunting around in the book for some time and couldn't find it. The ignorance concerning the Bible is sublime.

In our Bible study and teaching we ought to cultivate the habit of honest and broad-minded study. Too much so-called Bible study is not worthy of the name. It is a mere superficial proof-text hunt. We patch up a theory or prove any contention by a haphazard and one-sided citation of various texts. The Bible must be studied as a whole. All that it has to say on a given theme must be gathered together and carefully thought through. The Bible is worthy of such a dignified and serious-minded study. Anything less than this is unworthy.

The Bible must be studied with open minds, and we must not forget the whole contention of the Lutheran reformation, which was freedom of interpretation. Priests are done away so far as they are necessary to bind upon our brows any particular interpretation. We say that we put the Bible in a man's hand and grant him freedom of conscience; now we must live up to this. We must not put the Bible in his hands and say, "Now this is what you must find there." Freedom of interpretation is one of the cardinal principles of Protestantism, and we must not fail to grant that. A dogmatic study and interpretation which shuts out discussion and all freedom does violence to truth. We must be free to take the truth from the Bible for ourselves. "There is still more light to break from the word of God," as Pastor Robinson truly said. Let us never be satisfied with what measure of truth we now possess. "Light, light, more light" must be our motto. The secret of youth is to keep the open mind.

JOHN R. EWERS.

*Lesson for September 21. Scripture, Psalm 19:7-14; 2 Tim. 3:14-17.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Chicago Loses One of Its Leading Presbyterian Ministers

Dr. Charles F. Wishart, pastor of Second Presbyterian church of Chicago, has finally decided to accept the presidency of Wooster College in Ohio. It was formerly announced that he had rejected the college offer. He will enter upon his new work early in April. This will remove from Chicago one of the most outstanding Presbyterian exponents of Christianity.

Bishop Henson of England Is Opposed to Prohibition

The invasion of England by American prohibition workers is being opposed vigorously by Bishop Henson, the well-known broad church bishop of the established church. He has three adjectives with which to charcterize the enterprise, "unfortunate, regrettable and mistaken." He declares that the movement will still further menace the national unity of England. He feels also that the close relationships of England and America at this time are endangered by the dry workers. He opposes prohibition on principle, calling it "A furious zeal which rides rough-shod over the rights of others, lowers the zealots whom it fires and does not reform his victims." The bishop also charges that prohibition will further alienate the working people from the church. The free church leaders of England are mostly on the side of national prohibition, but the attitude of this bishop probably represents a majority opinion in his communion, however much he might differ from his confreres on theological matters.

Work for High School Boys in Milwaukee

The Boys' Work committee of the Y. M. C. A. in Milwaukee during the past year has been using Rev. J. B. Rosemurgy, pastor of the Auer Avenue Methodist Episcipal church, as a secretary of high school boys. The pastor assumed these duties in connection with his church work with marked success. Five high school clubs were in operation at the beginning of the year and at the close there are nine. The enrollment in weekly Bible classes has been 350, and one week in February there were 800 boys in discussion classes. The work of the Methodist church has been outstandingly successful during this period, but the coming year the pastor will devote all of his time to the church, though he was invited to devote all of his time to the association. The Y. M. C. A. will undertake to find a full-time man for this work which is becoming one of the outstanding pieces of service of the association in various sections of the country.

Will Hold Shop Meetings in Chicago

The Church Federation of Chicago has arranged to hold a number of shop meetings the coming year. Mr. H. T. Williams of the Y. M. C. A. is chairman of a committee to arrange these meetings. It was reported a year ago that over three hundred meetings were held in connection with the Billy Sunday campaign.

Dire Need in Bible Lands

A Commission of American editors and Sunday School leaders has just returned from the Near East after an experience which they describe as "exceedingly illuminating, but well-nigh heart-breaking." This Commission of eighteen was appointed last winter by the American Committee for Relief in the Near East to visit Bible lands, make a survey of conditions, and report the needs of the suffering thousands in Western Asia. Some returned by way of Copenhagen on the S. S. "United States," and the rest on the "Saxonia" from London. They brought with them many hundreds of pictures and stories of intense human interest, which reveal the present situation in the Near East with dramatic impressiveness. Their return at this time is especially significant by reason of the present interest in Armenia and in America's obligation toward that persecuted nation. The Commissioners have visited the actual places where the massacres and deportations occurred and have talked with thousands of the victims and survivors of those unspeakable cruelties. They declare that the reports current in America, many of them given in detail in Ambassador Morgenthau's story and in the Blue Book of Lord Bryce, have not been exaggerated, but that the half has not been told.

Salvation Army to Distribute Food Among London Poor

The Canadian government has given to the Salvation Army 700 tons of frozen fish with which to help alleviate the sufferings of London's poor. This is a part of the stores accumulated by the Canadian government for use in the war. This will aid materially in getting the world's greatest city through the reconstruction period.

"Quiet Talks" Man Discusses at Atlantic City

S. D. Gordon, who has a number of books to his credit in the "Quiet Talks" series, has been speaking this summer in the Bijou Theater at Atlantic City. The addresses were given each morning except Sunday and have been attended by large audiences.

Church Federation of Chicago Suggests Church Activities

The Church Federation of Chicago has arranged a program for the local churches for the new season's work, stressing the chief activities of the various months. A special bulletin was issued for September with material bearing on Labor Sunday and Rally Day. There is also the announcement that during this month the Interchurch World Movement will begin its survey of Chicago. A union ministers' meeting will be held the last Monday in the month.

Proposes Prayer Book Revision at Detroit

The General Convention of the Protestant Episcopal church at Detroit next October will face no more interesting question than that of prayer-book revision. The committee on revision proposes to change the marriage service so the bride will no longer promise to "obey" and the groom will no longer say "with all my worldly goods I thee endow." At the time of the Reformation the English church rejected and denounced prayers for the dead, but the new prayer book will have some prayers for the dead if the committee report carries. The Ten Commandments are to be recited in an abbreviated form with the elimination of the explanatory statements. There will be prayers for the President, for the army and navy, for social justice and for every man in his work. Provision is made for faith healing, requiem communion to accompany prayers for the dead, reservation of the sacrament and the use of the wafer dipped in the wine instead of the common sharing of the cup. As such documents are likely to be, the committee report is a compromise document, according to the various elements of the church some of their most earnest contentions but failing to unify these in any comprehensive way. The discussion of the committee report at Detroit is bound to be keen and the vote taken will reveal the relative strength of the parties that make up the present strength of the Protestant Episcopal church.

Henry van Dyke Tells Pathetic Story of French Protestants

Dr. Henry van Dyke has drawn an affecting picture of the religious conditions in France following the great war. He says: "One hundred and thirty Protestant churches—more than one-eighth of the total number—were under enemy fire. More than two million dollars worth of actual destruction was inflicted upon them. In a little French village, the other day, a company of the faithful assembled for service in what was left of a Protestant Church. The roof was wrecked, the steeple tottering, the aisles were full of ruin. But the people joined in a reverent, joyful service. And the pastor preached from the text: 'Watchman, what of the night? The morning cometh.' The morning—yes, that is what we wait for, and long for, and are bound to work for—the dawning of a better day for all mankind believing in the Fatherhood of God and the Brotherhood of Christ."

Salvation Army Going Into the Saloon Business

The saloons will be continued in many sections of the country under Salvation Army management. The bar and the brass rail will be there, but no drinks with a "kick." Soft drinks will be served and many forms of service will be rendered the men in these drinking parlors. Commander Evangeline Booth of the United States department of the organization is responsible for many of the plans which will be carried out.

Theological Seminary Now Has Model Sunday School Building

Union Theological Seminary of Richmond, Va., a Presbyterian foundation, now has a unique piece of equipment in a model Sunday school building. This is the gift of Mrs. John S. Kennedy of New York, and is made a memorial to her brother-in-law, Dr. A. F. Schauffler, one of the most eminent Sunday school leaders of the past generation. For some years now the more modern normal schools for secular teachers have had a model building on the campus in which to exemplify the best methods, and this action of the Virginia theological school brings religious education a little nearer up to the standards established by the state for secular education.

Great Speakers for National Council at Grand Rapids

Congregationalists are securing some outstanding national leaders for their program at the National Council at Grand Rapids in October. Ex-President Taft will be the main speaker at the banquet. George W. Coleman and Raymond Robins will discuss social and economic problems. President Burton of the University of Minnesota will discuss international problems. Hon. Wayne B. Wheeler will talk on world prohibition and Rev. A. Penry Evans, D. D., will bring greetings from the Congregationalists of England. The future religious welfare of the army will be discussed by Chaplain John T. Axton of the United States Army.

Only One Methodist Bishop Opposed to the League of Nations

The position of the religious leaders of the country with regard to the League of Nations is now of vital interest. It is stated in the Methodist press that every bishop of the Methodist Episcopal church except Dr. Neely are in favor of the League of Nations. The bishops recently voted a resolution urging that the senate adopt the peace treaty and enter the league in order "that we may co-operate with our sister nations in preventing future wars with their inevitable devastation and their frightful waste of youth and promising life." Bishop Neely has differed sharply with his colleagues in former days on various policies. Theologically the bishop is classified as conservative.

Presbyterians and Congregationalists in Wisconsin May Unite

A joint committee of Presbyterians and Congregationalists in Wisconsin with Rev. C. C. Rowlison, of Oshkosh, as chairman, have laid plans for the gradual merging of the work of the denominations in this state. It is arranged that in 1920 the Congregational Association and the Presbyterian Synod should meet in the same city at the same time and should hold some joint sessions. There is to be a county committee with power to merge small competitive organizations in over-churched towns. The presbyteries and associations are to be made coterminous in order to facilitate a gradual process of union. The two denominations are to make a survey of the state in order to determine what will be necessary for the two denominations to do to make the best contribution to the religious welfare of their state.

Ireland Now Has New Episcopal Archbishop

Dr. Bernard is no longer archbishop of Ireland but has become the Provost of Trinity College, Dublin. Three names were before the united synod as candidates for the position of archbishop, Dr. D'Arcy, Bishop of Down; Dr. Plummer, Bishop of Tuam, and Dr. Vere White, Dean of Christ Church. It was difficult for any candidate to secure the necessary two-thirds vote, but the choice finally fell on Dr. D'Arcy. The new archbishop is from the northeast part of Ulster, and neither his theology nor his politics are acceptable to the high church element in Ireland.

Dr. Jowett Characterizes His Successor

What Dr. J. H. Jowett now of London, who for several years occupied the pulpit of Fifth Avenue Presbyterian church, New York, thinks of Dr. John Kelman of Edinburgh, recently called to be his successor in the American church, is interesting reading. In a letter to the "British Weekly," Dr. Jowett says: "You ask me to send a brief message on John Kelman's acceptance of the pastorate of the Fifth Avenue Church, New York. I confess that his acceptance has stirred me to apparently conflicting feelings. I am sorry for Scotland; I am glad for America. St. George's is faced with serious loss; Fifth Avenue reaps immeasurable gain. I do not know any man in Great Britain whom I should prefer for that great American pulpit. Ever since I felt the call home I have eagerly wondered if he would be led to take up the work which I have laid down. Dr. Kelman is peculiarly fitted for a ministry in America. He has gifts which were never among my resources. Besides being a great preacher he has unique powers on the platform. He is as intimately at home in addressing college graduates as in speaking to a "downtown" mission. The calls of the great Universities will move his soldierly spirit like a bugle. He will find open doors on every side, and he can pass through in the equipment of disciplined powers and matured experience. America will delight in his masculine spirit. It will welcome the invigorating largeness of his vision and teaching. It will be stirred by his whole-souled and passionate devotion. I am in no uncertainty as to what will happen. He will immediately take a foremost place in the religious life of New York. He goes in critical days with a definite message, and he will be a great shaping influence in the life and thought of a people. And who is there whom Britain would prefer to John Kelman as her representative in America? Could we have a more sane and vital ministry for the creation of a fraternal understanding between the British and American peoples? His work, and his message, and his character will make the British name respected and beloved. He will meet with boundless kindness: that is assured. I can only hope that my friend will set some restraint upon himself if he would desire life, and live many days that he may see good! A brake on the wheels may mean a longer journey."

NEWS OF THE DISCIPLES

News from the Niagara Frontier

The Richmond Avenue church has gone through the summer on a full schedule. The pastor, E. H. Wray, preached morning and evening through July; the associate pastor, Mr. Darsie, is in charge during August. Central church conducted some splendid out-of-door services on the summer Sunday nights. Pastor B. S. Ferrall took a brief vacation in August. Tabernacle church, North Tonawanda, on the eve of commencing its new building, was called upon to release its minister, George H. Brown, who has accepted a call to the Troy church. Payne Avenue church, North Tonawanda, kept up a splendid morning service and also the Wednesday night church night all through the summer. The Bible school ran ahead of the corresponding term of last year, to the number of 226. A missionary budget for next year totaling about $3,000 is ready for adoption at next board meeting. The busiest man, probably, in the whole Niagara Frontier is S. O. Landis, of Kensington church. Preaching twice each Sunday at Kensington, he has found time to supply other pulpits, raise money, prepare for an October evangelistic meeting, and now is assisting First church, Auburn, in a "vacation" series of meetings.

* * *

—Among the numerous changes taking place in the force of the Standard Publishing Company we note that E. W. Thornton is removing from Cincinnati and taking the pastorate of the mission church in Newark, O. He will continue the title of editor-in-chief of the Bible School literature for a time. F. D. Kershner, who has been book editor of the Standard Publishing Company, will go soon to Indianapolis where he will conduct a school for preachers affiliated with Butler College and financed largely by a number of members of the Columbus, Ind., church.

—A recent union meeting of the Columbus, O., churches was addressed by George P. Rutledge, of the Christian Standard, on "The Origin, Development and Present Status of Rationalism."

—Disciples will note with regret the resignation of Allan T. Gordon at Paris, Ill., to take a position as secretary of the chamber of commerce at Danville, Ill.

—The work in First church, North Yakima, Wash., has become too heavy for one minister and C. H. Lorimer has been called as assistant to the pastor, S. G. Buckner. Mr. Lorimer has been pastor at Deer Lodge, Mont.

—It is now certain that R. H. Miller will accept the call to the pastorate of Independence Boulevard church, Kansas City, as the successor of George H. Combs, at a salary of $7,500 per year. During the past year he has served as pastor of Central church, Detroit. He is known as the successful secretary of the Men and Millions Movement.

—Feeling the urgency of having a president to face the duties of a prosperous year for the college, the board of trustees of Eureka College met recently and elected the acting president, Louis O. Lehman, as president. Mr. Lehman graduated with an A. B. degree in Eureka in the class of 1901. He went at once to the work of the pastorate, serving at Chandlervile, Havana and Gibson City, Ill. Last year he was business manager of the college, effecting a number of economies in the financial part of the college administration. His election was announced first to the public at a college banquet at the state convention of Illinois at Charleston where Clifford S. Weaver, field representative, reported that the selection of Mr. Lehman by the ten members of the board of trustees present and voting had been unanimous. Mr. Weaver's announcement was received with cheers by the college alumni. Mr. Lehman in his inaugural address lamented his lack of experience in educational administration and asked for time in which he might formulate his program.

—Clarence L. Depew, formerly Bible School Secretary of Illinois, has recently accepted a position as Bible School secretary of Stark County, O., with headquarters at Canton.

—Among the new teachers at Texas Christian University is J. Quincy Biggs. He will teach oratory and dramatic art. For a time he will serve as supply pastor at Magnolia Avenue church, Ft. Worth.

—Disciples of Portland, Ore., held a reception to an aged minister, A. H. Mulkey, on August 8. They presented Mr. Mulkey with a purse of fifty dollars, a dollar for each year he has preached. On the following Sunday a service was held in honor of the Mulkey family at Pleasant Hill church, which church owes its life largely to this family.

—The International Convention has some ad interim committees which have been at work during the year preparing reports for the next convention. The committee on the Christian Obligation of Stewardship is composed of Wallace Tharp, W. W. Sniff, P. H. Welshimer, A. R. Walker and Henry F. Lutz. The committee on Social Service and the Rural Church is composed of A. W. Taylor, George H. Combs, A. W. Kokendoffer, O. E. Kelley and J. W. Street.

—One of the most interesting county meetings in Illinois this year was the McLean county meeting held at Normal on the campus of the Normal school. There are twenty-six churches in this county with twenty-one of them supplied with regular preaching. The program was made up of the following addresses: "Closer Co-operation," by W. C. McColley; "The United Budget," by Wm. A. Askew; "A Survey of McLean County," by Superintendent C. M. Wright. The officers elected are David N. Wetzel, president; William G. McColley, vice president; and W. D. Deweese, secretary-treasurer.

—There is a "Timothy campaign" on in Texas with a slogan of "one hundred young men for the Christian ministry." These will train at the Brite College of the Bible. The goal is not yet reached, but the leaders prophesy that it will be obtained by the time the college opens. The best record of the campaign is that of the Lindale church in East Texas which has four young men who will go to the College.

—Peter Clark Macfarlane, formerly pastor at Alameda, Cal., and later secretary of the Disciples' Brotherhood, has recently returned from a year's travel in the war zone. He is spending the summer at Monterey, Cal. Mr. Macfarlane is under contract to write fifteen stories for the Saturday Evening Post this year and nearly as many for Cosmopolitan and Ladies' Home Journal.

—The Methodist Protestant church at White Pigeon, Ia., has disbanded and the members of it have united with the Disciples' church at that place. The two buildings will be united and remodeled and a basement constructed and equipped for community work.

—The annual convention of the British Disciples was held at Glasgow, Scotland, August 4-6. Two years ago the "old brethren" and the "Christian Association brethren" united and this is the first convention of the two under peace conditions. John C. Drummond, a member of the Glasgow city council and an ex-Bailiff, was the chairman of the convention. There are two less congregations this year than last, but the membership of the congregations reporting has increased. This coming year F. D. Pollard, B. Sc., an Australian, will serve as secretary. There was much opposition in the convention to this innovation, but the motion passed

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both in committee and in the convention. The Bible Advocate is the official organ of the British brethren and it will be edited this coming year by a committee, while the whole matter of the publishing interests receives consideration. R. K. Francis, an ad interim editor, will serve as an evangelist. Some of the Scottish churches of the Slamannan district made public inquiry whether the Christian Association churches were living up to the terms of the union and were assured that there was no ground for suspicion. The next meeting will be held in the Liverpool church and Joseph Smith, an engineer of Newcastle-on-Tyne, will preside over this convention.

—N. B. Crabtree, for three years assistant pastor and musical director of the church at Canton, O., has accepted a call to the pastorate of the church at Stanford, Ill., and will begin his work September 15.

—The churches of Holmes County, Ohio, held their annual meeting in the grove near Holmesville, Sunday, August 31. P. H. Welshimer, of Canton, was the speaker. He spoke morning, afternoon and evening.

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—The Missouri Movement, the campaign to raise $2,000,000 for the State Missionary Society and the six colleges of the Christian Church in Missouri, has been launched and is making fine progress. The campaign headquarters have been established in Kansas City and many prominent men of that thriving metropolis have accepted positions on the various committees. Colonel Fred W. Fleming is General Chairman and A. L. Roach Chairman of the Administrative Committee. John I. Williamson, a prominent Kansas City attorney, will have charge of the State Minute Men's organization. Dr. Burris A. Jenkins will act on the Publicity Committee. A thorough organization of the state through districts and counties is being effected and a series of eight all-day conferences is being planned for the week of September 28th to October 5th, to be held in the important district centers. W. D. Endres is the General Secretary and E. H. Foot the Campaign Director of the Movement.

—The popularity of Henry Pearce Atkins among the citizens of Mexico, Mo., irrespective of creed, was attested Sunday evening, August 31, when his church building would not hold those who came to bid him farewell. In his audience were members of every church in the city. The Episcopal rector and his entire congregation gave up their regular services to attend. A purse of gold and many other tokens of esteem were presented to Mr. and Mrs. Atkins by admiring friends.

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—Springport, Ind., church is making notable progress. During the Pre-Easter week of fellowship and service there were twenty accessions. On August 3, Home-coming day was observed with three former ministers, E. W. Polly, M. P. Goodycoontz and A. L. Stamper present, and also many former members and friends. This was a day of real service and fellowship. On Saturday, August 2, all indebtedness against the church property was paid. This church has a modern $30,000 plant, (the best rural church in the state), a $2,500 parsonage and five acres of land. Home coming day was followed with a two weeks evangelistic campaign. The minister and his people were assisted by Mr. and Mrs. V. P. Brock as leaders of song. The campaign closed Sunday evening, August 17, with twenty-six accessions. The Bible school moved up from 121 to 234 in attendance. Sixty-three members have been added to the church during 1919. G. W. Wyatt is the minister at Springfort.

—On August 24 the Blair, Neb., church completed an eight day drive for funds for a new building to replace the structure burned last year. George L. Snively led the campaign. His work is commended by the minister, John B. Williams, in these words: "His work was earnest, insistent, intense and left no harsh effects. Appealing to the best motives, he stirred the emotions and purposes that really mean a revival of the religious life. We feel sure the church has received an upward impulse that is permanent."

—Roy Rutherford, of Paducah, Ky., has had a real vacation this year. He took an automobile trip of 3,000 miles, spending six weeks on the trip. He visited Chautauqua, N. Y., Niagara Falls, New York City, Gettysburg and Wheeling.

—Joy riders stole the automobile belonging to O. F. Jordan from in front of the Presbyterian church of Evanston, Ill., on Sunday evening, August 31. The machine was recovered the following day by the Chicago police. The Evanston editor in reporting the incident advises that ministers watch as well as pray.

—Chaplain Edward Branham of the 21st Infantry, located at Ft. Crook, recently united with the Southside church, Omaha. He has been preaching there while the pastor, Ford A. Ellis, was away on vacation.

The Disciples have shown greater interest in the missionary conference at Lake Geneva, Wis., this year than in former years. They contributed an attendance of forty, making them one of the largest religious groups. Some of these Disciples are from as distant states as Tennessee and some from the far west. On the teaching force of the conference is Prof. Guy M. Sarvis of Nauking University, India, who in one year of furlough has become one of the most popular missionary expositors in this country, being in demand in interdominational meetings everywhere. Perry J. Rice, Chicago's city secretary of Disciples activities, led throughout the ten days. Under the new leadership of the Interchurch World Movement there has come to the various summer conferences—Silver Bay, Estes Park and Geneva—a freshness of method and purpose leading directly toward a larger knowledge of the fields and forces. As the inspiration of these devout and helpful religious meetings is carried back to the churches, there should arise in many congregations a new consecration to the work of world evangelization.

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Illinois State Convention at Charleston

The Illinois state convention this year was one of the largest in the history of the state. The convention began on Sunday, August 31, and continued through Thursday afternoon — one of the longest programs on record. The pulpits of Charleston were filled Sunday morning by Edgar DeWitt Jones, S. H. Zendt, M. L. Pontius, J. P. Givens and Earl H. Fife.

The Labor Day program was noteworthy and the address by Prof. Alva W. Taylor was the subject of favorable comment during the entire convention. Professor Taylor insisted that the church should be intelligent on the most significant topic now before the American people and he reviewed the history of labor from the times of slavery until now, indicating the growing dignity of toil.

The addresses on church architecture by R. E. Hieronymus and Fred S. Nichols were noteworthy and indicated a growing consciousness of the importance of this subject among the churches. On Tuesday afternoon the citizens of Charleston did a gracious thing in providing automobiles to take the convention to the old home of Thomas Lincoln, father of Abraham Lincoln. The old cabin has been removed and taken to St. Louis, but the stone foundation remains and in the cemetery of the Shiloh Presbyterian church a plain shaft of marble of the most unpretentious kind marks the last resting place of the father of the martyred president.

The centennial session was held Tuesday evening with Prof. C. M. Thompson, dean of the department of economics of the University of Illinois and Dr. H. L. Willett, of Chicago, as chief speakers. Dean Thompson dealt largely with the material development of the state while Dr. Willett related the Disciples to the state history, showing the evolution of this people with the years and tracing their enlarging ideals of doctrine and service.

It is expected that there will be launched in Illinois this coming year a campaign for a million and a half dollars for missions and education. The leader for this enterprise has not yet been chosen, but the enterprise was interpreted in the convention by Clifford S. Weaver.

The great missionary and philanthropic interests of the church were presented in a conference Wednesday afternoon by J. H. Mohorter, Clifford S. Weaver, F. W. Burnham, H. H. Peters, Mrs. Effie Cunningham, J. C. Waggoner, A. L. Huff and H. O. Pritchard.

The convention reports were significant. The state society has five thousand dollars in the treasury with bills paid and is supporting five men in the field. The C. W. B. M. was reported by Mrs. Guy B. Williamson, the president, as having made larger growth last year in number of societies than in ten years past. The amount of money raised for missions was greatly increased over the previous year. The Illinois Disciples' Foundation has had in the field Miss Luceba Miner who has raised for work in the state university eighteen thousand dollars. In spite of large sums received from the Men and Millions Movement, Eureka college reported an indebtedness of $47,000. The indebtedness has been reduced $22,000 during the year. The assets of the college total $215,750.

Perry J. Rice, in making his report on Chicago, corrected three misapprehensions with regard to the situation in the metropolis. The Disciples did not have a bad start and a poor ending. Half of their seventy years of history was spent establishing one church and only in recent years have the numbers increased. There is also a misapprehension about the Chicago churches being afflicted with much friction and faction. It is now nearly twenty years since a Chicago church has divided while such divisions were numerous in the early years. He showed that instead of absorbing missionary money, Chicago churches had given twice as much as they had received.

The following officers of the Illinois Christian Missionary Society were elected: President, A. L. Huff, Charleston; vice-president, S. Elwood Fisher, Benton; recording secretary, Miss Leta C. Davis, Paris, and C. B. Grubb, Watseka; members of board I. C. M. S.: M. L. Harker, S. H. Zendt and E. M Smith. The following persons wer elected members of the state Ant Saloon League Board: John R. Golde Austin Hunter, H. H. Peters, J. Givens and C. G. Kindred; auditor, W S. Garlough. The state C. W. B. M elected the following officers: Presiden Mrs. G. B. Williamson; vice-presiden Mrs. Austin Hunter; general secretary Miss Jennie Call; recording secretary Mrs. Paul Million; treasurer, Miss Hen rietta Clark; secretary circle and youn people's work, Miss Pearl Leonard. It is reported that the Illinois conventio is the first to name its Committee o Recommendations for the General Con vention. The following persons wer appointed: John R. Golden: alternat W. F. Rothenburger; O. F. Jordan alternate, A. I. Zeller; H. B. Boone alternate, M. L. Pontius; R. E. Hierony mous: alternate, W. L. Hipsley; Mrs Lula V. Porter: alternate, Mrs. W. H Hart; Mrs. N. Sam Archer: alternate Mrs. Anna B. Colegrove.

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The spirit of the convention was harmonious throughout, no note of controversy or of theological reaction being sounded. Some very strong resolutions were passed on the last morning of the convention; these will be commented upon on the editorial page of the next issue of The Christian Century.

The next convention will be held at Benton.

Foreign Society Notes

C. E. Robinson of Osaka, Japan, reports that a fine young woman who had been an inquirer for a long time at Tanada, was baptized on July 6th.

The Sunday-school have made the greatest gain in their history. Up to August 1 there was a gain of over $20,000.

The Osaka monthly meeting for workers for July was addressed by Dr. A. D. Hail of the Presbyterian Mission. Dr. Hail has been a missionary in Japan for forty-one years. He is a veteran of the Civil War. In his youth he heard an address by Alexander Campbell.

The Mothers' Meeting at Kizugawa for July was especially good. Mrs. M. B. Madden made the address. Thirty-two women were present.

The girls of Christy Institute, Osaka, celebrated the birthday of Her Imperial Majesty the Empress, on June 25. The national hymn was sung, games were played, and an address in honor of Her Majesty was made by C. E. Robinson.

Chas. P. Hedges, of Monieka, Africa, reports total offerings for the month, 20.49. The average Sunday-school attendance was 258. There are now 227 names on the pay roll; of these twenty are women. The monthly pay roll is now $354.14. There are now 110 boys and young men coming to school. Inquirers attending regularly, 119.

Miss Edith Eberle of Laoag, P. I., writes: "I am so happy in the progress that has been made and the number of girls that we have—48 living in the building! We have 26 High School girls, which is almost double our best record of last year. There are 22 resident pupils in our Training School, and one day pupil. I am teaching daily classes in training for service, Psalms, Old Testament characters, two English classes, and three days a week athletics. Then I have daily chapel service for the dormitory girls and speak once a week in Training School Chapel. I am trying to keep up all my Christian Endeavor, Sunday-school and other work also."

Dr. and Mrs. D. P. Caldwell left Indianapolis for Tibet on August 28th. They go across the continent and across the Pacific via the Canadian Pacific route.

Dr. L. F. Jaggard and Dr. and Mrs. W. A. Frymire arrived at Bolenge on May 6. Dr. and Mrs. Frymire will be located at Lotumbe, and Dr. Jaggard at Monieka.

Mr. and Mrs. Thos. A. Young have reached home from Japan on furlough. They expect to spend a full year in school preparing themselves still better for their work on the field. They are the only missionaries located at Fukushima, a city of 20,000, and there are a hundred towns and villages around Fukushima where no one else labors. They are making a strong plea that other workers be sent at the earliest possible moment.

The churches and Sunday-schools should remember that the missionary year closes September 30th. All offerings should be sent to Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

A new pamphlet on the Church School of Missions is just being published by the Joint Committee on Missionary Education. Copies of this pamphlet will be furnished free upon application.

H. C. Hobgood of Lotumbe, Africa, reports 160 baptisms recently.

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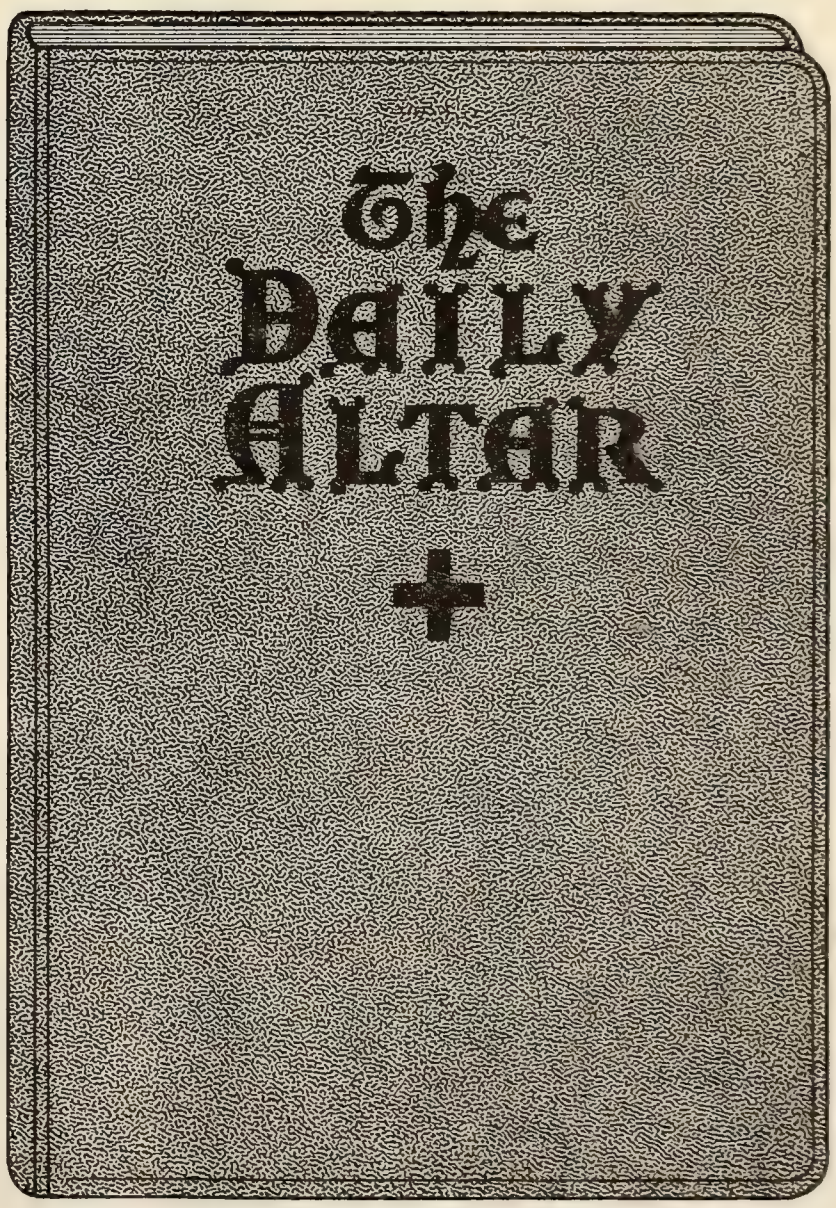
President R. H. Crossfield, Transylvania College.



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A TRUMPET BLAST!

THE PROTESTANT

By BURRIS A. JENKINS

Author of "The Man in the Street and Religion," "Facing the Hindenburg Line," etc.

THE author calls this "a scrap book for insurgents" and dedicates it "to the bravest men I know, the heretics." He frankly confesses himself a destructive critic. Looking abroad over the Church today, Dr. Jenkins sees its follies, its waste, its ineptness, its bondage to tradition, and he yearns for the coming of the great Protestant, another Luther, who will not only shatter the present order of things but lead the Church into a new day. While he disavows any constructive purpose in the book, it is in reality a master-work of constructive and helpful criticism. Without apparently trying to do so the author marks out positive paths along which progress must be made. Dr. Jenkins writes with a facile, even a racy, pen. He has filled these pages with a heavy charge of dynamite.

Some of the Chapter titles: "Sects and Insects," "Threadbare Creeds," "What's the Matter with the Churches?" "Bolshevism or Reconstruction," "The Three Sexes," "The Irreligious Press," "Certain Rich Men," "What is Democracy?"

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THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, September 18, 1919

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Religion in the New Era

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Of Disciples of Christ

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But the permanent peace of the world depends upon the Church of Christ and the winning of the individual souls of men to the only Divine Savior.

At Cincinnati will be reported our progress in all lands and in all phases of this supreme enterprise. At Cincinnati will be framed far-reaching plans for vastly increased endeavors in the evangelization of America and the world. Will you be there? Will you be represented—by your minister, by your neighbor, by your money consecrated to God's service in the world's redemption?

The books of all the national boards close September 30. Make sure that both your own and your church's offerings are mailed to each office in time to count and be reported.

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The Christian Century

An Undenominational Journal of Religion

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ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer of Gratefulness For Our Daily Work

WE look up from the midst of our tasks to Thee, O Lord, under whose eye all our work is done. It is in the thought of Thee and of Thy share and help in all our duties that we find daily joy. Without Thy mystic partnership the hours of our toil would drag heavily upon us, but with Thee by our side we take up our burdens with eagerness and gratitude. How good it is to have some task to do, to bear one's humble share of the world's labor and so to help not only ourselves but others also!

May we learn to find increasing satisfactions in our daily work, and to interpret it all as a way of having fellowship with Thee. Thou art no idling God, but hast been revealed to us as One who ever works, even until now. May the glory Thou hast in Thy toil be shed upon our humble human task. May all our simple duties take on dignity in the light of Thy tireless creative activity. And may we see how our work is Thy work insofar as it is good work, needing to be done and useful to our fellowmen.

We pray for those who have to work too hard, who are forced by man's inhumanity to unnatural toil, in unnatural years, or to unnatural hours. We pray for the rightening of our social order so that all men's work shall be done with a song in their hearts and with praise and reverence as unto Thee. Bless and guide our world in these days of agitation, these days in which our hearts vibrate between hope and doubt. Forbid that the just claims of those who labor with their hands shall go unregarded or scorned by their fellows. Forbid also that these just claims shall pass into selfish greed. We pray for justice to all workers, so that Thou mayest indeed bless all our toil with fruitfulness. Give us the sense of progress and growth in our daily toil and establish Thou the work of our hands. For Christ's sake. Amen.

Churches Begin to Show Increase in Attendance

THE war is over and the church has not died, as some gloomy prophets predicted. Neither, on the other hand, has a great revival broken out. The Boston Transcript has been making some investigation in New York as to the effect of the war on church attendance and finds that most of the churches have enjoyed a nice increase this summer. Fifth Avenue Presbyterian church has had a forty per cent increase. St. Thomas Episcopal church reported an increase of twenty-five per cent. It is thought by the reporter that the average increase in that city is about fifteen per cent over last summer's record. This gain is considerable enough to afford ground of hope as to the possibilities of creating a revival of interest in religious matters in the season that is now opening.

A Spaniard's Criticism of Romanism

FEW books of recent date have enjoyed a more vigorous campaign of publicity than "The Four Horsemen of the Apocalypse." As a result it has passed through many editions, and continues among the best sellers. A much stronger book, however, is the earlier volume of Ibanez, "In the Shadow of the Cathedral." It is hardly a story at all. It is rather a series of observations by the leading character, who, though he belonged to the community

which made its living by serving the Cathedral of Toledo, had wandered out into the world of modern affairs, science, industrialism and revolt, and came back at last to find refuge and a quiet death in the shadow of the great church. But the long conversations, as devoid of action as the Book of Job, furnish a keen critique of Spanish affairs. Ibanez does not hesitate to affirm with emphasis through the mouth of his hero, that the tragic downfall of Spain during the past four centuries is wholly due to the false leadership of the Roman Church. This is traced step by step through the periods which have followed the great days of expansion and discovery in the fifteenth century. At that time the spirit of toleration prevailed. Spaniards, Jews and Moors lived on terms of good will. The so-called golden age of Charles V and Philip II was not so much a culmination as the beginning of the great decline. Romanism established the inquisition, the nation fell into the hands of the ecclesiastics, science was outlawed, and from its proud position of leadership, Spain slipped down the long descent to its present relatively inglorious estate. It is the more illuminating as being the comment of a Spaniard upon the causes of his country's downfall.

Missionary Misinterpretations of Fact in Popular Statements

THE returned missionary is a person whose life is surrounded with a certain halo of romance in the thought of most Christians in the home lands. It is inevitable and desirable that this should be the case. It makes more impressive the message which is brought back from the non-Christian regions. But it places a heavy burden of responsibility upon the missionary to present only such an interpretation of the facts as conforms to modern and accepted standards of missionary education. Now and then one hears, even in conventions of the Disciples of Christ, presentations of missionary experiences which leave the impression that the speaker has never emerged from the outgrown conception of Christianity as an effort to combat the "false" faiths of the world. In one recent address the speaker, a returned missionary of ability, spoke repeatedly in terms that left a painful impression of immaturity and narrowness, probably quite out of harmony with the actual facts of personal conviction and achievement. It is not strange that in the contemplation of the hard facts of the heathen world some missionaries may at times be betrayed into unguarded speech that savors less of an adequate view of the Christian faith than of earlier and discarded interpretations of it. The gospel has everything to gain from a frank and candid recognition of the truth contained in all the ethnic religions. In fact, only then is the immeasurable superiority of our Christianity rightly estimated.

"Rally Day" Is Recognized By All Denominations

SEVERAL of the leading evangelical denominations now officially recognize Rally Day. In order that this occasion should not degenerate into a day of mere noise, programs have been prepared for use in the church which suggest some of the larger Christian activities. The Board of Sunday Schools of the Methodist Episcopal church has issued a program called "Youth and the New Day." It deals with the opportunities in religious education. The Presbyterians and the Congregationalists have also made serious provision for the day. The Presbyterian New Era Movement has provided plans for a complete awakening of the local church. In many parishes the summer slump continues through September, making it one of the most discouraging of the year. The lethargy of people whose religious habits have been broken up can be overcome only by a vigorous and attractive program on the part of the local church. In Chicago the day generally selected is the last Sunday in September. The Church Federation has prepared some suggestions for the keeping of the day. There is no reason why pastors in one communion should not avail themselves of some of the plans of sister communions, for we are all one in the service of Christ.

Cincinnati Will Be Crowded

THOSE who intend to go to Cincinnati to the General Convention of Disciples will do well to engage their accommodations in advance. Already most of the leading hotels are engaged and the committee will be embarrassed by those negligent in this matter. The people attending the horse races and the base ball series will crowd the city. With sufficient notice the Cincinnati committee may be sure of taking care of everyone in some fashion. This is to be a great history-making convention. After the failure of last year, Disciple churchmen are hungry for a great meeting again.

Why Doesn't the Church Convince People?

IT is often a matter of astonishment on the part of religious workers that the church spends so much time thinking of community service and human uplift with so little reaction from the people the church seeks to serve. A lot of people do not want to be uplifted and they often resent the kindly interest that religious people take in them. These unassimilated folks seem suspicious of ulterior motives. It all seems too good to be true. Mark Twain once made a wager that if he tried to sell a five-dollar gold piece out on a street corner for fifty cents it would not be purchased. He actually made the demonstration to skeptical friends. This same skepticism may characterize folks outside the church. One of the finest ways of proving its disinterestedness is for the church to be always ready to help the unfortunate people of the community. An elderly man who had for years been following one of the religious cults of our time fell ill and went to a hospital for an operation. His cult did nothing for him. But a near-by church provided for his family while he was incapacitated for work, and the day the man was operated on the pastor was with him and prayed for his recovery. That man has been a church attendant ever since and has succeeded in adjusting his views to the

spirit of those who stood by him. Sooner or later the community will be convinced by a church that does the Christ-like thing.

World Conference on Unity Now Assured

THE World Conference on Faith and Order is now assured; the invitation to join in arranging for it has been accepted generally by churches throughout the world. Its promoters regard its central purpose to be the effort of Christians of various types to understand and appreciate one another and all the great truths for which each separate communion stands as a step to a fuller knowledge of him who is the Truth for all and to fuller unity in him. Mutual love and understanding is the only basis of such unity. To this end an urgent invitation is sent out to all Christians to offer constant thanks for the divine grace that is inclining men towards unity, and to pray that the Holy Spirit will guide and strengthen every movement for reunion and all the preparations for the World Conference, so that when its members assemble they may be prepared with one accord to accept the guidance of the Spirit of Truth and Love in all their deliberations. The eight days, January 18-25, 1920, have been appointed as a period of special public and private prayer, and a small pamphlet of brief notes has been prepared for the guidance of those observing this time of prayer.

How the Church Is Advancing the Salaries of Ministers

THERE is no doubt that salaries paid pastors are somewhat larger than they used to be so far as dollars go; but the dollar has declined in value to fifty cents so that there has in reality been a sharp reduction of salary. Statistics show that the increase in the average gifts of church members to church support has been one cent a member in the past thirty-four years. In the same period those members now average much more than twice their former incomes. The average church-member is therefore more niggardly with the church than at any time within this generation in proportion to his resources. The exceptional man only makes the case more dark for the rest. Rock River conference of Methodism, which includes Chicago, is known as one of the most prosperous in the denomination. Nearly thirty per cent of the churches in this conference are paying salaries of less than a thousand dollars a year. It would be interesting to have state secretaries in the middle west tell the story for the Disciples and other communions.

A Bishop Is No Guarantee of Unity

ONE of the assumptions of those who favor the episcopacy has been that the cultivation of the historic episcopate would be a guarantee of the unity of the church. That this is an error may be judged by the fact that in almost all of the states of our union there is an Episcopal bishop, a Roman Catholic bishop and a Greek Orthodox bishop, with about equally valid claims to historic succession. There are in many states the bishops of the Reformed Episcopal church. In Europe there is a communion which has "Old Catholic" bishops. In addition to these there are wandering bishops with no particular fold or constituency who have obtained ordination from some man in the historic succession and who from the stand-point of Catholic doctrine are bishops. There has been recently ordained the Rev. Irving S. Cooper who is to be Bishop of the United States of America for the Liberal Catholic church, an organization which promotes a fusion of Theosophy and Christianity. Were a plain Disciple of Christ or Congregationalist to decide that he should for the sake of unity assume the yoke of obedience to a bishop, which one would he choose to obey? The road to unity is a spiritual road and devices of a legislative character will not greatly affect the future progress of reunion except, possibly, to retard it.

The Soldiers Are Finding the Association

ONE of the good answers to the criticism on the Y. M. C. A. of last year is found in the tremendous numbers of uniform men who are to be seen in the Association buildings all over the country. Some of these very men participated in the epidemic of criticism launched against the Association in France, but once home in the "states" there is nothing to replace it. A young man who had looked vainly for a suitable position went up gingerly to the desk of an Association to inquire about work. He found what he was looking for. Two weeks later the same secretary got him another position at forty dollars a month better wages. However the soldiers may have been influenced by propaganda when abroad, in the sober atmosphere of peace time they are learning to appreciate what this great organization for men is doing.

Three Phases of Otherworldliness

THE progressive realization of the Christian ideal has traversed three areas of religious interest. All of these have been marked by the conviction that the present social order is incomplete, faulty, unideal. From the present evil world refuge has been sought in a better, another world. The first tried to find this ideal world in a life of withdrawal from contamination. It was the search for a world within and yet apart from the customary order. It was the monastic conception. The second was the effort to get as quickly as possible out of the bad world of time and space into the future heavenly life. That notion of otherworldliness brought the lust of martyrdom, and the more sombre aspects of world-contempt that have colored the thought of the church in certain periods. The third is the passion to create a better world here and now, by serious effort to realize the basic principles of the kingdom of heaven as interpreted by Jesus. Such a new world order the Apocalyptist saw in the form of the new Jerusalem coming down into the present world. The objectives of the three phases successively have been to make another world within and apart from the present; to make for another world beyond this one; and to make another world of the one we now have.

The Common Guilt

DISAPPOINTMENT over the work of Mr. Wilson at Paris grows more widespread and more poignant as increasing light is shed upon the Treaty he brought home. We say Treaty, for it must be remembered that the League of Nations and the Treaty of Peace are not the same, though the League is incorporated in the Treaty. With the League one may agree heartily, while one emphatically disapproves the terms of peace as set forth in the Treaty. And the opposite position is possible—one may agree with the Treaty and disapprove such an organization as the League. This latter position is substantially that held by the Republican opponents of Mr. Wilson in the Senate. As The Christian Century sees it, the League is, in essentials, the one saving feature of the Treaty. Apart from the League, the outstanding features of the Treaty are unjust and vicious, a denial of our war aims, a repudiation of the terms of the Armistice, and a sure guarantee of future wars. Without discussing details, such as Shantung, the Saar Valley, the reparations, the boundaries of new states, and so forth, it must be said that the Peace Treaty in its general outlines is moulded on historic patterns rather than on modern ideals. Save for the League of Nations' covenant, the Treaty gives scarcely any sign that its makers were aware of the new international point of view which has been slowly emerging during the past generation, and which the war and the discussion of war aims did so much to clarify.

Except for the organization of the League, the nations propose now to settle back in the old order of intense nationalism in which the principle of sovereignty is absolute, and in which cooperative ideals are subordinated to competitive forces. It is a harsh peace. Perhaps Mr. Wilson may be justified in replying, as he does, that it is not an unjust peace. But the justice or injustice of the peace terms is not to be determined by the sole consideration of the guilt of Germany, but by their efficacy in redeeming Germany to the family life of the nations of the world. The peace terms are punitive, vindictive, terrorizing. They look to the impossible end of permanently maiming Germany. They are not redemptive, and they are therefore not Christian. The Allies have not succeeded in setting free the cleansing forces which would enable Germany to step out of the old world system of fear and lust and strife and take her place in a new world order of neighborly confidence and justice and emulation. Nor have they constructed or even suggested such a new international order of things. The Treaty of Versailles was formulated under the categories of the old dispensation. But it was the time to usher in a new dispensation. The Peace Conference got lost in the details of patching and tinkering and repairing the old dispensation which Germany had shattered, when their first duty was to cast the whole thing into the discard and then bring forth a new world order. What the details within this new order should be was of minor importance compared to the launching of the new order itself.

It was such a new system of international relationships that America had in mind when during the war we attempted to draw a distinction between the government of Germany and the German people themselves. With the people, we said, we had no quarrel. But it is the *people* we have punished! The whole burden of the unconscionable peace terms rests upon the German people, not upon the government with whom we said we were really at war. Lying behind all our war-time attempts at defining America's war aims was the assumption—and a perfectly sound one it was—that if we could once overthrow the autocratic government of the Central Powers and free their peoples from the self-seeking domination of their rulers we could reorganize Europe and the world, including the peoples of the Central Powers, on a new level, in a new system, wherein the kind of thing the German rulers conceived and undertook to do would find neither encouragement nor occasion.

At the beginning of the war, all democratic America was clear-headed in its perception that the war grew out of the kind of diplomacy that prevailed not in Germany alone but over all of Europe. Every European nation was a part of the execrable system. The roots of the war extended into the soil of every European government. A study of the diplomatic background of the conflict, covering a generation prior to 1914, shows how superficial and false is the popular judgment upon Germany that conceives her as developing her sinister designs of conquest through impulses that arose directly and simply from her own black character apart from any adequate environing cause or occasion. No more can Germany be explained in that individualistic way than can a criminal be explained in purely individualistic terms. Just as society is coming increasingly to condemn *itself* for its share in the guilt of every criminal whom it is called upon to judge, so we of America, before the obfuscation of war psychology seized upon us, saw clearly that however black were Germany's sins all Europe shared in them. Once in the war, we seemed to abandon this point of view, at least on the conscious level of our thinking, but it survived in our subconsciousness, so to speak, and determined the liberal character of all our definitions of war aims up to the very moment of signing the Armistice. The war aims as conceived in American public opinion and as objectified in Mr. Wilson's addresses and especially in his Fourteen Points were liberal, humane, and essentially redemptive. This was because our war passion was tempered from the day of the Declaration to the day of the Armistice by the subconscious sense that Germany, though unspeakably guilty, was implicit in a system which was more guilty than she, and by her reaction to which her own guilt was to be explained and understood.

When Mr. Wilson went to Paris the American people had every ground to conceive him as going for the purpose not of repairing the breaches the war had made in the European situation, nor to measure out punishment to the German and Austrian peoples, but to introduce some reconstructive principle into European affairs by which the states of Europe might eventually live together on some such level of mutuality as do the states of the American union. In their heart of hearts, too, this was the sentiment with which the peoples of Europe—in France, in Italy, in England, in Belgium—acclaimed him. To them he symbolized a new dispensation. They seemed to see in him the

forerunner of a new Messiah, if not the Messiah himself. And the German people themselves had ground to regard Mr. Wilson's coming in that light. His Fourteen Points were the basis of the Armistice agreement. These formularies were liberally conceived, and were understood both in Europe and America, at the time they were first announced, as the President's great "peace offensive." Mr. Wilson hoped to reassure and win the German people by offering them a humane and liberal settlement. The German people had ample grounds to expect his presence at the Conference to be a liberalizing influence.

But what happened? Did Mr. Wilson's presence at the Peace Table add one Christian element to the peace terms? One democratic ideal? One redemptive principle? Is it conceivable that the Allies could have made a harsher peace if Mr. Wilson had remained away? Leaving out of account now the League of Nations idea, it must be confessed that the old order was never called in question at Paris and that Mr. Wilson found himself enmeshed in the details of a set of peace problems arising out of the perpetuation of the old order with most of which the United States as a nation had no concern. The one problem with which the United States had concern, was the generic problem, the overhead problem, the problem of creating in Europe as a whole a system of international life within which the German people and the Austrian people might be ethically and spiritually redeemed and restored. To this problem the Peace Conference gave no consideration, or if it did, the problem was given up as insoluble. The Peace Treaty which Germany and Austria were compelled to sign was the same kind of instrument in spirit and substance, though incomparably more drastic, as that dictated by Bismarck nearly a half century before at Versailles.

The sadness with which the Christian conscience of America is compelled to form its judgment of condemnation upon the terms of peace arises chiefly out of the fact that provision for the League of Nations is included organically in the Treaty. If we could reject the Peace Terms and accept the League, it would be simple enough. But there are grave fears that defeat of the Treaty will carry with it not only temporary but permanent defeat of the League. The League of Nations is dear to the heart of the American people. It was the one definite international idea that had gained virtually universal acceptance among us during the war and in the early months following the signing of the Armistice. But the League as a part of this Treaty is a new piece of cloth sewed on an old garment. The first impulse—and it may prove to be on the whole the wisest counsel—of those whose hearts are committed to the League idea was this: Let us stand by Mr. Wilson and get the League established, trusting to the future to right the wrongs involved in the Treaty. But there is a manifest cooling of ardor with which this counsel is now given, and that for two reasons: First, the fact that to adopt the League is in principle to underwrite the unchristian peace terms with which it is implicit in the Treaty, and secondly, the feeling that the structural principles on which the League is organized with the "Assembly" and its "Council" are merely a reproduction of the scheme of organization adopted by the Paris Conference itself. The American spirit is profoundly outraged at the method of procedure of that Conference. Its secrecy, its arbitrariness, its autocracy, its plain old-fashioned "log-rolling," its reduction of itself to a "clique," violated not only the ideal of open diplomacy but the constitutional rights of the United States Senate. And now the question cannot be repressed: Will not the League as now constituted be, in its actual operations, simply another such affair as the Paris Conference?

That this suspicion of the bona fide character of the League should obtain among us is unspeakably regrettable. No doubt part of it is due to sheer partisanism, but the major responsibility rests upon Mr. Wilson himself. The American people do not believe that he did for our ideals all that could be done at Paris. They do not believe that single-handed he was able to accomplish so much as could have been accomplished had there been a non-partisan and representative group of councillors with the President, sharing his mind and carrying the common burden of the gigantic duty. Nor do the American people believe it possible that the full weight of America's mind and will was brought to bear upon Europe's diplomats through Mr. Wilson's personality as it would have been had be kept the American Senate in touch with the Conference. And more serious than all, there is a growing stubborn conviction that the subject-matter of the Conference was not of a character to demand any such secrecy as that with which its discussions were hedged about, and that Mr. Wilson's acquiescence in the program of secrecy was either due to weakness or to his purpose to concentrate upon himself alone the credit for creating the League of Nations.

However one takes it, the fact is deplorable. America has now become involved in the common guilt of Europe for a world scheme which produced Prussianism and which, unregenerated by the fires of war, is in a way to produce another Prussia and another debacle like the one we have just passed through. It is not a time to be heaping objurgations upon Germany, but a time to draw near to the throne of Almighty God in confession of our common trespass and guilt, and to seek there the strength and guidance which we sorely need.

The Craze for Out-Doing

THE converts in a slum mission were engaged in the spirited rivalry of a "testimony meeting." One after another had told his experience, setting forth his own individual sins in as strong language as he deemed consistent with the truth and with the memories of his hearers, most of whom had heard the stories many times and were quite prepared to correct variations. At length a stranger arose, a most unpromising looking individual, who looked as if his last contact with soap and water had been in the dim past.

"Brethren and sisters," he said, "I'm nicely saved, but I want to tell you that I've been a most awful sinner. I've been in the workhouse and I've been in jail. I've got drunk and laid in the gutter. Yes, brothers, I hev so. I've swore all my life,—something awful, I've swore. I've beat my wife and children and druv 'em out of the house. I've heard you all tellin' what sinners you've been, but any of you'd say, easy, thet I've been the wust. I've stole, I've

broke into houses an' I've blew safes. Yes, even thet! An'—an'—"

He had made a tremendous impression, for most of the people in the little mission had been mere everyday, unspectacular sinners. Plainly, they were worsted. But the orator hated to let go. There were others yet to speak, and who could tell whether his story might not even yet be overtopped?

"An'—" he rallied himself and finished,—"if there's any other sin thet I hain't mentioned, brothers and sisters, I've committed thet, too!"

He had won out. Nothing remained to be said. The "regulars" were outdone and discomfited.

The grimy and disreputable stranger at the mission meeting was fairly typical, after all. The most of us spend our lives not in doing but in striving to outdo. Even a rascal wishes to be a picturesque and unmitigated rascal. If William Hohenzollern had not had the craze for outdoing his grandfather, Napoleon and Charlemagne, the history of the world during the last five years and a half would have been vastly different. If they could be cured of the craze for outdoing, capitalists would cease to pile up millions upon more than sufficient millions. If this craze were eliminated from social life extravagance and vulgar display would be practically at an end.

And the churches? In what city or large town may we not see the spire on one church building rising vainGloriously above the tower upon the church across the way? But here, at least, we see signs of promise. The time is not far hence when rivalry here shall be recognized as the shame which it is. Of the world, and not of the kingdom, is the craze for outdoing.

The Transplanted Pine

A Parable of Safed the Sage

WHERE I go in Summer, there grow trees, and there is an hill where men dig out Gravel. And there was a Young Pine Tree that grew upon the top of the Gravel Hill, above the Pit. And the earth had fallen away from beneath it, so that it fell down into the Pit, and it clung to the earth above by a Single Root. And thus had it hung for many weeks.

Now my sons came home, and we rejoiced to see them, and they sojourned with me and Keturah for a few days. And one of them came from the Army and another came from the Navy, and another came from the Balloons that fly above the ships, for it was a time of war.

And my four sons put on Old Clothes, and they inquired of me, saying, What shall we do that is too hard for thee? For thus do my sons speak unto me.

And I said, Bring out the Wheelbarrow, and the Spade and the Mattock, and come with me.

And when they saw the Tree, they said, Shall we transplant it? But surely it will not live?

But they said, Let us give unto the Boss no Backtalk. If our father desireth any old thing, that will we do.

And I said, Boys, I think that we may waste our labor; nevertheless, I desire to give unto the tree a chance for its life.

So we found a place for it, and we digged an hole, and we digged out the one root that held the tree. And we placed the root thereof on the Wheelbarrow, and we planted it.

And it was in August. And certain of the neighbors said, Hast thou not Pine Trees enough? Behold, thy woods are full of them. And this one will surely die.

Now we went away, and in a year we came again. For the war ended, and my sons returned, for which I thank my God daily.

And behold, the Pine Tree died not, but grew. And though it had but one root in the ground when we took it up, and the time was Summer, yet did it live; yea, and it still liveth. And its height is twelve cubits, and its thickness is the thickness of the arm of a man.

And I stood beside the Pine, and I spake unto it, saying, Thou mayest well thank me and thy Lucky Stars, and my Four Sons that thou didst not perish in the Horrible Pit and the Sliding Gravel.

And the Pine Tree said unto me, I owe unto thee my life, but I did not ask thee for it, and I know not yet whether I shall thank thee. But if thou desirest me to grow, then do thou make it possible for me to grow. Let not my root be smothered with growing Brush, nor permit the Scrub Oak to shut me out from the Blue Sky and the Blessed Sun.

And I considered that Life is not enough; for there should be also something that shall make Life worth living and Growth and Joy possible.

And I prayed unto my God on behalf of all men whose lives are shut in so that they have little place for their root nor much opportunity of seeing the blessed Sun. For what the Pine needeth do they need.

Swung to the Void

ONCE suddenly, I found myself alone,
Out in the void of a great city, filled
With tremblings and the cry of many fears.
Making escape out of the human deep,
I climbed heart-troubled to the leafy hills;
And stretching on a bank above a stream,
I gazed up to the dome of the high boughs,
And wondered over life and life's alarms.
And as I lay there asking for a sign,
I saw a spider flash his filmy ropes
Across the dome; saw him, with rapturous fall,
Drop on a silver cable to the void,
And hang serenely in the rosy beams
Of sunset—hang all still and unafraid.

And lo, a courage came upon my soul,
With long, long thoughts of this adventurer,
This little dweller in the floorless air,
Held in the peace that folds the earth and stars.

EDWIN MARKHAM.

Ernest Haeckel and the Passing of Naturalism

By Edward Scribner Ames

THE recent death of Professor Haeckel marks the passing of the last of his school of thought. The system which he expounded with fervor and keen belligerency is known as Naturalism. It is thoroughgoing materialism. Monism is another name for it. That is, he believed that there is but one substance, and that is physical matter.

There have been materialists before him, but he stated that doctrine in terms of modern science. As a scientist he stood in the front rank of biologists. To be a scientist is to deal empirically and experimentally and systematically with the facts of one's chosen field, to hold one's general principles tentatively and to be conscious that they are hypotheses, not demonstrated absolute truths. But Haeckel was not content with being a scientist only. He boldly entered the field of metaphysics. His method of doing so was to take the generalizations of science for ultimate realities. Thus he carried over the conception of the conservation of matter and the conservation of energy from the sphere of empirical hypotheses and regarded them as objective facts of the nature of all things. The doctrine of evolution, launched by Darwin, was also employed with telling effect. Darwin himself remained a modest scientist and did not assume to assert that his hypothesis could be made over into a philosophical principle to support materialism. Many philosophical crimes have been committed in the name of Darwin, but he is not responsible for them. He exercised proper restraint in his thinking and did not pretend to build a system to answer all the problems of life.

It is not the purpose of this article to denounce Haeckel for attempting to make natural science into metaphysics, but only to point out that this is what he did and to indicate the position in which he has been left by the development of thought through other thinkers. The conservation of matter or substance, when made into metaphysics, gives the theory that the universe presents merely gradation of matter from the lowest inorganic forms up through organic and mental life. Animals and men are simply more complex structures than stones and trees. All are the outcome of physical nature. Consciousness in man, Haeckel says, "must be reduced to the phenomena of physics and chemistry." There is no such thing as spirit. All is matter. But the conception of evolution furnished the idea of the different levels of material refinement and complexity succeeding each other with mechanical determination. The notion of the soul is ruled out, and there is no freedom of the will. Everything is set in fixed bonds by "iron laws." Immortality is an absurd superstition and there is no God. The world is throughout a whirl of substance pure and simple, obedient in every part to unalterable laws.

Haeckel is an eloquent expounder of the achievements of modern science. Its emphasis upon reasonableness in place of superstition is stressed. He cannot express his indignation at the intolerance of the papacy nor his scorn for its challenges to reason in the latter half of the nineteenth century. In that period the pope promulgated the dogma of the immaculate conception of Mary, condemned modern civilization and science, and proclaimed his own infallibility. Haeckel would banish every notion of the supernatural, of miracle, of revelation. Yet science must not only "shatter the false structures of superstition and sweep their ruins from the path"; it needs also to "erect a new abode for human emotion." It is the ethical quality of Christianity which Haeckel would preserve. He asserts that the Christian idea of virtue is that to which he adheres, though he does not give Christianity any credit for originality in this. He regards Christian ethics as "marred by the great defect of a narrow insistence on altruism and a denunciation of egoism." The best part of Christian morality is represented by the precepts of charity and toleration, compassion and assistance. It does not take sufficient account of beauty and has been too blind and ascetic toward nature and the satisfactions of this present life. The good which he does recognize in the Christian religion is best expressed in its earliest period, in the primitive faith. He has no use for the church. The devotee of science finds his "church" commensurate with the whole of "glorious nature."

EXPOUNDER OF SCIENCE

Undoubtedly Haeckel has been a force in breaking down old superstitions and in drawing attention to the values of the natural relations of this present world. But he has also frightened many religious souls into a fear of science. They have not been able to escape his insistence that to be scientific is to be materialistic and to reject the soul, immortality and God. He boasts of being "logical" and honest and consistent and courageous—qualities which all normal people admire. If persons do not agree with his position it must be because they are uninformed or dishonest or lacking in courage. The desire to be "scientific" is so laudable and so necessary to the scholar that the academic mind has become particularly fearful of lending itself to anything which does not have the sanction of the scientists. The reading public is still more susceptible to the authority of names and phrases. Great numbers of honest persons have been scared off from religion by the contention of writers like Haeckel that if one is scientific he must be atheistic and materialistic. Frequently ministers have succumbed to the same insistence and therefore have either denounced science or have tried to hold it with

one hand while seizing with the other the things of the "spirit." Happily a better understanding is beginning to prevail and we are emerging from the bondage of Haeckel's notion that to be scientific involves accepting this philosophy of Naturalism.

HAECKEL AND WUNDT

Even some decades ago, when Haeckel was in his prime, he was greatly disturbed that several of his greatest scientific contemporaries refused any longer to hold to the doctrine of Naturalism. He was particularly troubled by Wundt's change of views as announced in the second edition of his Lectures on Human and Animal Psychology. In the first edition Wundt "extends the law of the persistence of force for the first time to the psychic world," but in 1892 he referred to that position as "a sin of his youth" which "weighed on him as a kind of crime." Haeckel refers to a similar change in other scientists—Virchow, Du Bois-Reymond, Karl Ernst Baer and others. This fact alone should be of immense significance to those who identify the position of Haeckel and the early view of Wundt with "rationalism" and then continue to brand all who accept science and evolution as "rationalists." Rationalism is a term much abused and vaguely used. It properly designates the seventeenth century Continental philosophy of Descartes, Spinoza, Leibnitz and Wolff. It has also been applied to the Age of Reason writers in France, and from them came to have popular application to free-thinkers and infidels of the Ingersoll type who were echoes of the French school. Today no representative thinkers hold the position either of the seventeenth century philosophers or of the Age of Reason. Rationalism is an "ism" and it is as absurd to charge all who try to be properly scientific and reasonable with that "ism" as it is to hold that all persons who are orderly and methodical should be labeled with the "ism" of Methodism.

MODERN THOUGHT ANTI-MATERIALISTIC

A similar fate has overtaken Materialism and Naturalism. These terms designate systems of philosophy which are fast disappearing, while science, with which they once seemed to be bound up, continues its great triumphs. There are at least four flourishing schools of philosophical thought current at the present time. All of these stand in sharp contrast to the Naturalism and to the Materialistic Monism of Haeckel, while all of them give due recognition to science and its marvellous results. These four types of philosophy are known as Idealism, Pragmatism, New Realism and Bergsonism. Every one of them rejects the fundamental position of Haeckel. Not one of them holds that physical substance is the ultimate nature of the world and all the things which appear in it. All hold to the reality of consciousness and its primacy, or at least refuse to regard it as subordinated to, or assimilated to, matter. All of them support the freedom of the will and refuse to think of the human personality as a mere mechanism set in the bounds of "iron laws." All of them, especially James and Bergson, make much of the creative activity of man. The pragmatists are not alone in their conviction that there is actual novelty flowing into our experience continually. Inventors, discoverers, artists, social leaders really change the world. Our acts count. Men are really co-workers with God and the process of creation goes on in their brains and hands. The edges of the universe are open. It has a moving frontier and a lifting horizon. Science itself is ceaselessly demonstrating this. It is transforming the earth. But science is a function not of blind matter, but of the mind of man.

NATURALISM AND SUPERNATURALISM

It is true that the passing of Naturalism is accompanied also with the passing of Supernaturalism. What we have now is Experience. Everywhere the scientists and the philosophers start with facts and seek to understand and describe them and to order them according to purpose and need. Religion is a concern of real experience. It is primarily a craving for more abundant life and for satisfying, ideal companionships. It wells up from the deeps of human nature and shines upon the heights. Always religion is occupied with spreading light and comfort. In order to do this to the best advantage it is necessary to be intelligent and to utilize the results of past effort in both success and failures. Religion is keenly concerned about social progress and the improvement of the race in every way. On this account religion finds itself more appreciative of science than ever before. Science appears to the present generation as a patient, industrious, honest and faithful servant. It brings its fruits to our hands in greater abundance daily and does not insist on setting itself up in the name of Haeckel or any one else to tell us that we are mistaken if we think we have minds, or if we believe we are free, or if we set ourselves to create in larger measure among men a divine kingdom of justice and love and progress.

Those who would like to realize more fully how completely Naturalism has passed out of good intellectual society will be rewarded by reading James, The Will To Believe; Bergson, Creative Evolution; Royce, The Hope of the Great Community; and particularly Perry, The Present Conflict of Ideals. Haeckel's views are clearly set forth in his "Riddle of the Universe."

Come into the circle of Love and Justice,
Come into the Brotherhood of Pity,
Of Holiness and Health!
Come, and ye shall know Peace and Joy.
Let what ye desire of the Universe penetrate you,
Let Loving kindness and Mercy pass through you,
And Truth be the Law of your Mouth.
For so ye are channels of the divine sea,
Which may not flood the earth, but only steal in
Through rifts in your souls.

—ISRAEL ZANGWILL.

Religion in the New Era

By Lynn Harold Hough

A sermon preached in the City Temple, London, August 24 and reported by the "Christian Commonwealth."

THE vision of the reign of triumphant religion has been an inspiration and a hope to men of deep spiritual passion in all ages. It has received classic and commanding expression in the vivid picture with which the twenty-first chapter of the book of Revelation opens. The New Jerusalem is to come down from heaven to take possession of the world. It is a daring enough conception, as if Plato had suggested that one of his "ideas" was to cease being an invisible reality and to enter the actual world so that this world would not merely participate in reality, but would become reality itself. The ideal is to become the real. But in the book of Revelation the whole conception is sharpened by a nobly personal view of the universe. The reign of religion is to be the reign of God in the actual life of the world. How men have dreamed of it! How men have hoped for it! And how they have gone forth to live unselfishly, to serve with loving devotion, and to give the very richness of life itself in the name of it!

There have been many new eras since the Man of Galilee spoke words which were stars shining in a black sky and lived a life which brought a new sunrise over the Eastern hills, and turned death into an achievement, and the tomb into a place of hope. The fourth century saw a new era, as Constantine bent the wings of the Imperial eagle to the mastery of the Cross. The thirteenth century saw a new era when the piety of Saint Francis and the penetrating thought of Saint Thomas Aquinas and the far-flung power of Innocent III seemed to indicate that the Church had at last mastered the emotions and the thought and the activity of the world. The sixteenth century saw a new era when the evangelical experience of Luther which gave the Reformation a heart, and the powerful thinking of Calvin which gave the Reformation a mind, turned the world of the Renaissance into the paths of religion. The nineteenth century saw a new era when the generalizations of science and the multiplied machines which were the product of invention changed the mental and physical world in which men lived. Each of these eras was in some sense dominated by religion, except the last. And that period of triumphant science and triumphant invention which came to such fulness of power in the nineteenth century marks the acute crisis of a movement where many men felt that religion had lost the knowledge of the powerful passwords which are recognized in actual life. But the deepest religious sanctions held their own in some of the most powerful of the minds moulded by the scientific movement, and religion set about its practical programme with a new zestful will.

We are now at the entrance of another new era. The war has changed many things. The war has destroyed many things. Just how much has been destroyed and just how much remains it is not easy to say. We are entering upon the new era with much intellectual confusion, with many moral hesitations, with much social disintegration, and with a quality of life where rapid and bewildering movement is a good deal more evident than the direction which the movement is finally to take. With this background we have read the vision of triumphant religion which is to be found in the twenty-first chapter of the book of Revelation. How much significance does this kindling hope have for the world in which we live? To what degree does religion possess the power to command the allegiance of the men of our time? What will be the place of religion in this particular new era?

I.

In a recent and very significant article, Dr. Archibald Fleming has spoken of those who have come to feel "that not even God is so inscrutable a problem as the human heart itself." Men are truly just on the edge of a new discovery of the strangeness of their own lives. They are beginning to stand bewildered before the heights and the depths in their own souls and the strange vistas which open out from their own minds. The war has startled all of us into a feeling that we did not know humanity. It has startled some of us into a feeling that we did not know ourselves. The eyes of many men are turning within. They are beginning to take once more that long and bewildering journey into the interior of their own lives. And they are astonished beyond measure at what they find. The easy clarity of many theories falls helpless before the confusing complexity of the facts. With an awful sense of surprise, many a man confronts his own soul. Now it is clear that here is a fundamental and critical opportunity for religion to speak. It must interpret men to themselves. It must move through the cumulative strangeness of the individual spirit and express its meaning, its tragedy, and its hope. As men sway and totter before the unresting sea of their own individual lives, the imperial word of mastery must be spoken. And only religion can speak it. To take the Man of Galilee with us on the strange journey when we explore ourselves is to be guided to a new sense of meaning and of purpose. To take the Lord Christ with us as we dare to face ourselves is to have a new consciousness of struggle and victory. In the moment when we know ourselves most deeply and honestly we will suddenly know him as we never knew him before. And in the moment when we see him with new and apprehending eyes, we will know ourselves for the first time after all our adventures in self-knowledge. Individual Christian certainty comes to a man when he gets his first vision of his own soul as he looks straight into the depths of the eyes of Christ.

II.

"I used to believe in society," said a heavy-eyed and disillusioned man, "but now I have learned that individual men are like Leibnitz' monads. They seem to have relations with each other. Really, there are no relations at all. And in this case there is no pre-established harmony.

There is no harmony of any kind. Each life is forever shut away in the awful isolation of its own being. There is no such thing as society." With all our mechanical and mathematical articulations, and with all our seeming achievement of solidarity, many men are studying the vast wastes which the war has left behind and are tempted to repudiate the belief that men are capable of a great and growing and noble life together. They see primitive instincts emerging with amazing power. They see altruistic motives failing of practical seizure. And they fall into dark and devious ways of doubt. Here, again, religion has a most potent opportunity. If it can interpret men to each other, if it can make society a noble and commanding ideal in the minds of men, it will render the most essential service to the men and women who are now alive in the world. And the splendid fact remains that, whatever our contemporary confusions, Christianity has been the most potent power the world has known for creating brothers. It has made millions of them. It has done this work in the most varied ages, and among the most widely different types of people. And it is doing just this thing today among multitudes of men and women who are listening to its voice. The tremendous pragmatic appeal of this capacity to create brothers, of this power to make actual unselfish social relations, is a Christian fact as genuine and as stubbornly existent as any ugly and remorseless fact of contemporary life. And the men and women who have personal daring enough, and high adventurous courage enough, to go forth in the name of this commanding ideal make a wonderful discovery. The hour of action is the hour of certainty. The hour of academic debate is the hour of hesitation. But when once you have taken the whole risk of giving yourself entirely to the social ideals of Jesus, there is a flash of illumination from the very centre of things, and you know that brotherhood is more real than selfishness, and that the universe is on the side at last of a society built about unselfish love. In a new and high and authentic sense you find social justification by faith.

III.

A little while ago a flaming-eyed idealist who had not bent his ideals to the severe discipline of close and discriminating thought, burned the flags of all the particular nations in a sort of symbolic act, at the close of which he unfolded the international flag. It was a good ideal as if a man should begin killing particular men in order to find humanity. On the same principle, a man might begin being disloyal to particular friends in order to find the full meaning of friendship in general. The truth is that the great loyalties include all the genuine and noble small loyalties, and do not contradict them. A man does not have to be false to his town in order to be loyal to his State. And a man does not have to be false to his nation in order to be loyal to the world. Whatever is bad for the world is in the long run bad for every particular nation. But the very confusion in thinking of these things shows the need of some noble and adequate interpretation of nationality and of international relations. And here, again, religion has an opportunity of superb range and power. It is not too much to say that Christianity offers us the only set of principles which can carry us safely through the difficulties of national and international relationships. The Christian nation realizes its debt to the world as well as its privileges in the world. It sees itself in the light of its opportunity for a world-wide service, and it sees the world not as a treasure to be exploited, but a race of men to be advanced. All the priceless things of national life have their final justification in enriching the whole life of man. But they must be preserved in high loyalty if the life of man is ever to be enriched. You do not feed anybody by destroying bread. Now, this combined caution and daring, this caution which observes and this daring which gives, belongs to the very nature of the Christian religion. Even the Gospel did not destroy the law. It fulfilled the law. The gospel of international brotherhood is to fulfil the law of the nations.

IV.

A distinguished English poet once wrote some powerful lines on "The Funeral of God." They came out of the dark intellectual entanglement of the period in which they were written, but even they were not without their vague, dim hope that the burial of God might not be the end of the story. As a matter of fact, the observance of the obsequies of the Deity has never been entirely successful. We may have ever so stately a ceremonial. But at last we discover that we had everything necessary for a successful funeral except the presence of the deceased. We can easily arrange for funeral orations. But, as a matter of fact, we cannot provide for the dead god. At the same time, it must be very frankly said that false and inadequate and misleading conceptions of God are dying all the while. And so the task of interpreting God in worthy and vital fashion comes fresh with the life of each new age. And religion does all the other wonderful things which are a part of its work, because it is fundamentally an interpretation of God in the terms of living experience. The new era will not have a new God, but it will undoubtedly have a new interpretation of God. This interpretation will lose nothing that is priceless or real out of that growing historic appreciation of the meaning of God for the life of man. God will still be righteousness alive, as the Hebrew prophets say. God will still be Love alive, as Jesus revealed him. God will still be a conscience in action as he was made known on Calvary. He will also be in a new and intimate sense the sharer with men of their adventure in life. He will be a more friendly and understanding fashion the comrade God, who meets with them all their experience. He will be the source of the uniformities of Nature and of law, and the creative centre of all the free richnss of the personal life. And so up from the fresh human struggle of the new age will rise a rich and authentic experience of the presence of God. The new age will not be godless. It will apprehend God with all the wonder of a new and mastering insight.

V.

A brilliant student in a famous university attended the Sunday morning preaching service of the institution one day before the beginning of the great war. It was the custom of this institution to bring men from over a wide

area to speak to its students. On this particular morning the distinguished minister took as his theme: "The Life After Death." That afternoon the scornful student wrote home to his father: "Think of the impertinence of coming to this university with a sermon on immortality." It seems a long time since a clever youth could be so flippant about this high theme. It is a long time since such a thing was possible. It is a long time, measured by deep and torturing and heart-searching experiences, if not by years. We have traveled far, and now a wistful eagerness is in our eyes as we try to follow beyond the veil the splendid boys who flung their lives away with such audacious gallantry at the call of the world's need. And so it comes to pass that one of the most immediate opportunities of religion in the new era is just the opportunity of interpreting immortality. At bottom, of course, it is not an intelligent question at all. It is an ethical question. It is a question of producing a type of personal character whose extinction is unthinkable. You cannot with any ethical validity connect the thought of the character of Jesus with personal disintegration. It is his character which makes it possible to believe in his resurrection. And the amazing power of Christianity lies just in its continual creation of a type of character which has its citizenship in eternity. It is as men experience the potency of the new life in Christ triumphantly energizing and renewing their own lives, that immortality becomes real and valid and compelling in their thought, and basal in their experience. They begin to know eternity here, and the life which they possess now is in its inmost meaning eternal. The personal risk, the adventure, the struggle, the victory of the man in whose own experience the powers of the Christian religion are made real, all lead to the place of quiet assurance about the life to come. Thinness of moral and spiritual experience fills a man's mind and heart with hesitations. Fullness of experience of the Christian actualities means fullness of confidence in the presence of that vast future which lies before. A new adventure in vital experience on the part of the new era will come forth in a new definiteness in relation to the luminous creative hope of immortality.

The new era, then, is not to be irreligious. To be sure, it will not make the mistake of trying to live by repeating words connected with old vitalities in which it does not share. It must make the noble adventure for itself. It must enter the holy of holies by the way of its own struggles. It must have its own contacts with the high and mastering sanctions of the divine. But it will not stifle the deep human cries. It will come to know from the deep, searching honesty of its own life that religion must still interpret men to themselves, it must interpret men to each other, it must interpret society, and give a basis for the noblest national and international life, it must interpret God so that he shall cease to be the refuge of formal logic and become the mightiest fact of experience, and it must interpret immortality as it gives to men a life so rich and full and potential that only eternity can realize the unfolding of its possibilities. And in all this the Holy City of the Christian ideal will indeed be coming down from heaven. In all this the imperial Christ will still be giving men life in ampler and ampler fashion. Religion will reign anew in lives of men.

The Anglo-Saxon Cousins

By J. H. Jowett

On a recent Sunday, in his London pulpit, Dr. Jowett drew a very interesting picture of the differences and likenesses between his British countrymen and the American people amongst whom he spent several years as pastor of Fifth Avenue Presbyterian Church, New York. The following is an extract indicating the rich vein in which the preacher's thought was working.

I PROFOUNDLY believe the compact of peace will depend for its life and for its endurance upon an intimate and generous fellowship between the British and the American people. Mischief workers are busy on both sides of the Atlantic, gathering up all the old prejudices and hatreds in order to feed an unclean fire. They are throwing on the smouldering ashes all the old inflammable suspicions, misunderstandings, misinterpretations, and mistrusts, and here and there the fire has got hold again. Are the mischief-makers to have it all their own way? Have we been to the school of horrors for five years and learned nothing?

Now there are some outstanding differences between ourselves and the American people. One of the first essentials to a really true understanding and a fruitful fraternity is that we should be able to give these differences their natural interpretation. Firstly, then, I would point out that we live in two very different climates. Our skies are very gray and somber. It is not so in America. I have never seen such skies anywhere except in Italy, and indeed, I think the transparent blue of the skies of New York excels even the skies of Rome. American skies pour down such a wealth of radiant sunshine that sometimes one almost wished to see an English cloud appearing over the horizon. The American air is exhilarating and the cold is dry, not piercing as ours does, to the very marrow of one's bones.

I cannot doubt that climate affects temperament. The English climate makes us a people with doors, and our doors are usually closed. There are doors not only to our houses, but to our lives. Our mood is prevailingly serious. There are doors of reticence, doors of reserve. I think our climate tends to send us indoors, in body and in spirit. The Americans are marvelously open in their houses and in their lives. They have few reticences, few reserves.

Then the Americans are wonderfully expressionable people. Everything they have has to be brought out into visibility. Whatever they feel, they must show. They are, far more than I should ever have dreamed, great lovers of symbolism. They are great lovers of emblems. I think they are the most ritualistic people on the face of the planet! When a liner reaches the shores of America you see the Americans producing from somewhere little flags which they wave. Just try and fancy a Britisher, arriving within sight of England, producing a Union Jack from his baggage!

I remember when America joined us in the war I got to church one Sunday morning and found to my surprise the pulpit was draped with the intertwined British and American flags. Our pulpits are not draped. I think the Americans have been amazed to see us taking things so

coldly. Of course we feel things deeply. But we shut our doors. We talk about American spread-eagleism. The Americans regard our British reserve as coldness and our British reticence as superciliousness; whereas, of course, it is nothing of the kind. We have been inclined to look upon their vivacity as vulgarity. They have been inclined to look upon our reserve as duplicity. Thus we have profoundly misinterpreted each other.

Now, just think for a moment of what we have in common. First, there are our common springs of faith and devotion. When I went to Fifth Avenue I was profoundly moved, the first Sunday morning, by the familiar presences that come to me in the hymns I loved. In America there are, as here, denominational differences. There are many folds, but one flock, and one Shepherd. There is a common language. There is a common literature. We have a common belief and confidence in representative government. We have the same ideal of freedom. We both believe in civil and religious liberty. We come of a common parent stock.

Surely we are purposed by the Almighty to be vitally and indissolubly one, to march together, not in aggression, not in lust of carnal dominion, not in lust of material power, but we are to be one to emancipate, and not to oppress; to evangelize, and not to tyrannize. We are to set the prisoners free. We are to be the guardians of the holy altar of Peace. We are to be one in the sacred custody of human freedom. We are to be one in a spirit of gracious and sacrificial fraternity for the welfare of men and for the evangelization of the world.

It is not too good to be true. It is so good it must be true. I stand here and in the name of Christ I ask you to pray for it, to think for it, to speak for it, that we may stand in mutual defense and mutual trust, that in the union of the British and American people all the nations of the earth may be blessed.

H. C. of L. Simplified

By James A. Crain

THE cost of living is based upon the ratio existing between the amount of consumable goods available, the demand for these goods and the amount of money in circulation. When a nation is debtor to the world, as was the United States prior to the war, there exists within it a scarcity of money as compared with the amount of goods available for consumption. What results we call "cheap prices." Which means that dollars, being scarcer than goods, possess a greater relative purchasing power. Let either the amount of available consumable goods or the amount of money in circulation be increased or diminished and this ratio is upset. If the amount of money in circulation is increased prices will be raised. If the amount of goods be increased prices will fall to correspond.

The situation we are facing in America today is based upon this fact. When the war began we were a debtor nation. As soon as production stopped in Europe America became the shopping center of the world. The result was that millions of dollars of European money were put into circulation here. Not only were we draining Europe of money, but billions of dollars of bonds of European governments were sold to American citizens with the understanding that the money would be spent in the United States. Thus we got both the interest on the bonds and the profits from purchases made with their proceeds. We soon became a world creditor instead of a world debtor. In other words, we began to have more money than goods. As a natural result what goods we did have commanded a high price. This increase of prices would normally have resulted if the operation had simply turned more money into the channels of trade, but it did more than that—it contracted the amount of goods available for consumption. Millions of bushels of wheat and unimaginable quantities of other produce were withdrawn from the channels of American consumption and were sent to Europe. What happened was a double upsetting of the cost of living. We had more money, but we also had less material available for purchases with that money. As a result, the cost of living shot upward with amazing rapidity.

AGGRAVATING FACTORS

There are many factors which aggravate or modify the conditions resulting from the operation of this law. One factor is that the production of consumable goods has for the past five years fallen far below the normal amount required to supply the demand. Naturally what is produced commands a premium. Not only that, but several million men who were normally producing consumable goods have for the past five years been taken from that function and put at work which was not productive. In other words, a large number of men who were formerly producing tangible goods enough for their own needs and a surplus besides were not only not producing their own sustenance, but their entire energy was deflected towards producing an intangible something called production. In the meantime the reduced complement of producers had to make sufficient goods to feed these nonproducers and supply them with weapons of protection besides. Every man taken away from the business of producing and placed on police duty not only withdraws his output from the market, but draws upon the reduced market for his sustenance and weapons.

It may be likened to a Mississippi valley farm where some of the laborers are taken from the business of tending crops and put to strengthening the levee at certain seasons of the year. While they are working on the levee they are not adding to the production of the farm; their labor and tools are engaged in trying to prevent what has

been produced from being destroyed. Hence what they consume in food and wages is actual loss. Our army and navy bear the same relationship to production that fire insurance bears to business. Their function is purely that of protection, and protection is necessary for the favorable development of production. Some one may say that much of the goods taken from the channels of trade will be returned with the close of the war. This is undoubtly true, but much of it will not. Labor will be very short for years to come on account of the number of men killed. There is no possibility of turning powder, shells and cannon into the channels of production. Millions of dollars' worth of cotton, wool and leather which has gone into army clothing cannot well be placed upon the market. And the millions of dollars' worth of automobiles which it is reported that the War Department contracted for with the understanding that they would be left in Europe when the war closed cannot be thrown upon the American market.

LABOR AND COST OF PRODUCTION

Labor is another factor that modifies the cost of production. There is a margin between the cost of making an article and the selling price which we call profit. Some students of labor conditions insist that labor is a commodity which is bought and sold at the market price. Another school holds that labor is not a commodity but a force co-equal in importance with capital in production. This school makes the laborer and the capitalist partners in production and sharers in profits. If the old theory be sustained every increase in the cost of labor must bring about a corresponding increase in the price for which the article sells. When prices approach the limit which the traffic will bear the question of wages becomes a question of whether wages shall decrease or whether the capitalist will reduce his profits. If we follow the new idea that labor is a partner of capital and entitled to participate in the profits, then the consumer is interested in two phases of the question—how much shall the profits be and how shall they be shared? The cheap prices of the past were largely due to cheap labor. Many capitalists have taken advantage of both laborer and consumer alike to extort unjust profits, but conditions being normal every increase of wages will be reflected in a corresponding increase of the price of the article when it is displayed for sale on the merchant's counter.

Insofar, then, as the high cost of living is the result of the expansion of the amount of money in circulation, increased wages and the contraction of the amount of available consumable goods we must be prepared to meet it for some years to come. The first two factors constitute a blessing, not a curse. The last one—lessened production—is its cure. The very insistence of demand will in time bring production to normal. Classes not in a position to command higher wages will suffer hardships for a time, but that situation will be met by labor deserting fields where wages are subnormal for more lucrative work. As the market tends to absorb all available help, washerwomen will become correspondingly scarce and milady will be compelled to pay more for her laundering.

There is another phase of the high cost of living which cannot be contemplated with so much equanimity. It is called profiteering. Profiteering is nothing more than stimulation of prices by artificial means. The plan generally resorted to is to create an artificial scarcity of an article either by "cornering" or by combination. If there is only one horse for sale and fifty men want it, it will naturally bring a higher price than if there were fifty horses for sale. But if one man should get control of the entire fifty horses he could bring about the same condition as to price as if there were only one horse for sale. Or ten men might get control of the entire fifty horses and by agreeing upon a uniform price force the market to their figure. It is in this way that the speculator who "corners" the wheat market can force the people either to pay his price or go without bread. A combination of packers may kill thousands of cattle and place them in cold storage, thereby creating an artificial scarcity which will bring about a rise in prices. The oil magnate may secure so nearly a complete control of production as to regulate the available supply and set his own prices. A protective tariff is nothing more or less than a method whereby the supply of certain commodities is kept in a state of contraction for the benefit of labor (as is supposed) and for the protection of capital from foreign competition. Profiteering necessarily takes place largely among manufacturers and original producers, since regulation of supply is one of its requisites. Your retail merchant can profiteer on a small scale, but competition from others engaged in the same line will compel him sooner or later to meet their prices. Nor must the public forget that while the merchant is paying higher wages to his labor, higher rent, higher expenses of every kind, he also is entitled to an increase for himself. It would be unjust to say that a merchant should pay his employees higher wages but that he himself must be content with what he received under old conditions.

What is the remedy? If the objectionable part of the high cost of living is mainly due to the contraction of the amount of available goods, then the logical answer is to get to work and produce more goods. Already the cry has gone forth in England for increased production. This is the only way in which England can expect to recover from the effects of the war, say some of her most experienced statesmen and economists. But there is a widespread antipathy towards increased production insofar as it means increased hours of labor. Shorter hours and more pay is the demand everywhere. Some trades are demanding a six-hour day and a five-day week. But the shorter labor cuts production the higher the cost of living is bound to go. Labor ought not to be asked to go back to the old system of long hours and small pay. Under such conditions the public and the employers profited from the injustices under which labor groaned. But there is a point below which production cannot fall and above which wages cannot rise without industrial disturbance. That point must be found, and when found it will constitute the basis for a just remuneration for labor and a just return for capital. But neither an increase in the number of laborers engaged in producing nor an increase in the production per laborer engaged will meet the demand unless there is also an increase in production per capita of consumer. With increased production must come the settlement of industrial unrest

And for that there is no magic formula. In some trades it will mean increase of wages and shortened hours of labor; in others it will mean that labor must recede from demands which are impossible of fulfillment. In a few cases it will require the suppression of individuals who thrive upon industrial discontent and bend all their energies toward creating it. A third remedy is to hunt out the profiteer and prescribe for him a course of treatment that will change his attitude toward society or at least render him harmless. This process must begin with the corner merchant and continue throughout the country to Wall street. And the higher it goes the greater the task will be. In the fourth place, as Europe begins to get on her feet and produce more and more of the commodities which she is at present buying in America the strain on our production will be lessened. That will throw more goods upon the American market and the result will be something like a parity between the amount of money in the ordinary citizen's pocket and the wants of his family.

But none of these things will put the price of living where it was yesterday. Nobody wants to see it go there. It would mean lower wages, smaller profits, more misery and less happiness. What we must do is to adjust ourselves to a reasonable scale of life and prepare to meet it for some years to come.

British Preachers on Anglo-American Friendship

By Basil Mathews

A STRONG, virile Scot is speaking from the greatest pulpit in his native land—a scholar who weighs every word he utters; a representative and responsible leader who has been through the flames of the war, under fire with his men in all the mud and blood of the trenches. Dr. Kelman, in passionate and emphatic, solemn and carefully-weighed words, is dedicating himself to a tremendous service. "This union of the United States of America and Britain is," he declares, "not a matter to be considered on grounds of commercial or political advantage; it is a matter of life and death for the world. I plead for it, and dedicate my life to its service, in the name of humanity and in the name of God."

Dr. John Kelman, in uttering these moving words on July 6th, the Sunday when simultaneously the churches throughout Britain were giving Thanksgiving for Peace and remembering American Independence Day, was in tune with all that is best and most truly representative in British religious thought to-day. Dr. Kelman had just returned to Britain from two months in the United States, which he spent in Harvard, Yale, Delaware, De Pauw, and Cincinnati Universities. "Since I came back," he tells me, "I have been doing little else but advocating the unity between America and Britain." Here is the great passage in Dr. Kelman's sermon, from which I have already quoted the concluding sentence:—

> The most vital question for the destiny of the world to-day and in the future is that of the relation between Britain and the United States of America. The League of Nations is undoubtedly the one possible hope for the peace of the world. But the centre of the League of Nations, upon which its stability, and indeed its possibility, mainly depend, is the firm cohesion of the English-speaking peoples. Our union will form the strongest band of steel in the reinforced concrete of the League. So long as we hold together we shall be a nucleus round which all lovers of peace throughout the world may gather in a society strong enough to cope with any attempt at war on a large scale. Should we fall apart the world will lie open immediately to the danger of unthinkable disasters.
>
> While there are antagonistic forces at work both here and in America, whose extent it is impossible accurately to estimate, yet the opinion of the men of highest principle and widest vision is everywhere unanimous, and their hearts are eager for an abiding and increasing brotherhood between the two nations.
>
> This unity of brotherhood can never be secured by formal alliances of any kind. It ultimately depends upon temperament, sentiment, and spirit, and these can be fostered best by securing a closer contact and a more intimate acquaintance between the countries. From a distance, all sorts of misunderstandings are liable to arise; but when British and American people meet face to face the differences vanish, and the best elements of national character on both sides unite in the strong resolve and determination that we shall be one. This union is not a matter to be considered on grounds of commercial or political advantage; it is a matter of life and death for the world. I plead for it, and dedicate my life to its service, in the name of humanity and in the name of God.

Swinging from the Metropolis of Scotland to the heart of the British Commonwealth of Nations, we find on the same Sunday the Bishop of London saying:—

> There is nothing of greater importance to the future of the world than the most cordial agreement between the two great peoples on each side of the Atlantic. If these two peoples become really united in good fellowship, they will hold and be able to maintain the true welfare of the world in their hands.

Behind this picture of common hope for the future, the black cloud of the alternative disaster is set by that challenging, arousing bugle of British Christianity, Dr. Orchard, of King's Weigh' House Church, London. In his sermon on the same Sunday Dr. Orchard said:—

> With the natural kinship of the American and English people, cemented, as it has been, by the common ideals and the common suffering of the war, the suggestion of a possible misunderstanding between us can only be conceived with horror and dismay. If these two people did "at this juncture in the world's history" fail to understand one another, or some misunderstanding should be allowed to drift into hostility, then, not only will the genius of the Anglo-Saxon mind be thoroughly discredited, but there would seem to be left no hope for the friendship of peoples or even the continuance of the race. Civilization cannot stand another catastrophe like that of the last four years: it would mean final collapse and the irretrievable degradation of humanity.

On this same Sunday two great representative voices of the Church of England, the Bishop of Birmingham and Canon Barnes, the Master of the Temple—very different in type and mental make-up, yet united in this common thought—expressed their feeling with equal vigor and definiteness.

> Upon the close association of America and Great Britain, said the Bishop of Birmingham, must rest the possibility of a really permanent peace. No effort could be too great which was made in order to get perfect understanding between the United States and England. The readiness for friendship was alive in both countries.

The Master of the Temple said:—

For the first time in history the great Anglo-Saxon democracies of the world have joined in a common struggle for freedom. Never before has their joint power been so great or their common spiritual idealism more apparent. Never before has there been a treaty of which the fundamental covenant was a carefully planned scheme for preventing war. Whatever our disappointments, let us not fear the future. If Americans and Britons work together, they can be keepers of the world's peace. The common Christian impulses, strong in each, are the secret of their strength, and will be the source of an increasing influence.

No transition could be more definite, no contrast more striking, than are presented by passing from the Temple Church to the pulpit of Dr. Clifford. Yet with all the difference of outlook and emphasis we find an identical conviction.

Our English-speaking peoples of the United States and Britain all over the world are the trustees of the principles of liberty, equality, and brotherhood. On us is cast the sacred responsibility of extending its beneficent influence to the ends of the earth. Thus shall we through our world politics establish the Kingdom of Heaven.

This selection—for it is simply that—from the multitude of representative Christian voices in Britain shows how our best thought looks to a strong and enduring alliance of all the English-speaking peoples to bridge the abyss between the promises of the Peace Treaty and their effectual practice in the world. The selection can be fitly closed by the words of Dr. J. H. Jowett, late of Fifth Avenue, New York, and now of Westminster Chapel, London.

A firm and generous Anglo-Saxon fellowship is essential if the League of Nations is to be established and peace permanently secured. There are very evident differences of temperament which apparently divide the British and American peoples. If only these differences are given their right interpretations, they will never affect the international friendship.

The British are one with the American people in the common springs of faith and devotion; in modes of worship; in the varieties of denominational life; in the community of language and literature; and in their common confidence in representative government; and they share the same ideals of freedom.

It is their appointed destiny to march together, not for aggression, in the lust of dominion, nor for a display of material might. They are to be one to emancipate and not to oppress, to evangelize and not to tyrannize, to guard jealously the Altar of Peace, and to engage in a gracious and a sacrificial fraternity for the welfare of the race.

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On the Birth of Any Child

Bless his little heart, this white soul that has won the kiss of heaven for our earth.

He loves the light of the sun, he loves the sight of his mother's face.

He has come into this complex land of a hundred cross-roads.

Clasp him to your heart and bless him.

I know not how he chose you from the crowd, came to your door, and grasped your hand to ask his way.

He will follow you, laughing and talking, and not a doubt in his heart.

Keep his trust, lead him straight and bless him.

RABINDRANATH TAGORE.

He who will endeavor so to live that Jesus will approve his life, and will strive manfully to realize goodness in his own conduct and character, and will in his experience make trial of the question whether there is a Power not ourselves that makes for righteousness, will gradually find his way to some measure of acquaintance with the Infinite and Eternal Energy in whose presence we all have our life, and who becomes the Beloved Companion to those who listen to and obey His voice.

LYMAN ABBOTT.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Two Hundred German Missionaries Must Leave China

There are in China at the present time two hundred Protestant missionaries of German origin. It is stated by missionary leaders that the present peace terms will make it impossible for these missionaries to continue in China. This fact is greatly regretted by the missionaries of other nations. These German missionaries made the mistake early in the war of engaging in propaganda work in behalf of their nation.

Korea Now Has Christian Leadership

The newly proclaimed provisional government of Korea has eight members and seven of them are Christians. The Secretary of State said recently that the nation would become openly a Christian nation if it could secure its independence of Japan. There seems great likelihood of Korea becoming the first avowedly Christian nation in Asia.

North American Y. M. C. A. Will Hold a Convention in Detroit

The first great gathering of the forces of the Y. M. C. A. of North America will be held in Detroit Nov. 19-23. The association will face the new problems of policy and administration that have arisen since the war. Both secretaries and board members will attend this great convention and participate in the discussions.

A Baptist Church Revives the Old-Time Discipline

A reminder of former days in church life is the action of the Baptist church, Harrisburg, Ill., with 900 members, which passed the following resolution recently: "From this time any member guilty of immoral conduct, drinking any intoxicating drink as a beverage, swearing, gambling, giving a dance, attending a dance or dancing, or any other unbecoming conduct which may bring reproach upon the church, will be notified to appear before the church and make suitable acknowledgements, and in case of failure on part of the guilty member to do this, the church will then proceed to withdraw the hand of fellowship from said member."

Conferences at Winona Lake Are a Success

There has been some uncertainty about the continuance of Winona Lake Assembly on account of financial difficulties, but Billy Sunday has helped with the raising of some funds and it is now stated that the assembly is on better footing. This year there were the largest crowds in ten years. Gipsy Smith was at the conference and declared that America was destined to be the greatest country in the world if we did not lose our sense of religious values through a non-observance of the Lord's Day. Among the other distinguished visitors were Rev. G. Campbell Morgan, Rev. Ira Landreth, Rev. A. C. Dixon, Rev. Charles L. Goodell, J. Campbell White, Rev. H. T. Williams and Mel Trotter.

Church Will Be Disestablished in Germany Henceforth

Under the new democratic government of Germany all religions are disestablished and freedom of worship is guaranteed to all. The new constitution not only provides for free churches but for woman's suffrage and freedom in education.

Still Having Trouble Over the Welsh Church

The disestablishment of the Welsh church will follow the signing of the peace treaty by Great Britain. Some of the provisions of the bill are particularly irksome to church leaders and they are trying to evade the provisions. In days gone by the graveyards have been controlled by the rectors of the established church who sometimes denied burial to those who did not accept the Episcopal ritual. These churchyards will henceforth be administered by the state, but this provision is offensive to churchmen.

Advises a Sabbatical Year for Ministers

As a cure for some of the current evils of our church life, the Northwestern Christian Advocate advises that provision be made to give ministers the use of a sabbatical year as is done with professors and missionaries. The journal argues that much of the restlessness of ministers is due to the monotony of their work and many of them have avocations which they would gladly pursue during a year of rest if the church looked favorably upon this policy.

Baptists in Los Angeles Are Planning a Consolidation

In the down-town section of Los Angeles are two large Baptist churches. They are First Church with 1,100 members and Temple church with 2,600 members. They have come to feel that in some ways their work is competitive and they are conferring on the possibility of uniting the congregations to form one of the largest Baptist congregations in America.

Denominational Publishing Houses Plan for Co-operation

The essential unity of the religious message of Protestantism has made the previous isolation of publishing houses seem somewhat antiquated but these are coming into closer cooperation with each other. The Westminster Press (Presbyterian), the Judson Press (Baptist), the Pilgrim Press (Congregational), the Association Press (Y. M. C. A.) and the Woman's Press (Y. W. C. A.) have formed the United Religious Book Agency in order to secure an interdenominational circulation of books which are of more than denominational interest.

President of China Cables Appreciation of the Bible

During the recent celebration of the Methodist Centenary at Columbus, O., the Methodists received a most remarkable cablegram from the President of China, indicating the sympathy in which this Oriental statesman regards our Christian institutions. The message was as follows: "Shanghai, China, June 7, 1919.—Moral teachings Bible truly exerted unlimited influence for good among all Christians in China. Also raised standard all my people along lines true progress. Hope benefits Scripture will extend to ends of earth and transcend past success. Bible teaching done great good in China. Has converted numbers of people. Become sincere Christians and transformed moral character. Some our prominent men of today honorable. Bible only remedy save China. Will cure corrupt official, instruct people how do righteousness, educator. Bible gives our people greater power for moral uplift and spiritual enlightenment. Will not fail as guide and inspirer in struggle for moral perfection."

Presbyterian Brotherhood Expands Its Field Force

The Brotherhood movement has died out of some denominations, but the Presbyterians are determined to push theirs on to success. John Timothy Stone is the chairman of the board of directors of this movement, and Rev. William F. Weir the secretary. The national headquarters have been at

Wooster, O., but will now be divided between east and west. Two regional secretaries have been appointed, Rev. Charles H. McDonald, of Ashtabula, O., who will be the New York associate secretary, and Rev. Ezra A. Van Nuys, of Goshen, Ind., who will be located at Chicago. These men will travel over wide areas in the task of interesting Presbyterian men in the work of the kingdom.

Holy Place of Protestantism Is Wiped Out by the War

The destruction of cathedrals and historic churches by the vandalism of war has been recorded, but the story has not all been told. Some of the more modest buildings full of hallowed associations for the student of church history, have been obliterated. The house where John Calvin was born at Noyon, France, was hit by the shells of the German army as they were aiming at the cathedral of Noyon. This house like all surrounding dwellings is now no more.

Memorial to James Whitcomb Riley In Methodist University

The Methodists have honored the Hoosier poet by instituting in DePauw University a James Whitcomb Riley chair of English literature. This action on the part of the Methodists has appealed to the Bobbs-Merrill Company, publishers of the Riley books, and they have promised a generous contribution towards the maintenance of the chair.

First Y. M. C. A. Building Goes Into South Dakota

That the work of the Y. M. C. A. during the war is widely appreciated is evidenced by the large number of new Association buildings that will be under construction this coming year. South Dakota has never had an Association building in any of its cities, but Sioux Falls has recently raised a quarter of a million dollars for a modern edifice. The campaign for the funds was led by M. C. Williams.

Eminent Speakers Listed for the Open Forum

The Open Forum as a movement of social uplift among the churches is spreading over the country. A speakers' bureau has been created with headquarters at 26 Pemberton Sq., Boston. Some of the more prominent speakers are Rabbi Wise, Prof. Charles Zeublin, Raymond Robins, Prof. A. Steiner, Rev. Howard Melish, Rev. John Haynes Holmes, President W. H P. Faunce, Hon. Louis F. Post and Miss Margaret Slattery.

Finds It Necessary to Advertise for Missionaries

The Board of Foreign Missions of the United Presbyterian church administers for a church which has a very high per capita of giving for Christian missions but which sometimes lacks the people to send across the sea. Recently the board used a whole page of display space to ask for fifty new missionaries, whose salaries have already been provided by the munificent giving of that communion.

An Octave of Prayer for the Unity of the Church

The Commission on Christian unity of the Protestant Episcopal church has issued a pamphlet for an Octave of Prayer for the week of January 18-25. The topics are arranged day by day and follow the suggestions of the Scripture text, Eph. 4:1-6. There are meditations and collects for the use of the people and suggestions for free prayer.

The Gospel Is Now Dispensed in Place of Liquor

Rev. George A. Kilbey is the tireless Presbyterian worker who has been the manager of the Christian Industrial League of Chicago. When prohibition went into effect, he secured a lease on one of the most popular saloon properties on the south side. The old-time conveniences of the saloon are maintained, including a billiard table, reading table, writing desks, lounges and game tables. In addition to these features there are occasional public meetings and a persistent use of personal influences to lead the men habituating the place to a confession of faith in Christ. Rev. H. S. Crouse is on duty continually at the new club-house for men.

Mr. Hickson Talks to Clergy on Meaning of His Work

Before leaving Boston, Mr. Hickson, the now famous English Christian healer, addressed a gathering of Episcopal clergymen on the meaning of his work. He emphasized the importance of pastoral calling on the sick and insisted that the pastor should carry to the sick room the assurance that Christ can heal both body and soul.

Baptist Publication Society to Offer Correspondence Courses

The Baptist Publication Society has arranged a very interesting cooperation with the Baptist Home Mission Society in providing correspondence courses in religious subjects for isolated and under-privileged preachers in the home mission fields. Dr. Warren P. Behan has been appointed as the director of this study and he will make his headquarters in Philadelphia. Dr. Behan will also devote part of his time to the interests of the adult Bible classes of the denominations.

R. J. Campbell on Authority in Religion

Dr. R. J. Campbell, former Congregational preacher of London, who became world famous in the so-called "new theology" controversy of a decade ago, and who is now an Anglican Episcopalian clergyman, preached recently on "Authority in Religion" to his congregation at Christ Church, Westminster, London. His position as reported by the "Christian World" will be of general interest. He said that there was evidence on every hand in this day of general upheaval of the recrudescence of a desire for a reliable religious authority which could stand the test of modern conditions and modes of thought without over-riding them or ignoring their existence. The Christian church used to profess to be such an authority, and the Church of Rome did so still, but the claim had proved vulnerable at too many points, and it was repudiated by the instinct as well as the reason. Our Protestant forefathers thought they found a substitute in the Bible as interpreted by private judgment, yet once more the facts were against the claim. Historical criticism had shown how the Bible grew, and how its several constituents were related to one another. It had been mediated through human vehicles, and partook to some extent of their weaknesses. The reason also had failed as the basis of authority. It could not do all that was hoped and expected of it. Reason, issuing in science, had certainly done some amazing things during the last generation, but it had shown us no more of what was at the back of things than men knew in the days of Job.

Where, then, in this bewildering swirl and flux of things did the eternal come through? Men wanted an objective authority, definite and clear, and yet with personal subjective experience, too. It was found only in Him who said that all authority had been given unto him in heaven and on earth. Whatever might be said about the church, Jesus had never failed. He had been challenged often enough. Nietzsche had challenged him, and the logic of that counter-claim had been demonstrated on the stricken fields of Europe. The authority of Jesus could not be defined. "If you begin to define it, you will lose it." It was an authority which had just to be felt, not analyzed. "In the ideal whispering in your hearts, there is he." He was in the church, in the Bible, and in reason, but greater and higher than them all.

THE SUNDAY SCHOOL

Christian Generosity*

WELL may the Bible speak of generosity as the "neglected" grace. It is even neglected in this quarter's list of churchly virtues. Attention has been riveted upon what the church is, upon baptism, communion, fellowship, worship, soul-winning, missions, social obligations, temperance, eternal life and the scriptures, but nothing has been said relative to money and the Christian life. Let it be said here and now that no one thing so perfectly indicates the worth of one's Christianity as generosity. It flourishes with open-mindedness and the liberal spirit. Liberality of soul and of pocketbook go together. It is the flower of the virtues.

We give to those whom we love. The parents lavish gifts upon their children, the lover never counts the cost when the present is purchased for his sweetheart. A young husband said to me that he would like to buy everything in Marshall Field's windows for his wife! It pained him not to be able to buy her all the hats and gowns that he saw. One great hall at the St. Louis exposition was filled with the Jubilee presents sent to Queen Victoria from the ends of the earth. Odd presents, many of them seemed to us, but every one was a message of love.

Several years ago Josiah Strong predicted that the next great awakening would be in the realm of giving. I doubt if even he dared to dream of the Methodists raising in a few months over one hundred millions. We take credit ourselves for starting the millions movement and with right. The Disciples never did as big a piece of work as when they raised seven millions of dollars and secured one thousand young volunteers for the Christian ministry (or attempted to do so—the records on that not being yet cleared up fully, I imagine. But certainly the call was definitely made to hundreds of our best young people.) Generosity is everywhere. Look how we poured out billions for the war and millions for the "Y's" and the Red Cross and various relief enterprises. What are we to do this year to balance those expenditures unless we give more money to the church? A study of your income tax return would reveal to you that even with the war only a small per cent of your total income is devoted to charities! The income tax is doing a fine service in facing hundreds of well-to-do people with that fact annually. It is having a very large influence upon giving. The fact that fifteen per cent of the income may be free from taxation if so given influences many gifts. Churches and mission boards should profit by this. A minister ought to question his work if his church does not grow in generosity under his ministry. The gifts for all missions show increase with the years and his own salary ought to reflect the spirit of generosity as taught and practiced by him. He must lead the way in all giving, and his people should follow his example splendidly.

Yet with all the new impetus in giving there are still many stingy church members. It is pathetic. It is almost amusing in some cases. The leaders of the church must teach giving. It has a large place in the New Testament. It is scriptural without a shadow of a doubt. I dare you to make a collection of the narratives in the New Testament which have to do with generosity. There is the story of the widow's mite. There is Mary with her box of precious ointment. There is Zaccheus and his new pledge. There are those powerful chapters on giving in Corinthians. There is the example of Jesus' own generous giving of himself. Christianity breaks down in many a man's life at this point of generosity. Speaking of a certain man, one who knew him well said: "He can never become a leader because he is tight with his money." Leaders are by nature and training generous. You cannot aspire to any place of power nor any position of influence unless you possess a generous soul. We must no longer allow generosity to be a neglected grace. It is one of the loveliest traits of character; it wins and holds friends. If you do not naturally possess it, cultivate it. Compel yourself to loosen up! Whip yourself into generosity. It is part of the price of soul-success. Without it you are sure to fail and fail ignominiously.

JOHN R. EWERS.

*Lesson for September 28. Scripture, Matt. 21:1-9, 15, 16.

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On a post-card, the number of older students in your Sunday-school using the International Uniform Lessons, and we will furnish that number of copies of the 20th Century Quarterly, autumn quarter, free of charge. Of course, this refers only to classes not already using the Quarterly. One quarter's trial of this very-much-alive publication almost invariably results in its permanent adoption. We are willing also to furnish a quarter's Bethany Graded supplies to schools not now using this superb system of literature. Write us.

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NEWS OF THE DISCIPLES

The Missouri Movement for Educational Advance

The Missouri Movement is the organized effort to raise two million dollars for Disciple enterprises within the state. The movement is to have an organ called the Missouri Movement which will be sent free to every Disciple home in the state as far as the names can be secured from the pastors. The chairman of the movement is Colonel Fred W. Fleming of Kansas City and A. L. Roach is chairman of the Administrative Committee, E. E. Elliott is publicity director and editor of the newspaper.

Foreign Mission Addresses at Cincinnati Convention

The program of the Foreign Christian Missionary Society at Cincinnati will be given on Wednesday, October 15. In the morning there will be addresses by Charles S. Medbury and Fletcher S. Brockman. In the afternoon twenty-six missionaries will be introduced for brief addresses. In the evening, Judge Charles S. Lobingier of the United States Court in Shanghai will speak on "A Message from China." R. H. Miller will give his address on "The Life Call."

A New Ministerial Retreat in Missouri

The Ministers' Retreat at Holister, Mo., Aug. 19-29 was very successful. The Presbyterian grounds were occupied by the Disciples and there was every convenience for a delightful summer outing. Special mention is made of some Chautauqua lectures by Ben L. Smith of Moberly, on some themes connected with Disciple history and doctrine, chief of which was his lecture on Alexander Campbell. Addresses by Alva W. Taylor and W. D. Endres were also features. In the future this will be an annual meeting called "The Ozark Assembly of the Disciples of Christ." The assembly grounds are near the scenes made famous by Harold Bell Wright's "The Shepherd of the Hills."

* * *

—It is reported that C. C. Buckner has resigned at Ionia, Mich., and has accepted the pastorate of the church in Fairbury, Neb.

—John L. Shuff, manager of the home office of the Union Central Life Insurance Co., has gone to England to deliver to Premier David Lloyd George a personal invitation to attend the national convention of the Disciples.

—The church at Portland, Ind., has purchased a parsonage for its minister, M. G. Long, just across the street from the church and he will move into it shortly.

—The congregation at DuQuoin, Ill., has purchased a new automobile for the use of the pastor, Earl H. Fife, to facilitate his pastoral work.

—The church at Lancaster, Pa., met recently to participate in the ordination of Black Hawk, an American Indian. He was ordained by W. A. Sherwood, assisted by Red Fox, an ordained Indian. Black Hawk is a member of the Blackfoot Reservation, and is a graduate of the Carlisle Indian School. He is to co-operate with Red Fox in establishing a school for boys and girls on the Yakima Reservation where the Indians are still very primitive, many of them still wearing the blanket.

—G. Halleck Rowe has undergone two operations in the Burleson Sanitarium, Grand Rapids, Mich., and is now rapidly recovering. He has been called for a fourth year in Van Wert, O. He recently supplied the pulpit for the Congregational church at Grandville, Mich.

NEW YORK CENTRAL CHURCH
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Finis S. Idleman, Minister

—The Goodyear Rubber Company has started a new suburb of Los Angeles by the opening of a plant there. The Disciples organized a mission church at this place which has been led by N. H. Sheppard. Mr. Sheppard has recently given up this work to return to his old home in Valparaiso, Ind.

—One of the new faculty members of Phillips University at Enid, Okla., is Prof. Charles D. Hahn, who has been a teacher in Dallas, Tex., for fourteen years and a prominent member of Central church.

—H. J. Loken celebrated his vacation by going back to California and luxuriating on the coast at a camp located between San Francisco and Los Angeles. He will have the pleasure of introducing in his pulpit in the near future H. V. White, an old parishioner on the coast, who has graduated at Harvard University and taken a position in a union church in the Hawaiian Islands.

MEMORIAL CHURCH OF CHRIST
Baptists and Disciples
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Herbert L. Willett, Minister

—Sept. 14 was observed by First church, Youngstown, O., as the tenth anniversary of the present pastorate. During the ministry of Levi G. Batman the church has gone forward with a splendid progress. An anniversary fund of five thousand dollars has been asked for with the hope that it might reach a total of ten thousand dollars, a thousand for each year of the present pastorate. The money will be used in improvements on the building and as a nest-egg for future building enterprises. During the summer the church auditorium was renovated.

—W. C. Cole has resigned his pastorate with Capitol Hill church, Des Moines, Ia.

—Fred W. Houck of Buffalo recently delivered an address to the inmates of the Erie County Penitentiary. He was accompanied by some of the men of the Buffalo churches.

—Linden Avenue church, Memphis, Tenn., recently held a recognition service for its young people attending high school and college in order to encourage them in their ambition to secure an education.

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—Prof. E. E. Snoddy, of the College of the Bible, Lexington, Ky., has been pastor of the South Elkhorn church of Lexington for five years. Recently he brought in Alvin Agee of Lawrenceburg, Ky., to hold some special services. There were 52 accessions to the membership, 35 of them by confession of faith. The ministry of Professor Snoddy is so much appreciated that the congregation recently raised a purse and purchased for the pastor a Dodge touring car.

—John M. Alexander spent his vacation this summer in some studies at the University of Chicago. While he was away, his church at Marshall, Mo., voted him an increase of salary.

—The church and Bible school at Ipava, Ill., is conducting its own school of methods this fall and the instructors are the pastor and his capable wife, Mr. and Mrs. Samuel B. Waggoner.

—Frank M. Field has resigned at Butler, Pa., closing a four years' ministry. During this period there have been 435 accessions to the membership. The church has erected a fine educational building and the Sunday school growth has been noteworthy. Mr. Field has not yet accepted a call to a new field of labor.

—The Uhrichsville, O., church has arranged a day for the shut-ins which is being called "Home Circle Day." Members of the church will use their automobiles to furnish transportation for the people who cannot ordinarily attend service.

—The prayer meeting problem in Central church, Dallas, Tex., is solved by having a supper each Wednesday evening at the church followed by the prayer meeting at which the prominent interests of the congregation receive attention. These mid-week functions have proven very successful.

—The demand for rooms at Carr-Burdette college in Texas, a school for young ladies, is unprecedented, and some practice rooms are being fitted up for dormitory accommodations. Re-

Intervention In Mexico

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cently, fifty ladies of the Central church, of Sherman, met at the college to sew draperies and each took away an empty fruit jar to be filled for the school. A campaign is being promoted to secure the furniture for the new rooms from the adjacent churches in Texas.

—The Texas School of Methods was held in Oak Cliff church September 8-12. It was under the auspices of the department of Bible Schools of the American Christian Missionary Society. The faculty consisted of Miss Hazel A. Lewis, Miss Cynthia P. Maus, Mr. Charles Darsie and Mrs. S. W. Hutton.

—John Johnson, pastor of the Russian church of New York, has been visiting Manville, N. J., and addressing a group of Russians. He reports baptizing nineteen people and believes that he has a nucleus for a new Russian church.

—Graham Frank pronounced the words that united in marriage Gus Ramage, pastor at Brenham, Tex., and Miss Olive M. Kelly of Dallas. The bride is a prominent member of Central church of Dallas. The young couple will have a honeymoon in the Ozarks before settling in their parish for the autumn.

—Nebraska Disciples are happy over the appointment of L. C. Oberlies of First church, Lincoln, as a member of the Board of Control of State Institutions. Mr. Oberlies has been prominent as a Bible school worker in Nebraska and has preached some and through these experiences knows the state very well, indeed.

—The prayer meeting is not dead at Owensboro, Ky. On a recent evening ninety-seven were present, thirty-eight of them men. A series of Bible studies are being conducted on Wednesday evening.

—J. J. Castleberry and wife, of Mayfield, Ky., had a real vacation this summer, being in Chicago two weeks, a week at Bethany Assembly and two weeks at Winona Lake. Mr. Castleberry delivered the vesper addresses through one week at Bethany and preached on Sunday.

—The church at Auburn, N. Y., held a farewell service recently for Mr. and Mrs. Edgar Johnston in combination with the Throopsville and Cato churches. A "Saw Mill Fund" was started by the giving of a hundred dollars by the Throopsville woman's society and a continuation committee was appointed to carry on to success the task of providing the African missionaries with an easier and more economical method of securing lumber. A well-filled purse was presented to the missionaries to help them on their journey and the addresses expressed the spirit of love and good-will.

—John P. Sala, state secretary of New York, recently ordained to the ministry in the Geddes Street church, Syracuse, George Doust. Mr. Doust has been elder and Sunday school superintendent and is leaving secular work to devote his whole time to the ministry.

—On Sept. 7, Clarence E. Lemmon celebrated the fifth anniversary of his pastorate in the church at Hastings, Neb. During the five years he has preached 384 sermons, made 161 special addresses, married 76 couples, conducted 126 funerals and 293 persons have been added to the membership of the church. The missionary offerings of the church have been trebled and the indebtedness on the church property has been reduced by $5,800. The church is beginning a School of Missions this month and Prof. H. O. Garver of the public schools will be the dean.

—In Northwestern District, in Illinois, the superintendent, Ward E. Hall, is arranging a number of educational revivals in the local churches and speakers appointed by the national societies are visiting the churches and telling of the work in the larger field.

—Cameron, Ill., church will henceforth support the Institutional church which Fred E. Hagin will start in Tokyo as soon as he returns to Japan. The Cameron church, under the leadership of W. B. Oliver, is now giving as much to causes outside the parish as to the local work.

—An invitation has been mailed to Bible School workers to attend the School of Methods to be held at Valley Junction, Ia., September 22-26. The instructors will be Paul B Rains, northern district superintendent; Miss Lewis, superintendent of elementary work; Miss Maus, superintendent of young people's department, and Mr. Darsie, national adult superintendent. President Holmes of Drake University is also expected to deliver a course of lectures. The church at Valley Junction is arranging to furnish lodging and breakfast to all who come from a distance.

—H. G. Wagoner has resigned at Macomb to accept the pastorate of the church at Dixon, Ill. The Dixon church sold its old building and has not been able to rebuild on account of the uncertain conditions in the building trades.

—Ward E. Hall spent the month of August soliciting funds in Vermillion County to save Fourth church, in Danville, Ill. He succeeded in raising $2,500.

—Ashland Church, Chicago, lately reorganized, is out of debt and hopeful. J. M. Rudy is preaching temporarily for the church until a pastor can be located on the field.

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Chicago Notes

—Three of the Chicago churches, Austin, Evanston and Irving Park, are arranging to pay off their entire indebtedness by the end of the calendar year. The Irving Park Church will spend several hundred dollars in repairs on its property.

—The Sheffield Avenue Church recently purchased property about two miles north of its present location and contemplates building in the not distant future. The new location is in what is known as Ravenswood.

—Sam C. Kincheloe was installed as pastor of the Douglas Park Church on Sunday evening, September 7. P. J. Rice delivered the charge to the minister and Prof. E. S. Ames delivered the charge to the church. The service closed with a brief covenant service conducted by the newly installed pastor.

—The Russian work under the leadership of C. Jaroshebich is making steady progress under great difficulties, having only a very inadequate store building in which to hold services. The hope is entertained that a suitable building in which to carry on this work may be secured before the beginning of winter.

—Chicago Disciples began the regular monthly ministers' meeting in Association building on September 8. J. Leslie Lobingier, the new church federation secretary of religious education, spoke on Sept. 15 on "Some Phases of Our Religious Education Program." Dr. A. F. Agar, the well-known church efficiency expert, will visit Chicago on September 22 and speak to the ministers at the eleven o'clock meeting. A luncheon meeting for conference will follow. In the evening, there will be a meeting of all the members of the official boards of Chicago and Dr. Agar will speak. H. H. Peters will be in the city that day and will speak on the unified budget at one of the meetings.

Edgar De Witt Jones Begins Fourteenth Year of Pastorate

The first Sunday in September, Edgar D. Jones began the fourteenth year of his ministry with First Church of Bloomington, Ill. During his pastorate he has preached 1,140 sermons in Bloomington; delivered 524 sermons and addresses elsewhere; conducted 557 funerals; solemnized 603 marriages, and received into the church (more than two-thirds by baptism) 1,672 people. During this period the church has raised for all purposes $125,460.25; of this sum, $35,803.85 has been for missions. Dr. Jones has published during this period five volumes: "The Inner Circle," "The Wisdom of God's Fools," "Ornamented Orthodoxy," "Fairhope, the Annals of a Country Church," and "The Tender Pilgrims." Besides these books he has published many sermons, numerous short articles and short stories.

The fourteenth year of this important ministry is beginning under most favorable circumstances. First Church has quite a corps of workers. E. E. Higdon is Director of Religious Education. W. D. Deweese is Financial Secretary and Associate Pastor and Mrs. W. D. Deweese is Official Secretary. The church carries the largest budget it has ever had and has the most far-reaching missionary program in its history.

At the conclusion of his sermon on Sunday, Sept. 7, Dr. Jones read a statement outlining his attitude toward the various fraternities, clubs and organizations in which he holds membership. He said: "At the beginning of my fourteenth year as pastor of First Christian Church I have found it necessary to make certain drastic changes in my personal program. In order to fulfill my ministry, I have decided to withdraw from every organization to which I belong, except the Church of the Living God. This week I shall forward my resignation to seven societies and fraternities with an explanation of my course. I have reached this conclusion after months of reflection and by way of considerable struggle. The fellowship in the fraternities and other societies has been pleasant and profitable. The very fact that I have been unable to render service to these organizations in keeping with the courtesies they have shown me has contributed to my decision to cease active membership in circles where active participation is difficult, if not impossible.

"In withdrawing from these various organizations I am not expecting to become a hermit or recluse—far from it. On the contrary, I hope to render a more worthful and definite service to the entire community, as well as to impart a keener edge to my ministry of the Word. In these tremulous times the world hungers for spiritual food, but it is uncertain where to find that food. The church is the one organization which exists solely to proclaim that unfailing source where spiritual hunger can be fully satisfied. But the average church member is so exhausted by manifold and exacting demands as to enfeeble any definite Christian witnessing. It is difficult for a minister to urge his people to simplify their lives unless he makes some effort to simplify his own. This is what I am seeking to do, though I am not intimating that other ministers should do likewise. Others may find a different way out of a similar perplexity, though I doubt if they find a better way.

"At this vibrant hour, the church occupies a unique place. It is the one body inherently constituted as a medium of reconciliation between hostile and warring classes upon the basis of justice and brotherhood. That the church has failed hitherto in this great mediation is due largely to the fact that it has never seriously tried to leaven the lump of society with the teachings of Jesus. The opportunity to give Christianity a trial is unparalleled; the responsibility unprecedented. Chiefly for these reasons I am severing my active connection with the various organizations, but not my relations with the men who compose them, nor any other group in the community or elsewhere. I crave fellowship with every human being in the new and stupendous tasks that are at hand, and I want most to make my contribution, however small it may be, both by tongue and pen, as a minister of the Gospel of the Grace of God."

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THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, September 25, 1919

In this Issue

What Kind of a Man Is Carranza?

By Samuel G. Inman

The Dilemma of the Covenanters

Editorial

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer on the Way to Church

WE thank Thee, Lord, for the blessed quiet of this morning, for the Sabbath calm that has settled upon all hearts, even upon those who do not honor Thee in their thoughts. The stressful mood of our week-days gives place to unhurried reflection as with hushed feet we seek Thy courts. What relief of soul these hours bring us! What a chance to breathe and to find our bearings amidst the multitude of life's cares and calls! We hear Thy voice prompting us to think soberly and to pray, and our hearts would keep tryst with Thee at the holy altar.

Thou art always with us through the week time, with us in our tasks, in our partnership with our fellows, in our friendships, in all our burden-bearing, and in unconscious sleep. But alas our eyes are holden and we know not that it is Thou who dost walk daily by our side, renewing our courage and filling our empty quiver with fresh arrows. Yet on this dear day which bears Thy name, and in the sacred house built for Thy presence, we shall truly see Thee. We hunger for a more complete unveiling of Thy face; we long for a more sure token of the friendly touch of Thy hand.

O Thou mystic Reality who dost give beautiful meaning to all things common, and whose touch upon all things mean and secular transfigures them with loveliness, our hearts are filled with desire for Thee. May we carry into Thy house the spirit of worship. Take all unworthiness and irrelevancy from our motives as we approach Thine altar. We would meet Thee not merely to pray, but already praying. Bless all who on this good day are to join with us in praise. The fellowship of seekers after God—may it be today a goodly fellowship gathered from many places, from diverse surroundings and with infinitely varying needs. Turn the thoughts of many toward Thee and their feet toward Thy sanctuary. May our united praise honor the name of God and may the multitude of our needs, melted into one prayer, be satisfied by Thy coming to each one of us. Endue with grace those who are to lead our hearts in prayer and hymn and instruction. And from the uplift of worship may we come again to our tasks and our friends with faces that shine with Thy light. Amen.

The Senatorial Investigation Regarding Mexico

THE chairman of the senatorial Committee on Foreign Relations appointed a committee to make an investigation of the conditions prevailing in Mexico, and to report regarding the advisability of intervention by the United States to secure a larger degree of order and to protect American and European interests there. The charge made by those who have been familiar with the progress of education and religious effort in Mexico is that a powerful combination of forces concerned in the industrial development, not to say exploitation, of Mexico from outside is spending money freely in the American press in creating opinion favorable and preparatory to intervention. This appears to be borne out by the biassed reports appearing in the public prints as compared with the stenographic records. In the former the witnesses representing the educational and religious cooperation with Mexico are represented as having no facts on which to base their statements, and as being discredited in the inquiry. This, we are assured by those who write from

first-hand knowledge of the facts, is entirely untrue. Furthermore, confirmation of the charge against the anti-Mexican propaganda would seem to be afforded by the fact that at the hearing reported there were two witnesses from the missionary boards, two members of the investigating committee, and the representatives of twelve corporations interested in Mexican investments, two of which had brought their legal advisors to participate in the questioning process. One of those present later wrote that he had never been present at the investigation of a case supposed to be conducted in a fair and unbiassed manner in which the chairman of a committee took so completely the combined parts of judge, jury and prosecutor. The question still remains. Is the nation likely to receive a balanced and judicial report from a committee so constituted and from an inquiry so conducted?

Peace Conference to Meet In the Hague

IT WILL be remembered that at the time the European war broke out in 1914, the representatives of several religious organizations in Europe and America were either at or on their way to Geneva to confer regarding a more secure basis of international peace. It was a pathetic ending to their mission to have the world suddenly become an armed camp. But that purpose has not dimmed in the turmoil of war. At the present moment a considerable group representing the American Peace Society is on the way to the Hague to renew there the plans so suddenly interrupted five years ago. They are to be met there by similar groups from the leading European nations, including Germany. Out of such conferences ought to come some purposeful renewal of the Christian fellowship so tragically shattered by the war. Disciples will be interested in the fact that Dr. Peter Ainslie, who has been a familiar figure in the gatherings of the Peace Society, is one of the members of the American delegation.

Increase in the Salaries of Teachers and Ministers

IT IS evident that the educational institutions of the United States are making a serious effort to relieve the difficulties of their teaching force in meeting the increased cost of living. In a great number of colleges and universities some substantial help of this sort has been given by the boards of trustees. The same thing is true in the case of many churches, which have voluntarily raised the stipends of their ministers. It is only simple justice that wherever this is possible it should be done. While men in control of business interests are making money as never before, and industrial workers are receiving wages that would have been deemed fabulous by an earlier generation, the man on salary is under a very heavy burden, for in only rare instances has he received an increase in income proportioned to the advanced cost of living. Church officers ought to be sensitive to this situation and act accordingly. The teaching force on a college or university faculty can bring pressure to bear on the governing body in many ways. But a minister must depend to a large extent on the discernment of his official group. A self-respecting minister finds it hard to bargain over the question of income. He ought not to be obliged to do so.

The New Preacher at Fifth Avenue Church, New York

YEARS ago the Blacks of Edinburgh published a set of illustrated volumes descriptive of various portions of the world. Each contained, or rather was built around, a series of paintings by some celebrated artist, giving impressions of the country with which the volume dealt. Then there was a setting of text, dealing with the history and other important features of the land. The volume on Palestine was illustrated by John Fulleylove, and the pictures were notable impressions of bits of scenery or objects of interest in the Holy Land. The text was by John Kelman, and was only intended to supplement in adequate manner the artistic material. But the possessors of that volume were not long in discovering that its greatest value lay not in its paintings, admirable as they were, but in the beautiful interpretations which the preacher from Free St. George's in Edinburgh had given of the significance of that "least of all lands." Since that time everything John Kelman has written has been read with interest. It is a satisfaction that Dr. Jowett's successor is to be this well-known and appreciated Scotchman.

Zionism Set Forward by the War

DURING the past week there has been a notable gathering of Zionists in this city, including such well-known Jews as Judge Brandeis and Judge Mack, to say nothing of many others who have been active in the movement. The war has given great encouragement to the promotors of Zionism. The diplomatic declarations of Great Britain have been measurably favorable to the creation of a Jewish state in Palestine. It is proposed that a great Jewish university shall be established in Jerusalem, and already the foundations have been laid. It is predicted that the schools for the study of classic Hebrew to be established among the Jewish people everywhere will make that language once more the vernacular of that race. It is claimed that a great company of Jews will migrate to the Holy Land and form the citizenship of the new nation.

The Hopes and Prospects of Zionism

ALL these hopes are picturesque, and on a superficial reading of the Scriptures they appear to be in harmony with prophecies uttered long ago. But a closer examination of the facts reveals the error of such a reading of the Bible. The proportion of the Jewish people who are in the least degree interested in Zionism is very small. Palestine at its utmost capacity could not contain one-fifth

of the total Jewish race; and moreover more than three-quarters of its present population is non-Jewish, and has not the least interest in vacating the land. The dream of inducing Jews to speak Hebrew is as unsubstantial and scientifically impossible as the universal adoption of Volopuk or Esperanto, and most of all, a vast majority, amounting to almost the total register of that race throughout the world, while entirely willing that any other Jews who so desire should migrate to Palestine, has not the least intention of itself doing so. There are racial and idealistic values in Zionism, and the present movement ought to be able to realize such of them as have to do with the improvement of conditions among the Jewish people in many lands. But the elements of the program that give it its title and form its most picturesque features are widely incapable of realization.

Is the Mob Spirit Growing in America

NOTHING so compromises America in her international relations as her treatment of the Negroes. The mobs and lynchings make a story which is repeated gladly by our enemies to our discredit. The record for 1918 was particularly bad. The National Association for the Advancement of Colored People reports that the lynchings last year numbered sixty-seven. The first five months of this year there were more than twenty. Bad as may have been the brutalities committed in Belgium by Germans, they are fully matched by the fiendish cruelty of these mobs. As the Negroes increase in education and self-respect, it is inevitable that they shall resent more vigorously the use of extra-legal methods in punishing Negro criminals. Both whites and blacks should be led to see that the right understanding between these races is one of the big social and religious problems of America.

How to Meet the Problems of Ministerial Supply

NEARLY every denomination feels that it has a problem of ministerial supply. The conditions among the Disciples are well known. There are two thousand college-trained men for ten thousand churches. The Presbyterians, an older communion, have one-third of their ten thousand churches pastorless on account of lack of ministers. They seriously proposed to send phonographic sermons to their smaller churches as one way to meet the need. If the country was not over-churched, there would be preachers enough. The organization of community churches over the country in which little "congregations" of ten or twenty or thirty members would be consolidated would make the ministry appeal to stronger men and would mean in course of time fewer and better ministers but a fully adequate policy. It is to be hoped that the survey to be made by the Interchurch World Movement may make the full enormity of America's over-churched condition apparent and prepare the way for the needed reform.

Extravagance and the Religious Life

WE are now passing through a period of economic inflation which has had few if any parallels in our economic history. It is easy to make some prophecies concerning the events of the next few years based upon the experiences of the past. Inflation always encourages extravagance and economic waste, and discourages thrift. It is clear from the history of the church as it is studied in reference to economic conditions that these are times of peculiar danger to religion. We can organize and conduct money-raising campaigns, but it will be hard to win converts to Christ. An economic document, Babson's Report for Merchants, Bankers and Investors, in a recent issue states this whole matter with great force: "The present period," says the Report, "is not unlike all other such periods. For a while the war served as a religious and moral stimulant, but the figures for 1918 show a drop such as has not been witnessed for at least twenty years. On the surface these figures indicate that people are too prosperous to bother with religious matters; but fundamentally they mean that people are disregarding the principles by which alone continued prosperity can be maintained."

Divisions Among the Radicals

FEAR of an effective massing of radical sentiment is somewhat dissipated when one reads the accounts of the differences among the radicals themselves. Three different wings of the radical movement held meetings in Chicago recently, with widely differings kinds of interpretation of political policy and each arranged to exclude the other. The regular socialist party excluded a group that now calls itself the communist labor party, and there is still a third party of out-and-out-communists who have no fellowship with the others. The only strength that movements of radicalism and dissent possess is that derived from the visionless leadership of the large parties in this country. We are now in the midst of reconstruction problems of the greatest moment but our statesmen are chasing each other over the country playing politics with the peace treaty. The thousands of families who have less than a living income must be remembered if we are to prevent the spread of destructive radicalism.

Print Some of the Good Sermons and Scatter Them

NO man's ministry is quite even, and his congregation is convinced that on certain Sundays the pulpit utterances are better than on others, at times rising to prophetic levels. It is on such Sundays that members wish the whole town might have been present to hear the sermon. In some cases the congregation is right. The whole town ought to hear, and there is a way to make them hear. The sermon should be put into print and given the wider circulation. Fortunately the distribution of religious teaching is now easier than ever before in the world's history. Fifty

or seventy-five dollars would pay for the publication of a sermon in the local newspaper. The appearance of this religious reading matter in a newspaper invites a certain attention by reason of its very novelty. Christian Scientists have often printed very heavy and dry material. A warm evangelical sermon well phrased would be read by many more people. It is also practical to print sermons in tract form. This gives to them more dignity and permanency, though the problem of distribution is one that might prove troublesome. If Russelism can circulate millions of copies of millennial Dawn sermons, the evangelical churches should profit by their success. Only a publicity program of great daring could have given this sect any vogue.

The Moral Responsibility of the Daily Newspaper

THE greatest force in the community for the shaping of a wholesome or a perverted moral sentiment is the newspaper. There are certain journals that through years of constructive effort have builded up a reputation for decency and a standard of wholesome and carefully selected news. There is always plenty of the degraded sort of happenings available for the unscrupulous or indifferent editor, and eagerly relished by a certain class of readers. But the editor with a conscience, or even with a sense of self-respect, knows the line beyond which he does not wish to go. Some papers have gained an honorable reputation for reputable publicity. Among them have been the Boston Transcript, the New York Times, the Providence Journal, the Springfield Republican, and the Chicago Tribune. But of late the last named of these journals has fallen to a lower level. Stories have been admitted to its columns that no editor with sensitiveness to the public good would pass, and no self-respecting citizen wishes to read. There are social depravities of which all intelligent people are aware, but they are not material for a reputable daily press. There are court-room recitals that are doubtless necessary to the administration of justice, but they are not suitable reading for healthy-minded persons. A newspaper is more than a medium of public information. It is also a molder of public opinion, a former of public morals. In that capacity an editor is as responsible for the ethical standards of the community as a teacher or minister.

Getting Rid of the Notion of Sin

A NUMBER of powerful influences in the world are just now seeking to get rid of the notion of sin. A faith cure cult teaches that sin exists only in the ideas of "mortal mind." It may be banished from our lives the moment we are emancipated by their favorite text-book. Approaching the problem from the angle of quite a different philosophy are those literary gentlemen who have set themselves to the task of urging people "to seek Life," which is usually only camouflage for finding sex relations outside of matrimony. One of the most artistic writers of fiction in the English language is John Galsworthy. His recent book, "Saint's Progress," is the story of a clergyman whose daughter becomes the mother of a war baby. The saintly man is not able to rejoice as he should that another Englishman has been born into the world. He continued to hold that it was a sweeter thing for babies to be born into Christian homes. He never progressed from this old-fashioned idea, but he did get far enough to resign his living and to react against the hard intolerance of his congregation toward the girl who had gone astray. The atheistic doctor in the story states the point of view of the author when he says that nothing is ever wrong until you try it and find it does not work. This is to make ethics completely individualistic and to turn one's back upon the history of the human race. And that is precisely the weakness of every writer who tries to loosen the concept of sin, whether in a faith cure cult or in the cult of those literary men who love to put garlands around adultery. They are all individualists, asserting a concept of individual experiment and happiness as over against social experience and welfare and the sanctions of a holy God. There are many battles for the Christian to fight, but if there is something to which he is peculiarly called of God in this generation it is to combat ethical latitudinarianism. When the concept of sin is gone, the thing that we know as religion will have perished from the earth.

Ministerial Mannerisms, and the Man in the Pew

THE pulpit seems to possess a lurking and insidious power to transform a perfectly natural and normal man into a being of a wholly different and painfully artificial sort. If ministers could observe themselves from a safe distance—like that of the man in the pew—they would in many instances perceive that in the short walk from the study to the pulpit, or even up the two or three steps to the sacred desk, something happens which radically changes their tone of voice and their entire manner. Not long ago the writer had the privilege of worshiping in one of our churches whose minister had an honored place in the regard of the Disciples. We talked together in the study, and then walked together to the pulpit. The minister had been conversing in a wholly human and natural tone of voice. But the moment he began the service, he assumed a tone so artificial and unnatural as to form a startling contrast with his former manner. It was difficult to conceive how a man could contrive to change so totally his voice, and impart to all he said so artificial a quality as to produce a painful impression of insincerity. This was, of course, entirely unjust to the man himself, who is of the finest pattern of ministerial integrity. If ministers were sensitive to the impressions they make by their unnatural tones, or by such absurd pulpit poses as the hands joined in the finger-tip exercises, or the swaying of the body backward and forward in the heel-and-toe swing, which is particularly affected during the singing of hymns, or moments otherwise preoccupied, they would avoid them as they would any other invitations to mirth on the part of their listeners. There ought to be a rightly conducted class in pulpit manners in every ministerial seminary.

The Dilemma of the Covenanter

A WORD to begin with as to the term "Convenanter." It is Mr. Wilson's term. Tracing his heredity back to the Scotch Covenanters, many of whom sealed with their own blood their allegiance to the Presbyterian faith as against Episcopacy, the President said, semi-facetiously, in one of his recent speeches, "Well, here is the Covenant of the League of Nations: I am a Covenanter." It is a good term to denote those who have faith in the League and wish to see it established. The Christian Century, too, is a Covenanter. We believe in the League and earnestly desire to see it established. If the war has taught mankind anything it is that permanent peace cannot be hoped for unless the competitive wills of the nations can come together in a covenant of deliberative justice wherein differences may be umpired and settled on a basis of reason and compromise rather than on a basis of irrational force. The friendships of the world, the reasonable impulses of mankind, need an organism, unitary, representative and powerful, by which they may find effective voice in the day of clash and misunderstanding. The League of Nations idea is the extension to international relationships of the idea of the Kingdom of God as a world order of good will. From the Christian point of view it is hard to see how any one can oppose it. It is the thing all Christians pray for when they say, "Thy Kingdom come".

In the background of our American mind it was such a positive ideal as this that chiefly motived our participation in the war. We of America came to see clearly that German success meant the militarization of all the world. It was in that sense that we conceived Germany as a menace to us. Between the two groups of European nations at war we were a long time in determining on which side our sympathies and convictions lay. Our neutrality at the beginning was no mere formal thing, it was a real inner neutrality of thought. When we went forth at last to fight, the aim in the forefront of our mind was, of course, to whip Germany, but our deeper aim was to help set up a world order in which another such phenomenon as Prussian Germany would be impossible. This world order was conceived in terms of a League of the Nations. Defeating Germany was but the necessary military means to the larger end of "organizing the friendship of the world". It was no passing objective for which our American youth went forth to fight, but an abiding objective. The annihilation of Prussianism was a passing phase of a vast movement toward a constructive and abiding goal—the organization of a living international organism through which the reason of mankind could operate.

The war is over. Prussianism has been defeated. The Peace Conference has met and dictated the will of the victors for the readjustment of peaceable relationships among Europe's numerous populations. Among other things the Peace Conference dictates the constitution of a League of Nations as an integral part of the terms of international readjustment. This is its answer to the American demand for some kind of organism that shall function inhibitively and constructively for the permanent peace of the world. In form, at least, the great objective of our fighting has been gained. The Covenant of a League of Nations is before us for ratification. What shall we do with it?

Looking into it, a real out-and-out Covenanter cannot help being disappointed that certain things are not there. The real Covenanter believes the League should have been more legislative in its character—he has a feeling that its "Assembly" and its "Council" reflect too obviously the mode of organization of the Peace Conference itself with its "Big Five" devising in autocratic secrecy the measures which all the rest are expected to approve. To project the illiberal and undemocratic procedure of the Peace Conference into the League's operations the radical Covenanter regards as nothing less than the perpetuation of a fraud and an outrage. In the second place the real Covenanter believes that a clean-cut provision for an international court with power should have been included in the League's constitution. And in the third place he would hold that explicit provision should have been made in the Covenant itself for universal disarmament, so that the ratification of the Treaty of Peace, including the League, would carry with it automatically the demilitarization of the Allied world, as well as of Germany and the other Central Powers.

But these flaws in the Covenant of the League are not sufficiently ominous to persuade the out-and-out Covenanter to reject it. There is not one of them that is not correctable. By experiment, by cumulative precedents, and through the growing liberalism of governments the League is bound to evolve. It may radically change its character within a decade. Its constitution happily provides an open way for self-improvement.

The radical Covenanter who candidly criticises the Covenant has no part nor lot with those Senators who are criticising it. His point of view is the direct opposite of theirs. Their talk of reservations dealing with the Monroe Doctrine, the right peremptorily to withdraw from the League, the right to determine domestic as distinguished from international questions, the consent of Congress before accepting any military obligation—all these, the Covenanter sees, are mere talking points of partisan politics brought up to irritate and humiliate the President in the approach to the election season of 1920. The Covenanter stands with the President in his contention that these points are already satisfactorily covered by the present wording of the Covenant. With respect to the proposed amendment taking from Great Britain's dominions and colonies the five votes accorded them the Covenanter may or may not be convinced by the President's explanation.

The serious difficulty that the radical Covenanter faces is not with the League, but with the Treaty in which it is implicit and which it undertakes to guarantee. The Treaty is a denial of the spirit and intent of the League. The League, taken by itself, is nothing less than

a great achievement of Christianity in the field of statesmanship. The Treaty is nothing less than a betrayal not only of Christianity but of the honor of the Allied nations who explicitly agreed at the Armistice to a settlement on the basis of Mr. Wilson's Fourteen Points. No one, save only Mr. Wilson himself, affirms that the Fourteen Points have been carried out by the Treaty. Even the President's apologists concede that he found it impracticable to force the peace terms into the liberal categories which the fighting nations had agreed to. The League proposes an arrangement for making peace permanent, but the Treaty gives the League a world situation to deal with in which there can be no peace. The League is built on the ideals of modern diplomacy. The Treaty is built on the models of traditional European diplomacy. The League is the embodiment of the spirit of Christianity. The Treaty could not have been more unchristian had Tallyrand or Bismarck been its author.

Abstractly considered, the Treaty should be sent back to Paris and not merely amended but thoroughly reconstructed. A new Treaty, conceived in the spirit of world redemption and reconciliation, should be formulated to displace this Treaty of vindictiveness and terrorism. The United States should refuse absolutely to be a partner to a contract begotten in the spirit of tinkering and patching up the old undemocratic governmental programs of Europe. If Europe wants that sort of settlement let her have it, but with us outside of it. But Europe does not want that sort of settlement with us outside of it. Europe knows that no settlement with us outside of it could last a year. Loaded with inconceivable debt, fermenting with social radicalism, Europe needs the United States, the one great creditor nation on the planet to give force and substance to the peace. Mr. Wilson's failure to get a liberal and redemptive peace is not made acceptable to the American mind by his declarations that he did the best that could be done. Americans do not believe the President did the best that could be done. No doubt he did the best that he could do, singlehanded and alone, and under the outrageous cover of secrecy. But what could have been done had Mr. Wilson taken with him to Paris such front-rank statesmen from America as Mr. Lloyd George took with him from England? What could have been done had the negotiations been carried on openly, or if not open to the world at least open to the United States Senate? Backed by the advice and force of world public opinion, or by the United States alone, or even by the authoritative counsel of the United States Senate, Mr. Wilson could have gotten any liberal, human, redemptive thing he asked for. There can be no question about that. It is a pure fiction of egotism to claim that the United States got the best that could be wrung from the conference. It is, moreover, another fiction to contend that the present Treaty is beyond repair. It would be inconvenient and humiliating to send it back to Paris and perhaps to Berlin for repairs, but the issues that hang upon it are infinitely incommensurable with such inconvenience. and the humiliation would possess the dignity of a nation awakened and morally resolved to follow its ideal.

This is the course the out-and-out Covenanter would pursue, and that The Christian Century would pursue, with deepest conviction and with confidence of success, were it not for one consideration only. This consideration is that to reopen the Treaty now would put its remaking into the hands of the forces that are well-enough satisfied with the basic structure of the present Treaty but opposed to the League of Nations. The senatorial criticisms of the Treaty are directed not against its illiberal character, but against the alleged idealism of the League. With the contentions of Senators Reed and Lodge and Borah and Johnson and the rest the Covenanter has no sympathy. His view is the precise opposite of theirs. They would have the United States draw back from systematic participation in world affairs. Theirs is the counsel of utter reaction, a revival of the "splendid isolation" sentiments of the pre-war days. The Covenanter, on the contrary, would have the United States go forward into vital and organized participation in those world affairs upon which world peace and prosperity depend. The Covenanter is a liberal, an idealist, a Christian, if you please, with a Christian trust in humanity and a Christian determination to remove those false social structures which shut men away from each other and induce suspicion and hatred and warfare and unspeakable tragedy. But the Treaty has not been attacked from this Christian point of view. Or if it has, the attack has not been organized and self-conscious. The Treaty has been attacked from the jingoistic point of view, the "isolated America" point of view, the point of view of reactionism. It is into the hands of reactionaries that the Treaty would fall if the negotiations were renewed. Covenanters are, therefore, in a hopeless dilemma, put there by Mr. Wilson himself. The opposition to the League is so well unified by the considerations of party politics and by personal hatreds toward Mr. Wilson, that an organized attack upon the Treaty by the Christian liberalism of the country would draw its chief support from those who are now supporting the President and the Treaty, thus ensuring a victory for the forces of political cynicism and reaction.

There seems to be nothing for the Covenanter to do but make the best of an insoluble situation and trust the future to overrule it for good. Mr. Wilson has taken advantage of the principle of the *fait accompli*: he has brought home, without home discussion or home counsel, a finished product whose acceptance is an embarrassment to the nation, because it is not the liberal, humane and Christian document he was commissioned by American public opinion to bring back. In ratifying it, it does not seem to the Christian conscience to be a matter of great importance whether the reservations now being debated in the Senate are accepted or not. But there is one reservation the real Covenanter will make. He will reserve the encomiums upon Mr. Wilson's statesmanship at Paris which like all Covenanters and liberals he had hoped to be able to confer upon the man who with marvelous words, prior to his departure for Paris, had made himself the symbol of constructive international liberalism throughout the world.

"Sins Against Society"

IN RECENT years, and especially since the beginning of the war period, there has been a growing tendency to distinguish between "personal sins" and "sins against society," with the implication that sins which belong to the former class harm no one but the one who commits them. We are far more intolerant than we used to be,—and rightly so, beyond a doubt—in our attitude toward organized dishonesty, injustice and all abuse of power over the lives of others. Perhaps we are more fair than we used to be in estimating the comparative heinousness of these and other less deliberate sins. But the mistake we make today is in an easy acceptance of the presumption that he who commits the so-called "personal" sins harms no one but himself.

A popular story-writer published a few years ago a modern version of the lives of Jacob and Esau, in which he represented Jacob as a merciless money-getter and Esau as a jolly good fellow who in his good humored view of the rest of the world was badly wronged himself. The writer did no special injustice to the original Jacob, but he dressed up Esau in garments not rightfully his. The sin of Jacob was perpetuated in the jealousies and intrigues of those who came after him. The sin of Esau lived through the generations in the lawlessness of a reckless border tribe. Both men sinned against society, even in that day when men dwelt in tents. Surely in the day in which we live, when every life is so closely interwoven with all others, there can be no escape from the social consequences of evil-doing.

This nation has recently expressed itself concerning one of these "personal" sins. Because the manufacture, sale and use of intoxicants has been recognized at last as a sin against society, it has been prohibited, the "Personal Liberty League" to the contrary notwithstanding. We all know that the drunkard sins not only against himself but also against his family, against society, and against the standards of future generations. Even the sins we allow to pass so lightly in our day, such as profanity and vulgar speech, react against society as a whole. It is not merely that these hurt the feelings of fine and sensitive souls—they lower the standard of speech and will continue to lower it until its coarseness will become a recognizable community evil.

Lancelot was the bravest and best-loved knight of the Table Round. His record of service to the king and the kingdom was a part of the glory of his Order. But in his personal life there was a sin, "so strange, of such a kind," that his whole self,

> "twined and clung
> 'Round that one sin, until the wholesome flower
> And poisonous grew together, each as each,
> Not to be plucked asunder."

And from this sin came the loosening of moral bonds in other lives, treason, and the disruption of the Order and the kingdom. All sins are personal and all sins are sins against society. It could not be otherwise in a world where no man lives or dies to himself.

The Hornet's Nest

A Parable of Safed the Sage

WHEN Summer cometh, I and Keturah we leave the City behind us, and we go Far From the Maddening Crowd to a place where there are Trees and a Little Lake. And the trees of the Lord are full of sap, and also full of Birds and Squirrels and such like things. And we suffer no man to harm them; yea, our children spent their summers there and played among them and made friends of them and harmed them not.

Now when we arrived at the beginning of this summer, behold, there was a great Nest of Hornets in one of the trees hard by the house. And it was certain days before we saw it.

Then came to us certain who said, Destroy it, for it will make thee trouble.

And they said, Know ye that these are no Nice Little Yellow Jackets with a Gentle Sting; for these be the Regular Old Fashioned Big Black Fellows, with a sting about an Inch Long; and the way they sting is Something Fierce; and when one of them cometh after a fellow, then do they all come, and settle upon him so that he is Black with them, and sting him mightily.

And I said, Those hornets saw us several days before we saw them, and they troubled us not. So long as they behave like Gentlemen or Ladies or whichever they ought to be, I will harm them not.

So we let them alone.

And I and Keturah we watched them as they went in and out of the many holes of their Nest. For the Nest was larger than the head of a man. And they worked so that compared to them the Little Busy Bee is a Sluggard. And they paid no manner of attention to us. Yea, we came near and beheld, and they went on about their business.

And I considered how foolish it had been to try to destroy the Nest; for then had they stung us; yea and those that escaped had remained and come at us daily until either we or they were driven out.

But the good God hath given unto them some measure of joy of life, and they menace us not save as we trouble them.

Wherefore did we mind our own business, and the hornets did the same. Neither did we in all the summer get one sting, or have one hornet fly at us.

And I considered how many men there are who continually Hunt Trouble. For whenever they see any sort of thing that doth irritate them, then do they throw a club at it and get stung good and plenty. And then do they come with a pole and a rag soaked in coal oil and get stung some more. And so it goeth with them all through life. Whereas there is a More Excellent Way.

For both I and the Hornets we minded our own business. And the Hornets are still there. And no man molesteth them or maketh them afraid.

This parable teacheth that it is well for a man that he mind his own business.

What Kind of a Man Is Carranza?

By Samuel Guy Inman

MY ACQUAINTANCE with Senor Carranza began in 1911, when he came to the international boundary line to meet Don Francisco Madero, who was making his triumphal entry into Mexico after his revolution had been won. When I saw these two men embrace, I could not help wishing that the big, stalwart, well-poised man of logic, instead of the little, excitable man of vision, were going to the capital to direct the affairs of the nation.

At this time he visited the People's Institute at Piedras Negras, of which I was director. On being told by the municipal president that all the leading men in the new democratic life of the district had been trained in the debating club, the lecture courses, or the night classes of the Institute, he became interested in the multiplying of such institutions, and had developed definite plans for this when he was suddenly stopped by the Huerta *coup d'ètat.*

Since our common interest in this kind of education led to our friendship, which was not in any sense political, I feel that I knew the real Carranza, especially during the time he was working out the problems of the governorship of Coahuila. I never saw a man enter into the hard task of bettering labor conditions, equalizing taxation, and extending the educational work of his state with more enthusiasm and apparently with a greater desire to serve his people. Several times he mentioned to me that he had been called to Mexico City by the Madero Government, but he said that his greatest ambition was to work out the problems of his own state, and that only the direst necessity would cause him to abandon his work as Governor for any other position. I would say that the greatest disappointment of his life came when he was compelled to abandon these administrative reforms to take up the duties of a soldier.

INTIMATE RELATIONSHIPS

He has a very delightful family, consisting of a wife and two daughters. While he was in Piedras Negras, his wife and daughters were with him for awhile and, living across the street from each other, our families visited back and forth, and learned to know one another very well. Señora Carranza and the two young lady daughters were quiet, unpretentious people, of what we would call the upper middle class. When the fighting got so bad that the General had to put himself at the head of his troops, and it was no longer safe for his family to stay in Mexico, it was our sad privilege to take them in our carriage across the international bridge into Texas. In its center, where the monument marks the boundary between the two nations, the husband and father bade good-bye to his loved ones. It was one of the most affecting scenes, though with little outward show of emotion, that I ever witnessed, and gave me a new respect for the man.

In all these intimate relationships I never saw anything in Señor Carranza that led me to believe that he was not sincere in his professions of love for his people. It happened that a hundred or more of the young men whom I taught in Mexico entered the Constitutionalist army, which is almost entirely an organization of young men. From them I have always heard the highest praise of the personality of Señor Carranza. I do not hold a brief for his political opinions nor justify the many abuses committed by his followers, which, as one reads history, are found to be very similar to what has happened in all other nations in periods of violent political eruption, but I do believe firmly in the purity of his motives.

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BEGINNINGS IN POLITICS

Venustiano Carranza was born fifty-nine years ago in the city of Cuatro Ciènegas. His father was a colonel under Juarez. Carranza began to study law, but was seized with a youthful desire for life in the open, and gave himself to agriculture and herding on his father's estate. By this means and by a visit to an oculist in the United States, he conquered an infirmity which threatened to limit his whole life. In 1887, he was elected Municipal President of Cuatro Cienegas. The success of his agricultural efforts and his publication of a few pamphlets on agriculture and herding, decided his fellow-citizens to elect him Municipal President at a time when that office was filled by the powers in Mexico City. The Governor of the state asked him to give a report which would show how his city was progressing. Carranza refused to give any report that did not show the economic reforms that were necessary. So he resigned his office.

When Cardenas became the popular candidate for Governor of Coahuila, and the central government began by despotic means to suppress his candidacy, Carranza and several other Liberals took up arms to obtain the right to elect their own Governor. On hearing that Diaz considered his action simply that of a bandit, Carranza went alone to Mexico City to discuss the matter with Diaz. The result of the interview was that Diaz agreed to withdraw his candidate and Cardenas became Governor. Carranza himself was later elected a member of the State Legislature, and following that a member of the Federal Senate. In 1908 he was designated by Congress to substitute for the Governor of his state for a few months. He founded a number of hospitals and schools, and prosecuted maladministration to such an extent that he was asked to run for the governorship the next term. He was requested by Diaz to withdraw his candidacy, but he refused.

It was this compaign of Carranza's which first enlisted Francisco I. Madero in active politics. Madero made speeches for Carranza and contributed to his expenses, only to see Carranza meet the fate of all opposition candidates under the Diaz system—he was counted out. The

young, idealistic Madero, seeing how the system operated, plunged then heart and head into the campaign for electoral reform, which led to the revolution against Diaz. Madero said, just after the success of his revolution, that to the example of Carranza, and to his ideals in politics, he owed the inspiration that led him into taking up the sword against Diaz.

Madero, once elevated to the presidency by means of free election, found his administration quickly beset by intrigue and treachery on the part of the group who pretended to be his friends. These men, who protested an ardent and patriotic desire to forget the past and to cooperate in upholding the new government and its proposed reforms, seemed to do so only to obscure their purpose of discrediting the latter and to cloak their treasonable intent to overthrow the constitutional chief magistrate. The conspiracy assumed such proportions that Madero, believing as he did in those who pledged their honor to his support, was rendered helpless for the time being in carrying out the program of the revolution. At this moment the conspirators, assisted by a large group of corrupt officers of the Army, struck the blow known as the insurrection of the Ciudadela, which offered to General Victoriano Huerta, commanding general of the government forces, the opportunity treacherously to assume the dictatorship of Mexico. The President and Vice-President were brutally put to death, and a reign of terror inaugurated that horrified the world. Such were the incidents that induced the Constitutional movement of today, a movement which is simply a continuation of the revolution of 1910.

REVOLT AGAINST HUERTA

While certain Governors of states and a majority of the military commanders accepted Huerta in the role that he assumed, Venustiano Carranza, who in the meantime had been elected Governor of the State of Coahuila, refused to be cowed. He boldly declared himself in opposition to the dictator and his so-called government, and, with his state militia, commenced immediate operations for armed resistance. He announced that he regarded his action as a struggle to the death. Madero had failed, Carranza believed, because of compromise with the reactionaries. He would stake all on the struggle, as the following words, uttered at that time, show: "I am the only leader recognized as supreme by all the chiefs of the revolution. What we fight for is the Constitution of our country and the development of our people. Huerta outraged the Constitution when he overthrew and murdered President Madero. He continues to outrage it by attempting to govern despotically as Diaz did, and refusing to administer fairly the laws, which are equal for all. This revolution can not cease until either we, the Constitutionalists, triumph, or until Huerta triumphs completely over us. Even in the latter case it would only cease for the moment, for the revolution has its roots in social causes."

To the question, "What kind of a man is Carranza?" one might answer, offhand, that he is very much the same kind of a man that President Wilson is. At least they are strikingly alike in certain respects. Take for instance, the matter of set ideas or, to use a less complimentary term of opponents—stubbornness. Carranza has never varied in his program since the very first day that he tacked his little thesis up on the door of the Custom House in Piedras Negras, when he began the revolution against Huerta. Having read what he said in 1913, I realized when I saw him last, six years later, in the National Palace, that he had the same ideas still and the same determination to carry them out. How many times during the intervening years have we supposed that Carranza was "done for!" It was trimphantly alleged that Huerta had eliminated him. When Villa turned against him, it was declared impossible for Carranza to continue. By others he was pushed on out of the country until he finally found himself in Vera Cruz—only one more step would plunge him into the deep blue sea! But Carranza is today occupying the National Palace and people everywhere—even those who two years ago assured me of the impossibility of his holding out—are now saying that there appears to be no one of sufficient strength to threaten his power. Obregon told a friend that when he first met Carranza he was very much put out by the First Chief's insistence on reading every little word of every little dispatch or document that he was to sign. He was so deliberate and so slow that it seemed he would never get anywhere. "But," said Obregon, "as I came to know him more intimately I began to regard him as a machine, something like a steam roller, which, as it moved over the ground, did not neglect the smallest particle, but left each detail packed down in the right place, as it moved slowly but surely toward the accomplishment of its object." Carranza's stubbornness, or his insistence on keeping to the same program, even if the whole world were against him, could hardly be called a Latin-American characteristic. It is the same, however, that was responsible for the final triumph of Juarez, and is probably an Indian inheritance.

CARRANZA HIS OWN ADVISER

Carranza's critics say that he selects his advisers not because of their intrinsic worth but because of their willingness and ability to do the will of their chief. It is said that a few nights after Carranza had decided to lead the revolution in opposition to Huerta, several friends gathered in a room in the Hotel Coahuila in Saltillo to talk over plans for the coming campaign. One of the men said to the Governor: "It seems to me that now in the beginning of this important business is the time for you to surround yourself with some wise, trusted advisers." The reply of Governor Carranza is reported to have been, "I am my own adviser." As I write today there is in the Mexican Cabinet no Secretary of Foreign Relations, no Secretary of the Treasury, no Secretary of War. These portfolios are all handled by sub-secretaries, young men who have been with Carranza since the beginning of the Revolution and in whom he has implicit confidence that they will do without question what he tells them.

There are two kinds of leadership. One is the kind that sees a vision and places the responsibility of carrying

out that vision upon carefully selected men, who are made to feel the responsibilities of the great tasks before them. The other is the kind that assumes openly and without reserve the responsibility for carrying forward the task and selects lieutenants, whose greatest recommendation is the fact that they will be absolutely true to the leader and the cause that he represents. Whether or not the latter is the better type, it is preeminently the type represented by President Carranza.

Another characteristic of the President is his dignity and reserve. He prefers to sit behind closed doors and operate by the power of his logic and the force of his ideas rather than to go out before a crowd and hear their cries of *Viva el Presidente!* I remember the old days when he was running for the governorship of Coahuila. His campaign was the first one ever conducted in that state by an open appeal to the public in general. He wished to inaugurate open campaigning because he wanted the people to realize that Mexico was coming into a new democratic life, when the people themselves must judge between the candidates. However, Carranza himself scarcely ever made a speech. He had three fiery young orators—two of them now governors of states—who accompanied him on his campaign. When he got to a city these orators answered the addresses of welcome, made speeches before all kinds of gatherings, and used all the tricks of campaigns learned from the United States, while Señor Carranza would sit quietly by and look pleased. Most of his time in each of the towns was given to conferences with individuals of importance in the community. So, today, he very seldom makes an address or publishes a statement.

LIVES THE SIMPLE LIFE

President Carranza is an extremely hard worker. Most of all his waking hours are spent in the National Palace. He does not live in the Chapultepec Palace, which he has every right to do, but in a modest home on the *Paseo de la Reforma.* His family makes no great effort at display. He maintains all around him a dignified, democratic atmosphere, and retains the simple habits of a plainsman. He often walks of mornings, accompanied by a friend, from his residence to the government palace, a distance of some mile and a half. He is a total abstainer from liquor and tobacco, and a disciplinarian in big as well as in these little things. He rises at five o'clock. His tall, wiry figure—he is more than six feet high—is set up like a soldier's, and a long gray beard below his smooth-shaven sunburned cheeks accentuates the dominating, patriarchal type of man that he is. That he keeps his word is illustrated by his refusal, in spite of all pressure, to run for the presidency a second time.

Carranza is a man of sturdy intellect, though he is not strictly of the "intellectual class," as it is understood in Latin-America. He is rather of the country gentleman type. However, he is a well-educated man. He reads the classics and delights in them. He is especially well versed in history. He knows not only every detail of the history of his own country, but he is well read in the history of ancient peoples and the development of modern states. From the standpoint of his gentlemanly appearance and accomplishments, he would be as much at home in the White House at Washington as President Wilson would be in visiting the National Palace in Mexico.

What is President Carranza religiously? It is difficult to say. I suppose that he would say to the census-taker that he is a Catholic. Some have thought that he is a Protestant, because of his friendship toward the Protestant schools and his fondness for appointing Protestants to office. But he probably is neither a Protestant nor a Catholic, as these bodies would define a faithful member. He certainly is utterly out of sympathy with the Roman Catholic hierarchical system and its endeavor to control politics. He has never made any kind of confession of the Protestant faith. He believes in God, in Christ, in the Bible, and in the power of the Christian Church as a restraining and ennobling influence in society. He was not in favor of the radical restrictions on religion in the Constitution of 1917, and has recently proposed to Congress the amendment of these articles, as the Executive is permitted to do under the Mexican Constitution. Like most public men, he has been represented as very immoral in his personal life; but, having known him intimately for many years, knowing both his friends and his enemies, having taken some pains to find out what manner of man he is, I am a firm believer in Venustiano Carranza as a man of clean life, of high moral purpose, intensely devoted, though sometimes mistaken in policy, to the interests of his country.

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The High Duty of Sober Thinking

By Edgar DeWitt Jones

> For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. —Romans 12:3.

GIVING advice is seldom easy. It is for this reason perhaps that so many people are reluctant to offer advice even when asked. With a multitude the giving of counsel is an unpleasant and thankless responsibility. There is an impression, quite common, too, that whoever advises feels a sense of superiority; that he "speaks down" from some elevation and is, therefore, likely to arouse prejudice, even hostility. It should be observed in this notable sentence from the twelfth of Romans, that the Apostle Paul takes no credit to himself for his ability to admonish and counsel. He speaks of "the grace that was given him" which enabled him to speak with authority. By "grace" he must mean that wisdom which he received from God who spoke in him and through him. It is a pity that so many of us are inclined to give God little if any praise, and are prone to desire the tribute of men to our own intellects and ingenuity. Humility is a rare grace. True meekness is not common. Real modesty, like radium, is scarce. Paul possessed both meekness and humility in an unusual degree. Let it be noted that he habitually gave God the credit for whatever powers he possessed; that he acknowledged him in all his ways. The lesson for us is obvious. If we are to be able to instruct others, we must seek that wisdom which is from above. Then, in meekness, though without apology, and with deep assurance speak the necessary admonition.

I.

"For I say, through the grace that was given me, to every man that is among you, *not to think of himself more highly than he ought to think.*" This admonition may be understood in two, possibly three, ways. The most natural interpretation is that the Apostle refers to intellectual pride, to arrogance and egotism. Conceit is never a virtue. Arrogance is hard to overcome. "Seest thou a man wise in his own conceit? There is more hope of a fool than for him." Men of really great ability have been handicapped at first, and finally hamstrung by an overbearing and insufferable conceit. I recall the comment of a quiet old countryman with reference to an egotistical, vain and pompous young lawyer. He was conversing with a little group of us in the court house yard of a Kentucky town. Court was assembling, and the attorney in question passed by on his way to try a case. The young fellow resembled a pouter pigeon, so puffed up was he with conceit. Our elderly companion regarded him with amusement, and then remarked, "If it were possible to purchase that man at his real value and then sell him at the valuation he puts upon himself, the buyer ought to be able to realize three hundred per cent upon his investment." Self-assurance is necessary when well founded, but self-conceit is a source of weakness always. It is probable that the Apostle had self-conceit and intellectual pride in mind when he admonished the Roman Christians not to think of themselves more highly than they ought to think.

These words may be understood as a warning not to intellectual pride in particular, but to downright selfishness; the filling of one's mind with thoughts and plans for personal gain. Alas, it is possible to live in so narrow a rut. There are people whose chief concern is for self. They think of their own comforts; their own pleasures first, last and always. Before deciding on any plan of conduct, they consider the effect upon themselves. If they were to reason out loud, it would be on this wise: "Will the thing be disagreeable? Will it discommode me? Will it deprive me of any advantage that I now have?" Life on such a selfish basis is as different from the life of Christ as is the climate of Louisiana from Labrador. These strong words of the Apostle are unquestionably a challenge to selfishness; they are an indictment of a life lived within the narrow confines of self-planning and self-seeking.

The Apostle's words admit of still another application, namely, morbid self-criticism. This is the very opposite of self-conceit, yet it is not without peril to a life of usefulness. Occasional introspection may be good for us, but to be probing oneself constantly and seeking to detect the slightest deviation from certain standards is a practice to be deplored. The Scriptural passage, "Try your own selves, whether ye are in the faith," has been overworked and misapplied. Such a habit is a way of thinking too highly of oneself. There is a kind of selfishness in such an attitude, and it is of a subtler sort than self-conceit. It is not wise or good for any one to fix his mind on self habitually, even with a spiritual purpose in view. Better by far it is to forget oneself in thought of others and service in some great cause. Whatever may be the precise meaning of these noble words of St. Paul, they constitute at once a strong challenge and a ringing protest against every form of selfishness.

II.

"For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; *but so to think as to think soberly.*" The Christian teaching never stops with mere negation or prohibition. It goes farther than that. It provides a more excellent way. To drive out evil is not enough; good must replace evil. Prohibition by and of

itself carries the seeds of possible reaction and revolution. It must be supplemented by some positive objective that shall supply food for mind and affection. Having warned against self-conceit and the folly of vanity, the Apostle calls upon us "to think soberly." There is a great deal of surface thinking in our day. Plain living and high thinking may not always go together, but high living and frivolous thinking are often associated. Solid food for thought is not desired by any great number of people at any one time. The majority prefer, if they think at all, to think lightly and frivolously. Great hosts of people are inclined to turn everything into a joke. Reverence is a neglected grace on every hand. Recently a great host of young people gathered in our city from all parts of the state. They came as representatives of an organization whose members are pledged to lead just such a life as Jesus Christ could approve. They were a wholesome looking company. For the greater part their convention was helpful, and in some sessions, inspiring. But the criticism was made, and not without grounds, that the conduct of the meeting as a whole tended to flippancy and irreverence. The young people brought a certain hilarity into their public meetings, not intentionally, perhaps, but nevertheless they imparted a spirit of ultra-unconventionality that bordered on the frivolous. There was a sort of slapping one another on the back and a good deal of jocular familiarity one with another that resulted in some criticism. We ought to be careful not to misunderstand or misjudge these young people; they were thoughtless, that is all; they mistook hilarity for enthusiasm; they forgot that about the only place left us for sober thinking is a religious gathering. If sober instruction and a religious atmosphere are not possible in a religious service, where can we expect to find them?

"Think soberly." I venture to believe that people are more willing to be led in sober thought than most of us imagine. An incident of recent occurrence comes to mind. I was at a banquet under the auspices of a popular business men's club. Two hundred men from our business and professional community sat down to the tables. It was a happy company; it was a kind of holiday occasion. There was much jocularity, and rightfully so. The men good-naturedly chaffed each other. They sang popular and patriotic songs with great gusto. The presiding officer was, in the language of the street, "a good scout." He called everybody by his first name. The whole atmosphere of the place was one of good nature and happy-go-lucky spirit. The speaker of the occasion was presented and, miracle of miracles, instead of telling a series of witty stories, or delivering a noisy flamboyant address, he spoke for twenty minutes on "Cooperative Thinking." In all that time he employed not the slightest bit of anecdote and injected not even the smallest witticism. He spoke soberly, convincingly, eloquently. At first the men seemed surprised and curious. In ten minutes the speaker had them all with him and carried them along with ease. When he had finished he was applauded to the echo. The incident interested me greatly. There is a place for entertainment, for the surface pleasantries of life, but there is likewise a great need of serious address. "Think soberly" is the Apostle's admonition to us of the Twentieth Century. It is the duty of all leaders to make people think, at least for a part of the time. The mission of the pulpit is to make people think. To make people think is the province of the newspaper editorial; of the best literature; of the teacher whether in home, or school, or church. Somewhere I remember reading an essay whose title was, "The Pain of Thinking." I like that title. Painless thinking is like painless dentistry—there is no such thing. Somebody must think seriously in this turbulent period which follows the world war. Blessings be upon the man or woman who takes time to think soberly and to teach others to think soberly. Their reward will be ample in this world as well as the next.

The Scriptures have a great deal to say about thinking. "As a man thinketh in his heart so is he," is an epigram worth remembering. "Let the words of my mouth and the meditations of my heart be acceptable in thy sight O Lord, my Rock and my Redeemer," is a prayer that should be often on our lips. But in all the writings of the Apostle Paul there is no more significant and beautiful words than those found in the eighth verse of the fourth chapter of Phillipians: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." It was a great astronomer who exclaimed as he surveyed the heavens, "O God I think thy thoughts after thee." It is the privilege of a Christian to think Christ's thoughts after him; to conceive of God as Jesus conceived of him; to think of men and women and little children as Jesus thought of them; to reflect on such a life as he lived; to see beauty in the light in which he saw it; yea, to regard death as he regarded it when he triumphed over it. We do not use the service in the house of God rightly unless we permit the hymns, the prayers, the communion of the Lord's Supper, the sermon to fix our minds on God and Christ. We have not come to understand prayer in its true purpose unless by means of it we are enabled to drive out of our minds the thoughts of self, all malice and envyings and sordid desires, and in place thereof to be filled with all the fullness of God.

III.

"For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, *according as God had dealt to each man a measure of faith.*" Look a moment at the last clause of this interesting Scripture. Has God given more faith to some of his children than to others? Can that be the case? I think it is. The good seed in the familiar parable brought thirty fold and sixty fold and a hundred fold. Why? The difference was in the soil. The difference is still in the soil. God gives us as much of himself as we have capacity to receive. God is impartial in the bestowal of his gifts, but the capacity to receive his gifts is effected by heredity, by

environment and by our human will. It may be difficult for some people to think soberly. We shall probably have to make allowance for the failure of sober thinking on the part of some who cannot help a frivolous tendency. But what can be said in extenuation of the falling away from sober thinking of those who are well endowed and have been well trained? To whom can we go for sober counsel if the most fortunately environed persons of the Christian community are victims of the Shallow and the Frivolous? What testimony has the average Christian of today for the things that matter most? How shall millions who are nominally Christian answer the question, "What think ye of Christ?" Who among us thinks of Christ today with deeply personal thoughts that open the way for continual spiritual fruitage? But few give hospitable welcome to exalted thoughts. Alas, too, many are satisfied to think on material things, and are willing to feed their souls with the husks of utter worldliness. Not much is to be expected of men and women whose minds are fed continually by the frothy novel or the flashy magazine, or a steady diet of motion pictures. An insipid and inefficient character results from a thought life that is anaemic at its best and poison at its worst.

It is related that a chaplain in the overseas army had occasion to conduct a parade service with troops in the open on a day of storm and heavy rain. His address was short and emphatically to the point. He said, "No man but a fool would detain you on such a day. My text is 'What think ye of Christ?' and my sermon is, 'What think ye of Christ?' Dismissed." A distinguished scholar who reports this incident believes that the chaplain got to the root of things in his sermon of extraordinary brevity.

The Spirit of Rome in Protestantism

By Ellis B. Barnes

NO one can read such works as Motley's History of the Dutch Republic, Lecky's chapters on Persecution, or the works of Prof. Henry C. Lea on the Inquisition, without being horrified at the cruelties for which the heresy hunter is responsible. Had these records come down to us from the remotest periods when man was in a state of savagery, we should wonder why such a creature as the heresy hunter was permitted to infest the earth. Strange to say, these cruelties were practiced by some of the most enlightened men of their age, men of austere piety and blameless lives who filled some of the highest offices in the church, and who, despite the teaching of the New Testament on the subjects of charity and mercy, could look on the sufferings of their fellowmen without emotion, and find satisfaction in the belief that they were doing God service. The cruelty of the untamed savage in the wilderness was gross and blundering compared with the refinement of tortures practiced in the Middle Ages. It would seem as if the perfection of diabolical ingenuity and fiendish cruelty had been reached. On the subject of heresy and the contrivance of the most horrible inventions of torture, great and good men seemed to have gone mad. To be cruel was to be honored, to be humane was to be suspected. To burn a victim over a slow fire that he might have more time for repentance, as the champions of a benighted orthodoxy advised, was their favorite method. To the known thousands who suffered from brandings, burnings, and confiscations must be added a multitude of unknown victims who played false to the higher impulses of their nature, who saved their bodies by voluntarily paralyzing their minds, who became hypocrites and purchased immunity by deceit. Fear drove them to the extreme of duplicity; fraud became a beatitude; lying was a daily virtue. Upon the souls of the persecutors must rest, in a large measure, the guilt of compelling men to deny with their lives what they would have professed with their lips, had they been free. In order to compel orthodoxy, the pursuit of heresy by the authorities filled the land with irreligion. To alleged heresies other sins were added through the compulsion of fear.

DEVASTATIONS DUE TO PERSECUTION

It is not possible in this space to make more than mention of those religious wars which swept some of the fairest portions of the earth bare of their population, and devastated wide areas of fertility; or of the unmeasured evil which has come to the cause of Christianity in arresting the progress of the intellect, in checking for centuries the development of the spirit of toleration, or the inhibition of those enterprises of conscience, the rights of the individual, the liberty of prophesying, and all the liberalizing virtues which have been procured at a most fearful cost. The persecution of the Jews in Spain and Portugal forms one of the most bloody chapters in the history of intolerance, a people who in medieval Europe were foremost in the ranks of the arts and sciences, and whose commercial enterprises even then made them all the more conspicuous for the sword of the inquisitor.

Let us borrow a few figures from Lecky: Llorente, the historian of the Spanish Inquisition, is authority for the statement that by that tribunal alone more than 31,000 persons were burnt, and more than 290,000 condemned to punishments less severe than death. This does not include those who perished by the branches of the Spanish Inquisition in Mexico, Lima, Carthagena, the Indies, Sicily, Sardinia, Oram, and Malta. Despite a few exaggerations, these figures are approximately correct. Mariana says that 2,000 persons were burned in Andalusia in 1482, the year of the establishment of the Inquisition. An old historian named Bernaldez says that 700 were burned at Seville between 1482 and 1489; and an inscription over the door at Seville in 1524 declares that nearly 1,000 persons had been burnt since the expulsion of the Jews in 1492. In the Netherlands 50,000 perished under the reign of Charles V, though Grotius puts the number at 100,000. Under the reign of his son, Philip II, all the inhabitants of the Netherlands were condemned by the Holy Office, and Motley tells us that three millions of them were sentenced to the scaffold in three lines. During the eighteen years of

Torquemada's ministry in Spain, upwards of 105,000 persons were punished, of whom 8,800 were burned.

PROTESTANTISM AS A PERSECUTOR

It must not be forgotten that Protestantism also has done its full share of persecuting. Underlying the medieval systems of persecution was the dogma of exclusive salvation. With that accepted the wonder is, not that Rome persecuted with almost incredible savagery, but that she did not carry that savagery farther than she did. If the grim and terrible logic is that no salvation be possible outside her pale, that the Roman church is the solitary ark in the deluge, then why not resort to such measures of punishment in this world as will insure safety from unending torture in the next? In other words, Rome is logical with her anathemas. But a persecuting Protestantism, scorning Rome's assumptions of exclusiveness, is criminal. As long as men believed that the only way to heaven lay through the Roman Catholic Church, that she alone held the keys of heaven and hell, and that there could not be two different systems of religion or two different churches any more than there could be two multiplication tables, then persecution was a religious duty. But once the spirit of inquiry appeared, and men began to question and to doubt, her assumptions began to be denied, and the foundations for rebellion and reform were laid. For a time after the Reformation was launched the old exclusive doctrine was held, a survival of the former days, and the reformers proved themselves as bigoted and as intolerant as Rome. It soon became apparent that an exclusive Protestantism was as great a menace to the cause of religion and to society at large as Romanism had ever been. When Calvin burned Servetus all Europe stood aghast and wondered how much had been gained by a change of leaders. The forms had been changed but not the spirit, and generations had to pass away before the dissenter could dissent and save his neck, while even to this hour the thinkers in many denominations are subjected to ostracism, abuse of many kinds, and as much punishment as the leaders of denominations can inflict without violating the law of the land. Toleration and humanity are plants of slow growth.

NO DEFENSE FOR HERESY HUNTING

Whatever vindication for these ancient errors and crimes may have been attempted in other days, there is certainly no justification for the heresy-hunter or his petty persecutions now. Unfortunately for many denominations, the leopard has changed neither his spirit nor his spots. A few men in the denomination, who by one means or another have secured positions of influence, assume to set themselves up as the regulators of the belief of men just as honest, as competent, and as scholarly as themselves. The whole process would be ridiculous if it were not criminal. Imagine the effrontery of a few men, whose chief ambition in life seems to be to have their own way, presuming to say to men who are their equals in every particular, "You are a heretic because you do not accept our interpretations of the Bible!" Never could the inquiry, "Who made you a judge over us?" be more appropriate than in such cases.

Long ago Montaigne declared that a man set too high a value upon his opinions who would burn a neighbor for refusing to accept them. These modern censors set this exaggerated value upon their opinions when they ridicule, denounce and villify their brethren who do not accept in child-like docility the *ipse dixits* which the infallibles hand out for the saving of the souls of the dissidents. These censors scoff at the pretensions of the pope, wholly unconscious, seemingly, of the brazenness of their own. They ridicule his errors when they would be profited in turning their eyes within now and then. They denounce Romanism with fanatical zeal, while doing their best to Romanize all with whom they have to do. They profess to hate sectarianism, yet they would sectarianize thousands if their ideas and policies were adopted. They execrate the intolerance of Rome for burning the dissenter, yet they do not hesitate to roast with their pens those who incur their displeasure. They indict good men for not accepting this or that interpretation of Scripture, being careful all the while not to define what should be believed, lest they find themselves in a position where definitions and the subsequent interrogations would be embarrassing. They are shrewd enough not to take the laboring oar. They know how much easier it is to tear down another's belief than to formulate a satisfactory belief of their own for examination. Truly, "the religious life in many denominations is made to depend on the subtleties of fallible men, who, whilst discrediting the intellect, apply their own imperfect intellects to the definitions of good and evil for their fellow creatures."

TASKS OF PIONEERS

The seekers for truth have been among the heretics in every generation, great spirits have they been who were in advance of their time, who hailed the coming of another and a better day, who, daring all and braving the wrath of the self-delegated authorities, took up the tasks of pioneers, and suffered as all such souls ever have suffered. That they were often mistaken, that they accepted conclusions which were unwarranted, that they sometimes revised or retracted their opinions, proves, not that they were heretics or traitors or criminals, but that they were human—nothing more. Not all the errors of such men are to be condoned, but neither is honest error to be regarded as a crime punishable by death, by imprisonment, or by the milder forms of heresy-hunting rigor which the growth of intelligence has compelled the orthodox to adopt in our own day. It is a long distance from the expulsion of the Moors from Spain to the latest heresy trial with its *odium theologicum* or the bigotry which would drive men from their pulpits or their offices. Yet the very spirit of the ancient Inquisitor surves in some meddlesome ecclesiastics who in this year of grace would apply the torch were it not for their fear of the laws of the land.

It should be borne in mind that "heresy" is a relative term. The Protestant is heretic in the eyes of the Romanist. A few years ago the different sects were heretics in the eyes of each other. Wycliffe, Luther and his coworkers, some of the greatest names in the Church, such as Chillingworth, Jeremy Taylor, Richard Baxter and John Wesley were heretics in their day. In our own coun-

try Jonathan Edwards, Albert Barnes, Horace Bushnell, Henry Ward Beecher, and even Phillips Brooks, all fell under the charges of heresy. Yet no names are more honored now than these. The despised and rejected stand now on heights where all eyes can see. As ever, Nazareth becomes the central spot in the world. The dream of one age is the achievement of the next. The heresy of yesterday is the commonplace of tomorrow. We burn the heretic only to build an imperishable monument to his memory ere the fire has died down to ashes.

"Seven cities claimed Homer dead,
Through which the living Homer begged his bread."

CORRESPONDENCE

The League and the Treaty

EDITOR THE CHRISTIAN CENTURY:

I have just read your editorial on "The Common Guilt," and I am constrained to write you. It is not often I dissent from the Century but in this instance I am compelled to do so. It is unnecessary to review the editorial though I should like to reply to a number of particular points in it. I shall content myself, however, with two or three general observations.

In the first place I do not believe that it is possible to draw any such line of separation as you attempt to draw between the Treaty and the League. They are bound up together and must be considered together. It is only when you attempt to separate them that you find occasion to discount the efforts of President Wilson. Grant all that you say in criticism of the Treaty and you have left the League which is Mr. Wilson's contribution to the whole document and which is its saving quality. When you ask: "Did Mr. Wilson's presence at the Peace table add one Christian element to the Peace terms? One democratic ideal? One redemptive principle?" I answer: "Yes, he added the League of Nations, apart from which no one has any moral right to judge the Treaty or Mr. Wilson's part in arranging it."

Your error arises out of the assumption that it was possible to quickly wreck the old system of international relationships, and build from the ground up a new system. Surely you do not seriously believe that such a course was possible. The war did not so radically change human nature as to free men or nations from all selfishness and desire for revenge. The old passions are still unhappily present, and they continue to assert themselves. The League offers an opportunity to work at the whole problem of international relations after the passions aroused by the war have subsided, and in that opportunity lies the one hope of securing a better world as the result of all that has transpired in these recent years.

I deeply regret your editorial. It can do no good. It reaches no definite conclusion but gives comfort to all who are opposing the League. Are you ready to face the issues of failure on the part of our government to ratify the document President Wilson brought with him from Versailles? If there is no hope of the League dealing more justly with international questions than they were dealt with at Versailles, what hope is there of getting any better results by resubmission of the whole matter to another Peace Conference which would still be compelled to do its work under the urge of war conditions? I cannot see any advantage to be gained by rejection of the Treaty and the League; but I can see great advantage to the whole world by agreeing to the terms of peace and placing thereafter the whole matter in the hands of a League which will have all the years to correct wrongs in it and to work out a better system than we have ever known. It seems to me our only hope and I am sorry to see any Christian agency give comfort in the slightest degree to the enemies of the League.

Chicago. PERRY J. RICE.

Three Things

By Elsie Jewitt Webster

ONLY three things I ask of you, O World!
Only three things out of your plentitude.

To Live:
Not in some darkened hole a beast would shun,
But in the open where the sunlight falls.
Where I can hear the notes of music sound,
Hear poets sing and little children laugh.
Pass greeting with the other men who live
In the fair world that God and Man can make.

To Labor:
Not as a slave of lust, bestial and foul,
With lash of hunger quivering on his back;
But to go singing to the work I love,
Knowing that I create a thing of need,
Of joy or beauty. Touch with a comrade's hand
My fellow workers in the market place.

To Love:
Not a slave of lust, bestial and foul,
But cleanly as befits a man for whom
A thousand centuries have travailed sore
To bear thro' agony a thing worth while,—
A creature fit for his creative task.

Give me these three, O World! Give me these three!
Life, Labor, Love; and I will hand
Them on from life to life as flaming lights,
To make earth brilliant for a million years.

ELSIE JEWITT WEBSTER,
In the Public.

Contributors to This Issue

SAMUEL G. INMAN, Secretary of the Committee on Cooperation in Latin America, representing the American and Canadian mission boards; formerly a missionary in Piedras Negras, Mexico; founder of the "People's Institute" in Piedras Negras.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Presbyterians Plan for Lay Readers in the Churches

One-third of the Presbyterian churches of the country are without pastors. To meet the need, it is now proposed by the New Era Movement to develop a force of lay readers. These men will be furnished with a volume of new sermons prepared by some of the leading divines of the church and will visit the pulpits of the smaller churches and the churches that have been unable to secure supply preachers. By this means it is hoped to keep some churches alive that would otherwise die. The Episcopal Church has long had a force of lay readers and is at the present time engaged in providing for these men more suitable material for the edification of the congregations.

Pittsburgh Churches Try to Get Men to Polls

Realizing that the purification of politics is largely a matter of getting out the Christian vote, the Federation of Churches in Pittsburgh recently sent out a circular letter to all pastors to get the cooperation of their churches in rallying the Christian vote on primary day. The organized Bible classes held a meeting in which they were addressed by Congressman Dollinger of Massachusetts. The Central Presbyterian Church of McKeesport reported that last fall 298 of their 302 men went to the polls and voted. This was the best record in the Pittsburgh group.

American Church in Paris Has Plans for Enlargement.

The American Church in Paris is led by Rev. Chauncey W. Goodrich. This church plans to change its location and to provide for an enlargement of its work in anticipation of the big tourist movement which will set in just as soon as conditions in France are sufficiently settled. The present property is in the Rue de Berri, but the new location will be near the Round Point of the Champs Elysees. Here there will be a memorial church, a parish house and residence. Rev. Stanley Ross Fisher has been called recently as co-pastor and will divide with Mr. Goodrich the pastoral work and the preaching. Mr. Fisher was formerly pastor of the Congregational church in Fall River, Mass.

Rural Ministers Will Be Re-Educated

The Presbyterian Board of Home Missions has set aside $10,000 for use in 1920 for the re-education of rural ministers. The task in the open country has been studied from the stand-point of rural sociology and it is proposed to put this new knowledge into the hands of the men who need it most. This idea was first pioneered by the Methodists, who the past summer held thirteen different institutes in which fifteen hundred young men took special courses in agriculture, economics and engineering. In commenting upon this achievement a religious newspaper suggests that all of the preachers need a re-education which would include a thorough course in the Sermon on the Mount.

Charles W. Wood Is Appointed to Study the Will of the Masses

One of the first investments from the great Centenary fund on the part of the Methodist denomination is an appointment which challenges the interest of the entire Christian church in America. Charles W. Wood, a socialist writer and editor of the radical journal, The Liberator, has been appointed to make a world-wide study of the sentiment and demands of the masses in the way of social reconstruction. His inquiry is intended to be as far as possible unpartisan and dispassionate. He is to make a scientific inquiry as to the aspirations of the masses of working people at the present moment. In the choice of this man, the Methodists have shown that they are not afraid of social radicalism. Mr. Wood's report will be one of the real events of the next few years.

Welsh Presbyterians Vote for Union

The reunion of the Presbyterian family seems nearer than some other kinds of union. The cause is set forward greatly by the action of the Welsh Presbyterians in their General Assembly at Racine, Wis., recently in voting to unite with the regular Presbyterians. A vote has been taken in each individual congregation and it comes out overwhelmingly in favor of the union. The Welsh Assembly will meet in Columbus in May next year, a week before the meeting of the larger gathering, and it is believed that the union will be consummated at that time. The moderator of the General Assembly of the Welsh Church is Dr. John Hammond of Scranton, Pa.

Minister and Y. M. C. A. Man Now in Hands of Bolsheviki

Rev. Clinton W. Areson is a priest of the Protestant Episcopal Church and before the war was rector of Trinity Church, Bridgeport, Conn. More recently he has been in the service of the Y. M. C. A. in Russia and it is announced that he has been captured by the Bolsheviks near Crekuevo. It will probably be some time before word is received to indicate what his fate has been.

Advertises for Home Cooperation in Religious Education

Most Sunday school leaders are aware that one of the leading problems in religious education is that which arises from the indifference of the parents with regard to this work. The lack of regularity, punctuality and home study are the factors which lower efficiency in religious education. The following paid advertisement was inserted in the local press by Christ Church (Episcopal), Delavan, Wis.: "To Parents: Last Wednesday did you leave it to your child to decide whether or not he should go to school? You did not—you sent him, perhaps against his will, because you know, even if he does not, the absolute necessity of education. If religion means anything, the same attitude ought to be taken toward your child's religious education. Sunday school ought to be no more optional than public school. Think it over."

Episcopal Journal Is Adverse to Ordination of Congregational Ministers

As a measure to promote Christian unity some leaders among the Congregationalists and the Episcopalians recently put forward a plan to re-ordain such Congregational ministers as might desire this service at the hands of the bishop. These ministers were to continue their ministrations in the Congregational fellowship. The Living Church, the organ of high church opinion in America, comes out against the plan. It says: "How can it be correlated with Congregational principles for him (the reordained Conngregational minister) to accept from the Bishop such a grant of authority as, 'Take thou authority to preach the word of God, and to minister the holy Sacraments in the congregation where thou

shalt be lawfully appointed thereunto'? It is not enough to say these Congregational conferees are willing to accept all this. It is essential that we show them that the ordination vows can mean no less than the full acceptance of the whole authority of the Church (i. e., the Protestant Episcopal Church which 'Claims in theory, if not in fact, lawful jurisdiction as the Catholic Church in this land over all baptized Christians therein.') over their lives. If they whole-heartedly desire to accept that authority, then the whole concordat must be rewritten in accordance with this desire."

Pastor of Federated Church Considers Federation a Success

W. H. Hopkins, pastor of a federated church of Disciples and Congregationalists in Pittsfield, Ill., writes the following account of his impressions for The Congregationalist: "For nine months now I have been pastor of a Federated church (Congregational and Disciple). In twenty-five years of my ministry I have never seen church life move along more smoothly or more happily. It has been a revelation to find how much we have in common and how few are the real differences. I am convinced that a working union with the liberal and progressive portion of the Disciples church could easily be made and would be both happy and successful. It is true that there are in the Disciples' church, just as in our own, some people who lack the larger vision. It is also true that the progressive element in both churches is leading. There would be a distinct gain for the Kingdom were these two bodies which have so much in common to unite. Both at home and on the mission field each would supplement the other. I am in touch with a number of similar federations—Congregational and Disciple. In every case so far as my information goes, everything is working beautifully."

Baptists Are Nearing Goal of Eight Millions

The Baptist denomination still lacks about a half million dollars to complete their fund of six million dollars. When this is completed, Mr. John D. Rockefeller will give an additional two million, making a total of eight million dollars for their denominational benevolence, education and missions. It is hoped by the leaders of the campaign to secure the half million dollars still lacking before the assembling of the state conventions which are held during the month of October.

Forum Decides Against Violence in Social Reform

The Open Forum conducted by George W. Coleman in Boston recently considered the question of violence as an agency for ushering in social reform. The forum was held on the Common and was addressed by Dr. John Haynes Holmes of New York, on "The Folly of Violence in Securing Political and Industrial Reform." The meeting assumed that the capitalistic system of the past was on its last legs and discussed the method of entering into a new era of cooperation and democracy.

Editor Brings Back Report on War Welfare Activities

When the criticism on the Y. M. C. A. broke out last fall, Dr. John R. Mott appointed Dr. Albert C. Diffenbach, editor of the able Unitarian journal, The Christian Register, to travel through the war zone and bring back an unbiased report of what he saw. Since Unitarians cannot be members of the Y. M. C. A., the appointment was naturally one that inspired confidence. Dr. Diffenbach is now publishing his findings in a series of articles in his paper. He shows that the Y. M. C. A. was entrusted with $100,000,000, on which sum it maintained 16,000 huts and 6,000 secretaries. The Knights of Columbus had $30,000,000, with which they cared for 150 huts and 700 secretaries. The Salvation Army received $3,500,000 to maintain 45 huts and 186 secretaries. Comparing the receipts with the work done, it appears that the Y. M. C. A. received $62,500 for each hut in operation and $16,666 for each secretary in service. The Knights of Columbus received $200,000 for each hut in operation and $42,858 for each secretary. The Salvation Army received $77,000 for each hut, and $18,817 for each worker. The evident conclusion is that the "Y" did a bigger work, not only absolutely, but relatively, than these other organizations. It is the opinion of Mr. Diffenbach that all of the welfare organizations gave away too many materials.

Advertise to Locate Isolated Episcopalians

The Church League for the Isolated, an Episcopalian movement, is putting on a campaign of display advertising in some of the leading papers of Ohio. The following is one which appeared in the Cincinnati Enquirer:

"LOST—5,000 EPISCOPALIANS.

If you are one of this estimated number the Church has lost sight of in Ohio through lack of services in many counties, the Church League for the Isolated wants to hear from you.

How can we help you? Have your children Sunday School leaflets, magazines, and Prayer Books; have they been baptized and confirmed? Would it not seem good to you to come to Holy Communion?

These are some of the things the League seeks to provide you with. Above all it offers you the friendship and interest of 50,000 other Ohio Churchmen.

THE CHURCH LEAGUE OF THE ISOLATED
Miss Elizabeth Matthews, Secretary,
Glendale, Ohio."

OUR NEW QUARTERLY

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No "padding"—It gives just what the average student actually uses.
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THE SUNDAY SCHOOL

The Satisfied Quest*

"WE have found him"! was the glad word of Andrew when he went to tell his brother Peter of his wonderful discovery of the Christ. No other quest in the world ever ended so happily. For weary years the Jews had been looking for their Deliverer and now he has been discovered. Once, in the long experience of the race, a dream came true.

To the question of the disciples of John the Baptist, Jesus answered, "Come, and you shall see." They came and were completely satisfied. They went forth enthusiasts, absolutely committed to this new teacher and eager to win their friends to his fellowship. Jesus, being real could afford to stake all upon investigation.

Last week I sat in Trinity church, Boston, the church made sacred by the ministrations of Phillips Brooks. That great soul used to pray every day of his life, "O God, make me real." In the yard by the side of this church is a statue of Brooks standing in his pulpit and behind him the inspiring Christ, directing him in his preaching. I was thrilled by that statue. It was only because Brooks was so real that Christ could so freely and fully inspire him. We find such a vast amount of superficiality, affectation, pretense, unreality that we come to value deeply sincerity and worthful reality. (There is such a thing as worthless reality—repugnant reality —much so-called realism in modern literature is of this type —it is not enough that a thing be real, it must be healthful, natural, attractive reality.)

Jesus is the one person in all society who is perfectly real. He was unstained. He was absolutely natural. He was precisely what he seemed. Appearance and actuality perfectly coincided. There was never any disappointment. He never felt the chagrin of knowing that he was less than he appeared. Each word possessed the maximum of power because backed by perfect reality. Our sermons often seem feeble and empty just because we are conscious in ourslves that word and life do not square. Jesus was the soul of reality. Therefore when men find him they are satisfied.

In the midst of all the disappointments which we encounter it is refreshing to find the complete satisfaction which Jesus affords us. Money is a will o' the wisp leading us on to dangerous bogs; fame is a deceitful goddess who wins us only to cast us ruthlessly aside; pleasure is an empty lure; people often bitterly disappoint us; we travel far to see some noted place and regret the effort wasted. Only Jesus satisfies. We hear much talk about the church—we should hear more about Christ. We face all manner of schemes for reform—but we neglect the personality of Jesus. What will cure the madness of the modern world? What a welter of anger! Wages, profiteering, strikes, deceit, falsity, dishonest goods, class envy, pride, haughtiness, vicious plots, wars, paper programs, innumerable books, soap-box fulminations and promises—is there no cure? Yes—the real personality of Jesus. But that costs! The world is trying all sorts of make-shifts and short-cuts because it is so very difficult to love, serve and endure like Jesus. But there is no cheap way out of the jumble of modern conditions. Socialism is too shallow and selfish. Capitalism is discredited by centuries of abuse. Even missionary service is fruitless unless backed by excellent Christ-like living. When will we leave the useless by-paths and return to the highway of Jesus? He alone satisfies—all else disappoints.

*Sunday School Lesson for October 5.

The 20th Century Quarterly

"Interesting" —REV. E. L. POWELL
"Charming" —REV. PETER AINSLIE
"Ideal" —REV. A. B. PHILPUTT
"Admirable" —PRESIDENT A. McLEAN
"Inspirational" —MR. J. H. FILLMORE

Harold Bell Wright's New Book

THE RE-CREATION OF BRIAN KENT

is just from the press, and the first printing is an edition of 750,000 copies. It is another story of the Ozarks, which were the scene of the early favorite, "The Shepherd of the Hills." Mr. Wright does not strain after dramatic effects, but tells his simple stories to the hearts of the millions of people who have learned to look to him rather for inspiration for daily living than for conspicuous artistic achievement. This author is not afraid of carrying a message in his books, and a message of this latest tale is that "the foundation principles of life are eternal facts." The character "Auntie Sue" is winsome and strong and she is after all the real heroine of the story, though in Brian Kent resurrected is found a truly heroic quality.

This is the first Wright book published in three years and is destined to go round the earth delivering its sustaining and comforting message. Send for your copy at once.

Price, $1.50, plus 6 to 16 cents postage.

The Christian Century Press
700 East 40th Street Chicago, Ill.

NEWS OF THE DISCIPLES

Bloomington, Ind., Church to Dedicate New Auditorium and Community House

First church, Bloomington, Ind., to which J. Boyd Jones ministers, has recently completed an attractive new group of buildings. The site is ideally located near the center of population of the town, one block east of the public square, which leads from the business section and the railway station to the State University campus. The two buildings, the Auditorium and Community house, form a court: The buildings are executed in the English Gothic—an architectural style intimately associated with the history of the Protestant church in England. The exterior walls of the church are of Indiana limestone. The exterior of the Community house is of stone combined with half-timbered stucco construction in the second story walls. The Auditorium dominates the group and has stone traceried Gothic windows, a long high nave and dark stained wood ceiling. The architects have succeeded in giving to the Community house a "friendly feeling." This building is less formal than the Auditorium and houses the work and the play activities of the church. The rooms of the Community house are to be used on Sunday to accommodate the graded Sunday school, and on week days for social and recreational requirements. The large social room on the second floor can be used also as an assembly hall, seating about three hundred and fifty persons, for lectures, moving pictures and other entertainments. As a dining room, it will accommodate about two hundred. It is designed also as an amateur gymnasium, with shower facilities adjoining. The new buildings will be dedicated on next Sunday, with George L. Snively in charge.

Change In Railway Arrangements For Cincinnati Convention

An important change has occured in the Railway ticket arrangement for our Convention, according to E. E. Elliott, Transportation Secretary. Instead of people securing receipts for fare paid and purchasing one way tickets as was previously announced, arrangements have been made to supply certificates in advance to all in attendance at the Convention, these certificates to authorize the selling of round-trip tickets at one and one third fare. Certificates will be placed in the hands of every minister, state missionary office, and missionary secretary, and additional certificates may be secured from Mr. Elliott. Complete instructions will be found printed on the certificates. Distribution of the certificates will be made about October 1.

Disciples Benevolence Shows Gratifying Annual Increase

One of the most outstandingly heartening reports of the Cincinnati Convention will be that of the National Benevolent Association. Secretary J. H. Mohorter is authority for the information given in this connection. The Association gained in regular receipts this year approximately $100,000. A gain of $100,000 additional came from other sources. The report for the year will show receipts of about $450,000. This is the largest amount collected by the Association in any one year of its entire history. A gift for endowment amounting to $100,000 was received from R. H. Stockton, of St. Louis. Mr. Mohorter says that this is the largest single gift ever made to the Association. The Association's program for enlargement covers a new building at Atlanta, Georgia, to cost $100,000; a building at Cleveland to cost $100,000; rebuilding of the Havens Home at East Aurora, N. Y., $50,000; rebuilding the Colorado Home at Denver, $50,000; increasing the capacity of the Northwestern Home at Walla Walla, Washington, $25,000; completing the Children's building at Dallas, Texas, $25,000. Other advance plans will be the nationalizing of the Old People's Home at Long Beach, California, and the establishment of a Tubercular Sanitorium in the dry states belt, and the establishment of an institution in the vicinity of Washington, D. C. Secretary J. H. Mohorter will deliver a stereopticon address at the National Convention.

Association of Evangelists Meets at Bethany Park

The annual meeting of the National Evangelistic Association was held at Bethany Park, Ind., August 14-17. The program, in brief, was as follows: "The Evangelism We Need Today," O. E. Hamilton. "Walter Scott," Dr. Jabez Hall. "Educational Evangelism," Clarence Reidenbach. "Caring for the Results of Our Evangelistic Efforts," S. S. Lappin. G. I. Hoover discussed the following subjects: "The Work of the Evangelist," and "Promoting the Missionary Enterprise." J. V. Coombs delivered his popular lecture, "A Walk Among the Tombs." Geo. P. Rutledge the Sunday morning sermon. Crayton S. Brooks delivered three stereopticon lectures, "The Modern Armageddon," "German Atrocities in the World War," and "The Passion Play." The vesper services were addressed by F. E. Smith. He spoke on "The Benedictions of the Bible," and "The Culture of Prayer." An Assembly lecture was delivered each day by Mrs. Daisy Douglass Barr. At a business meeting held August 15, the following officers were elected: O. E. Hamilton, President; Fred Wolff, Vice-President; J. V. Coombs, Treasurer, and Ray H. Montgomery, Secretary. The 1920 annual meeting will be held at Bethany Park.

There Will Be Room At Cincinnati

A letter from A. M. Harvout, Chairman of the Local Committee for the General Convention at Cincinnati, says: "I understand that there is some fear in the hearts of the delegates who are thinking of coming to the convention that Cincinnati may not be able to care for them, but our committee will guarantee to find homes or hotels for all who come. The larger the number the happier we will be. The world series of baseball games will likely be played here and the first game will be either here or in Chicago on Oct. 1, so even if they play nine games it is quite certain that they will be over by the 13th, when our convention begins. But should they play here at the same time as our convention still our guarantee holds good. We have already placed over four hundred delegates in our hotels. No assignments will be made in homes until delegates reach here. The Chamber of Commerce is cooperating with our committee in this matter and they secured today a pledge from the railroad that if it is necessary both for the world series and our convention sleeping cars with delegates can be parked here during the time of the convention to the number of fifty cars. This would care for about 1200 more. We are looking forward to a great convention, great both in numbers and the work to be accomplished, and want all who have it in their hearts to come to be on hand at the beginning of the convention with the assurance that they shall be cared for with the usual Queen City hospitality."

* * *

—The church at Sheridan. Wyo., held a recognition service on a recent Sunday evening for its young people who are going away to school. Ten young people sat on the platform. Two will prepare for the ministry, two propose to be singing evangelists, one will make ready to be an organist, and one will be an evangelist.

—The Disciples of Greater Cincinnati held a mass meeting at Central Church on Sept. 19. They were addressed by Edgar DeWitt Jones, president of the national convention. Norwood Church conveyed its delegation by automobile.

—Prof. Charles I. Alexander, of the department of mathematics in Texas Christian University, died Sept. 7. He was greatly beloved by the church con-

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stituency in Texas. His funeral was conducted by President E. M. Waits and W. P. Jennings, pastor of University Place Church. His passing leaves a serious gap in the faculty of the university which it will be difficult to fill.

—Fred Haushalter recently delivered an ardent address in Wooster Ave. Church, Akron, O., on "The Sin of Higher Criticism."

—The Disciples of New York mourn the loss of Mrs. Robert Christie, who for sixty-two years has been a member of Central Church. The funeral was conducted by Dr. Finis Idleman on Sept. 7.

—Dr. Abram E. Cory and family are now New Yorkers since Dr. Cory assumed his position as a secretary of the Inter-church World Movement. They recently united with Central Church, of which Dr. Idleman is pastor.

—The Uhrichsville, O., church is urging the babies to come to church—with their mothers, of course. A kindergarten and nursery have been set up and the children are cared for during the church service.

—The state convention of Nebraska was held at Kearney Sept. 15-17. C. F. Stevens conducted a daily class in missions and B. A. Abbott, of the Christian Evangelist, spoke each day.

—Mrs. Elizabeth Ross, well known in missionary circles of the Disciples, is now out of the hospital, following her recent illness, and is recuperating in the home of Mr. and Mrs. E. L. Aldrich in Keokuk, Ia. She expects to begin a speaking tour among the churches in a few weeks.

—Malo Marius Amunson begins this autumn the eleventh year of his service with First Church, Brooklyn.

—Under the leadership of B. H. Cleaver, the Streator, Ill., church is reorganizing its financial methods, and henceforth will make the fiscal year of the local congregation synchronous with the fiscal year of the national organization. The Every-Member Canvass will be put on in September.

—Marshall Wingfield recently closed a series of successful evangelistic meetings in Shiloh Church, Pulaski, Va.

—Howard W. King closed his work in Seventh Church, Baltimore, Md., on September 1 and began at First Church, Scranton, Pa. During his stay in Baltimore, the membership of the church was increased four-fold and half of a twenty-year-old debt was paid. The former minister of the Scranton Church, George Woodman, remains in the city as secretary of the Y. M. C. A. and helps the church as choir leader and teacher of the men's Bible class.

—Fred W. Condit, pastor at Kirksville, Mo., visits the classes at the College of Osteopathy in his city and in every way seeks helpful contact with his student population. The Presbyterian congregation of Kirksville recently worshipped with the Disciples congregation at two services on Sunday, the Presbyterian pastor preaching at night. This was arranged to promote cooperation between the churches and to further the spirit of Christian union.

—A number of interesting items show the progress of the Wilshire Bld. Church, Los Angeles. One hundred have been added to the membership during the nine months of the ministry of M. H. Fagan. Extensive improvements are to be made in the building, involving an expenditure of four thousand dollars. An ambitious missionary program is to be undertaken this year. It is reported that the summer congregations this year have been the best in the history of the church.

—A new church building is to be dedicated at Leipsic, O., soon, with Geo. L. Snively as master of ceremonies. The pastor of the church is W. W. Carter.

—A number of the pastors in college and university towns are asking churches whose young people go away to school to send in the names of these young people at the beginning of the school year.

—First Church, Springfield, Ill., includes in its annual budget scholarships for three men who are to enter Eureka College and Bethany College. An educational service was held the evening of Sept. 14. At this service the names of the various away-from-home students belonging to the church membership appeared on the bulletin.

—The pulpit supply committee in Cincinnati asks all ministers who have accepted appointments for Sunday preaching at the General Convention to notify the committee in case of any inability to perform their duties, as it is felt to be a discourtesy to accept the hospitality of a church of another communion and fail to appear.

—Arthur Stout, of Nevada, Mo., has been appointed by the circuit judge as probation officer for his county, with the care of all delinquent boys and girls under seventeen. The Nevada church has engaged W. H. Pinkerton to lead in an evangelistic meeting in October.

—The missionary spirit of the church at Owensboro, Ky., is made manifest by their project to raise the funds to send a motorcycle to Dr. George E. Miller in Mungeli, India. Mr. and Mrs. S. S. McWilliams, of Buenos Ayres, interpreted mission work to this congregation recently. Under the efficient leadership of Horace Kingsbury the church shows great interest in religious activities. One hundred and fourteen were present at a recent prayer meeting, and 142 men were in a Bible class.

—Z. Parker Richardson, one of the old pioneer preachers of Virginia, who retired from active service some time ago, recently passed to his reward.

—Frank Thompson, of Little Rock, Ark., recently received his Ph. D. degree from Harvard University. He was a member of the last state legislature of Arkansas, and is now pastor of the North Little Rock Church. His congregation is now being led in an evangelistic effort by G. W. Kitchen.

—F. L. Petit found this year that the best part of a journey was coming home. On his return from his vacation to his home at Independence, Kans., he discovered that his church had in his absence raised his salary by five hundred dollars. He is beginning a fifth year of service with this congregation.

—Norwood Church, Cincinnati, recently gave a farewell reception to Bert Wilson, secretary of the Foreign Society, who is starting on a journey around the world to inspect mission stations. He was presented with a steamer rug by the church people.

—After a long siege with typhoid, J. B. Brown is back at his place of duty in the church at Tucson, Arizona. During his illness a pulpit supply committee kept the work of the church moving forward.

—Clarion, Ia., Church believes that the minister should not be required to keep up the outside connections of the congregation at his own charges. They

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recently raised a fund to provide his expenses to Cincinnati convention. His congregation was visited recently by Mr. and Mrs. S. S. McWilliams, of Buenos Aires, who told of the service of the Disciples mission to the people of that southern metropolis.

—The progress of the Church has made it necessary for the congregation at Redlands, Cal., to make extensive improvements in their building. which will begin at once. A fund of ten thousand dollars has been provided for this purpose. The needs of the Sunday school will receive special attention.

—The College Commission of the Disciples of California, who are projecting a new institution at Los Angeles, has asked for the service of H. O. Pritchard, secretary of the Board of Education, for a state-wide drive in January. It is likely that Dr. Pritchard will lend his assistance to the campaign.

—The church at Valparaiso, Ind., has had the incubus of a debt of long standing which has been a source of discouragement to the congregation. Recently eleven thousand dollars was raised at a public service with the assistance of Geo. L. Snively, which more than provides for the need. This church has a large student constituency. Valparaiso University, which has the largest attendance of any school in the middle west, is located a few blocks away. A number of ministers have been recruited from this school.

—The after effects of the influenza brought about the death of Mrs. Claude Duncan, wife of the Disciples minister at Glen Elder, Kans.

—The ministry of Dr. E. L. Powell in First Church, Louisville, Ky., is one of the marvels of American church life. He recently returned from his vacation to begin the thirty-third year of his pastorate. Through these years he has become one of the most influential ministers of the middle west.

—Not all churches are lacking in conscience on the matter of meeting the new economic situation with salary increase for the minister. When Floyd A. Bash returned to Wellington, Kans., from his vacation, he was informed that his salary was increased generously while he was away.

—The state convention of Arkansas will be held at Little Rock, Sept. 22-25. I. N. McCash of Phillips University has been engaged for some special lectures during the convention. B. F. Cato will preside over the services.

—Norwood Church, Cincinnati, plans to clear off all its debt by December and is now within a few hundred dollars of the goal. C. R. Stauffer is the pastor of this church.

—The church at Worthington, Ind., appreciates the work of its minister, Allen C. Trusty, so much that it has given him an indefinite call to remain with them. He will be sent to the General Convention at Cincinnati by the church and Sunday school, and his salary has been materially increased.

—Peter Ainslie of Baltimore is one of a group of ministers to attend a conference of ministers in Holland on the matter of the contribution of the churches to international peace. He sailed on the S. S. Rotterdam Sept. 17 for The Hague.

—The name of the Wabash Avenue Christian Church, Kansas City, Mo., has been officially changed to Central Christian Church. E. E. Violette was duly installed as minister of the congregation on September 14. J. B. Robertson of Owenton, Ky., has accepted a call to act as co-minister with Mr. Violette and he also commenced his work on the above date. Mr. Violette, it seems, is to continue his evangelistic work, as Mr. Robertson will carry on the local church work in his absence. Mr. Violette will begin evangelistic meetings with Homer Carpenter at Richmond, Ky., September 28. During November and December he will assist at University Place and Central Churches in Des Moines. He will also conduct meetings for J. N. Jessup at Magnolia Avenue Church, Los Angeles, in March.

—Not daunted by the heavy expense involved, First church, Portland, Ore., recently voted to send their pastor to the General Convention at Cincinnati. This church now has a missionary cabinet made up of representatives of the various organizations in the church.

—The Sunday School at Mt. Sterling, Ky., has decided to change the automobile from a debit to a credit in its work. A survey of the cars in the parish shows that there are over eighty, and on Rally Day these will be held responsible for five people each, with results, it is believed, that will be highly gratifying.

Chicago Notes

The Sunday School at Evanston recently prepared an advertisement setting forth in the daily paper the need of religious education for the children of the city and calling attention to the advantages of their own work. This is leading up to Rally Day on September 28.

Over eighty new members have been received the past year by the Hyde Park Church, Chicago, of which Dr. E. S. Ames is pastor. This record is excelled by only one church in Chicago. This church recently received a gift of twenty-five thousand dollars towards a new church building.

W. G. Winn, of Irving Park Church, Chicago, recently spoke on his experiences overseas in the Evanston Church at an evening service.

Dr. P. L. Prentis, in charge of the United States immigration office in Chicago, member of Austin Church, and vice-president of the Chicago Christian Missionary Society, has been transferred to Detroit.

At a recent meeting of Chicago Disciple ministers, J. F. Rosborough was elected president for the new season. He was president of the recent Illinois Disciples' convention, and is pastor of Morgan Park Church. Samuel Kincheloe, pastor of Douglas Park Church, is secretary. The meetings are held in Association Building every Monday in the office of the Chicago Missionary Society.

North Shore Church is looking forward to the full-time leadership of a pastor. This congregation is nearly five years old. For the past year C. C. Morrison has been supplying the pulpit on Sunday mornings. The outlook for a new church building and a strong congregation is particularly bright. The church is located in one of the most prosperous and populous residence sections of the city. Perry J. Rice, city secretary of Chicago Disciples, will have charge of the church until the new pastor is called and installed.

Nelson H. Trimble, formerly pastor at Metropolitan Church, Chicago, and Central Church, Gary, Ind., and more recently a Chautauqua representative in Australasia, has returned to the United States, where he will continue in Chautauqua work with headquarters in Chicago.

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A Journal of Religion

Chicago, October 2, 1919

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Editorial

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EDITORIAL

A Prayer in Time of Perplexity

O LORD, wisdom is with Thee, and light and truth are with Thee. While our footsteps lead us into mystery and darkness, the night round about us is day-time with Thee. Thou seest the way that we take, though our path is hidden from our eyes and our heart is baffled to know what way to choose. Our perplexity drives us to Thee. We have come thus far on our journey but are unable to go farther except Thou dost take us by the hand. Ease the burden and strain of our mind by some token of Thy presence. Conflicts rage within us. We have no rest, and our noonday is as the night.

O Thou Solver of human problems, Comforter and Enlightener of all hearts, it is to Thee we turn for help. Thine is the opportunity of our helplessness. To the humbled mind Thou canst show Thy deepest wisdom but the proud cannot even hear Thy whispered word. In our extremity speak some solving word. By some providence prompt our heart toward the gate that may be opened by the simple touch of our hand. Thou dost not desire us to languish in fear and doubt and inaction. Only show us the way and we will walk in it.

Yet, Lord, we are but little children in Thy sight, and we would learn to be patient and trustful in our perplexity. Perchance Thou hast halted us here until Thou canst bring up to us some reinforcement which when it comes will make our progress more sure and swift. Perchance under cover of our bafflement Thou art working in us some gracious blessing of love which we shall perceive only when it is fully wrought. Perchance there is coming up to us on another path one whose comradeship we shall share with grateful joy all the rest of our journey, but whom we should not meet at all save for Thy undiscerned goodness in detaining us here.

How multifarious is Thy providence! How rich are the options that are with Thee! How far beyond our ken are the forces that are within Thy keeping! Only show us in our perplexity that Thou hast not forgotten us, but that Thou art doing Thy divine part, and we shall await Thy will in patience. Calm our anxiety. Pour Thy rest around our restlessness. Steal over our heart like the grace of a summer evening, like warm refreshing winds from sunnier lands. We wait for Thee, O Lord. Amen.

President Wilson's Illness

IRRESPECTIVE of party the entire nation regards its President with deepest sympathy in the forced abandonment of his great tour on account of illness. The physical force which Mr. Wilson has exhibited during the past year, culminating in the undertaking and all but successful finishing of this remarkable journey from sea to sea has been a surprise to the public. Mr. Wilson is not usually thought of in the same categories of physical endurance as those which the public learned to apply to Mr. Bryan and the late Col. Roosevelt. These men set a pace in campaigning that a man of Mr. Wilson's less athletic physique could hardly be expected to attain. Nor did he plan his tour on any such scale of strenuousness. Yet the President made an average of more than two addresses a day for twenty days and slept off wheels only three nights in that time. His addresses were all delivered to large multitudes and were of a more systematic character than the many impromptu and casual

addresses of Mr. Bryan and Mr. Roosevelt. Mr. Wilson has devoted himself on his tour chiefly to the advocacy of the League of Nations, challenging our citizenship to give to this Republic its just place of leadership in the new compact the world is about to enter upon. His words have been luminous and persuasive. He has shown remarkable self-restraint in meeting the vicious attacks to which he is being subjected by his opponents. Against the partisan sentiment for America's withdrawal from world affairs Mr. Wilson has uttered a mighty appeal for the nation to bear a part commensurate with the great part she played in the war and with her vast resources and advantageous position. The effect of his great moral appeal will be to increase and intensify the convictions of our citizenship with respect to this international project for enlarging the Kingdom of God.

The Cost of Burying the Dead

FUNERAL customs in America are a great burden on the poor and are often a scandal. The commercialism of undertakers, florists, liverymen and the rest has in some cases come to be almost a threat to widows and little children. Millions of dollars of industrial insurance is carried by working people, and too large a portion of it goes to those who fatten their fortunes upon the sorrows of the poor. In other countries, the church owns the burying grounds, preventing the exploitations practiced by big cemetery associations. Among the Jews, a funeral is not a religious service and there is definite teaching in the direction of simplicity. The Roman Catholic churches refuse to allow floral offerings to come into the sanctuary. In Protestant churches there is need for cultivating a simplicity in funeral custom which will relieve the burden.

Enlarging Missionary Horizons

THE basic question for the student of missionary activities is, What is it that we are seeking to accomplish by our efforts in the non-Christian lands? Formerly it was easy to answer this question. The purpose was the creation of units of believers in heathen lands who should reproduce the form and ideas of the particular group of churches that prompted the effort. It was sufficient and satisfactory if those newly formed congregations resembled as nearly as possible the Presbyterian, Congregational, Baptist or Disciple churches of America. Today such a conformity no longer gives satisfaction to the conscientious missionary. He is by no means sure that the churches at home represent a type of faith and life which he wishes to see transferred to the missionary lands. He is very sure that many of the interests which find large place in the thinking and activities of the home churches have neither value nor justification in the program of the native Christians. He has a growing suspicion that if left to a free development of their religious life the churches in the new areas of Christian culture may exhibit a far more vital and effective pattern of Christian living than he finds in the supporting churches. It is certain that they will be quite indifferent to many of the trivial and unconvincing features which zealous propagandists have proclaimed as essentials in some of the home churches. The real task of the missionary is the intelligent proclamation of the message of Jesus, unhampered by any of the limitations which western habits of thinking and procedure have entailed. Such a missionary may be less true to the dogmas and practices of a denomination than some of its supporters would wish. But he will be a truer interpreter of the faith of Jesus.

The Case Against John Barleycorn Was Not Overstated

DRY advocates in days gone by were often mocked by the ungodly for their supposed radicalism. Few of the claims of the temperance platform were more radical than the sober statistics that are now coming in from government sources indicating the operation of the new dry regime. The city of Boston has already saved nearly $25,000 in the maintenance of its house of correction. In 1915 the normal number of inmates of Deer Island jail was 1,100. The present population is only 300. The main prison has been closed and an annex is all that is necessary now in order to accommodate the incoming population of evil-doers. It would seem that old John Barleycorn was responsible for over seventy per cent of the infraction of the laws in the city of Boston.

Fighting the Physical Enemies of the Race

EXPERIMENTS made in recent years in the Philippine Islands indicate that the complete isolation of leper patients prevents the breaking out of new cases. Banishing leprosy from the world is only a matter of money and of organization. A tiny fraction of the money and organizing genius that was put into the world war would forever rid the human race of this curse. Largely the same thing is true of tuberculosis. Treatment and isolation of the patients until they were cured would soon reduce the number of new cases. We have 150,000 deaths from the white plague every year and about a million people are sick with it all the time. The victims are mostly men and women between the ages of sixteen and forty-five. The church will without doubt have a prominent part in winning this war against our ancient physical enemies. The missionary is carrying the saving knowledge about leprosy to foreign lands. In America the campaign against tuberculosis is carried on by the sale of the Christmas stamps and in this the churches have come to have an honorable part. Were all the churches to enter the campaign with enthusiasm this year, we might easily provide the means to carry on an adequate campaign next year. It would be mockery to pray for physical health while we are so niggardly in providing the physical conditions for health.

Rebuilding the Wounded Soldiers

THE largest army hospital in the United States is now located at Ft. Sheridan, near Chicago. Here one may see the long rows of wheel chairs on the verandas on the bright days. The more fortunate of the war victims are limping around the lawn or nursing a bandaged arm. There are the gas victims with their cough and the saddest of them all are the mental cases, popularly known as "shell-shock" patients. The government medical force is doing its best to give these men a chance at physical health again. In connection with the hospital is a department for the re-education of the men who can never work at their old employment again. One finds some of them learning to peg shoes. A few are setting type or operating telegraph instruments. Some are being given modern instruction in agriculture. So far as possible, these men will be made producers once more and restored to a life of happiness and normality. No government ever went so far to repair the damages done by war as the Allied governments are all doing now. It is a precedent of far-reaching effect. Some day we shall think it worth while to do all of this for the victims of industrial accidents. Why is not man-saving one of the most rewarding functions which a government may undertake?

The New Importance of Religious Education and Economic Problems

THE two phases of modern life that are demanding first-rank consideration from men who would have a part in the leadership of the church today are Christian nurture, or Religious Education, and the new industrialism that is knocking so insistently at the door of the world. The newer educational awareness resulting from activities in the psychological laboratories and from pedagogical experiments was long ignored or resisted by the agencies of religious training. This is no longer the case. Gradually the light has penetrated even the Sunday school and the theological seminary, the most conservative of educational organizations. Today it is understood that the responsibility for ethical and religious training extends far beyond the formal limits of the church into the community. Indeed, the entire problem of reconstruction, of internationalism, and of home and foreign missions is at heart the problem of religious education. Similarly the world is facing a new alignment of forces in political, commercial and industrial areas. The older categories are obsolete, the former definitions are archaic. The task of the church today is to study the facts with intelligence and real concern. It must be saved alike from the inertia of the mole-eyed standpatter and the anarchism of the noisy agitator. And the church has within it many of both sorts. The great need of the church at this moment is experts in religious education and in the newer phases of the economic problem. Such people cannot be picked up on the street. They must be trained for their work. It is a satisfaction to know that some of the most promising young men and women in the church today are turning with eagerness to specialization in these fields.

Why the British Go to Church

REV. Harry Foster Burns, a Congregational minister of Boston, after spending the summer in England comments on the matter of church attendance in that country and says that English people's habits compare with most American communities to our decided disadvantage. He testifies: "On a recent Sunday the observer found a full house at City Temple in the morning, very satisfactory audiences at St. Paul's and at Whitefield's chapel in the afternoon and an audience that filled the large auditorium at King's Weigh House at the six-thirty o'clock meeting. Another Sunday in a Wesleyan mission there were three services with an attendance of some fifteen hundred in the morning, at least seventeen hundred men at the Men's Brotherhood meeting in the afternoon, and fully two thousand in the evening. And this was a rainy Sunday. Such an incident seems to make little difference to the Britisher, who goes to his church as habitually as he goes to his tea at four-thirty in the afternoon." Mr. Burns offers the suggestion that in America we have less homogeneity of population on account of immigration and we have less solid family traditions on account of the shifting of the population from country to city. This accounts for some of our slackness. There can be no doubt that the British character has been largely moulded by the institutions of religion and that America will suffer unless there is equal fidelity to the interests of the higher life. No nation has ever long been great without possessing the habits and spirit of religion.

The Psychology of the Strikers

AS ONE observes the air and behavior of the groups of men that constitute the great army of striking workmen he is surprised and perplexed by the seeming good nature, almost hilarity, of most of them. There is very little of the deep-set seriousness and animosity so often characteristic of the striking workman. Rather he appears to be out on something of a lark. He finds it a little difficult to say just why he is out, or what it is he wants. His wages have been ample, almost opulent. His hours are not excessive. His chances for profit-sharing in many of the big business enterprises have grown better. The margins of living have become much broader for him and his family. Nevertheless he is sure that there is something about which he is or ought to be dissatisfied. His leaders have told him so. And as a whole they have resolved to take advantage of the present moment when everybody seems to be demanding something, to get an adjustment which shall afford the basis for better conditions after inflated prices and wages have subsided. This fundamental demand is the right of collective bargaining. The workman finds that alone he has no chance to fix terms with his employers. In spite of the many abuses of the system, the arrogance of some labor leaders, the unscrupulous employment of power vested in the hands of half-trained and selfish labor agitators, it is the only way

in which he can meet the well-organized and competently led powers of the employing group. In the ranks of capital the principle of combination has been carried to its last line of offense. He is trying, often in a rather crude manner, and under the indifferent leadership, to meet the emergency. He is fighting, often ineffectively, and sometimes brutally, but on the whole with a purpose and with a great deal of self-restraint, for an objective which the opposite group has long since attained.

The President's Will

PRESIDENT WILSON undoubtedly has the whip hand in his controversy with the Senate on the Treaty and the League of Nations. His control of the situation derives from two sources: first, the accomplished fact, and second, his Constitutional authority. These two considerations, taken together with the President's resolute determination to brook no modifications of the wording of the Treaty are the definite factors which must be reckoned with by those who, like the irreconcilable Senators, oppose the League because it is too liberal and those who, like The Christian Century, oppose the Treaty because it is not liberal at all. By the accomplished fact we refer, obviously, to the finished Treaty, signed by the representatives of the Powers at the Conference and by Germany, and delivered to the United States Senate for ratification. Technically, there is nothing unusual in the mode of procedure by which this Treaty was made. Most treaties are made in the same way. The President or his Secretary of State carries the negotiations to a conclusion, and the finished treaty is then presented to the Senate for approval or rejection, or for modification. Treaties are always accomplished facts before they are submitted formally to the Senate.

The difference, however, between the present Peace Treaty and other treaties is that in the present case world welfare hangs immediately upon the conclusion of peace by the ratification of the Treaty. In the case of most other treaties no vital interest of magnitude is jeopardized by delay or modification or rejection. The Senate thus may proceed to discuss a treaty unhampered by the *fait accompli,* and take what action it deems best. In the present case the Senate, in the spirit of its Constitutional function as a real adviser of the Executive and as a joint sharer with him in responsibility for a treaty's enactment, should have been allowed to discuss its provisions before the Treaty was signed at Versailles. Otherwise the Senate's function is that of a mere rubber-stamp approval of a fact already accomplished, a fact which could be changed only with great inconvenience and with a certain risk involved in reopening negotiations with the defeated foe. The profound desire—the distressing need—of peace, the nation-wide wish to have the books of the war business balanced and closed, give the President almost autocratic power in the present situation to force the acceptance of the Treaty in whose formulation he practically alone represented America. Under the pressure of the hazardous and uncertain world-situation the finished and signed Treaty of Versailles cannot possibly be ratified or even discussed by the Senate on the basis of its merits. Mr. Wilson is making the most of this point of advantage.

The second consideration making for the President's control in the controversy is the fact that the Constitution invests him with the power to negotiate treaties. Let us assume that the Senate adopts its reservations or amendments, or whatever they may be called, in any form unacceptable to Mr. Wilson. What has been gained? Nothing but a negative result. The present Treaty will have failed of ratification. But the next step is up to Mr. Wilson, and to him alone. The Senate has no way of negotiating with the Peace Conference over the President's head. With the President and with him alone lies the initiative. He is the sole connecting link between our country and the Peace Conference, or between our country and the government of Germany in this business of making a treaty. If he refuses to reopen negotiations on behalf of the reservations or amendments there is no constitutional way in which such negotiations may be begun. And bearing as he does the chief responsibility for the terms of any treaty it is inconceivable that he will open negotiations for a treaty which meets with his disfavor. It is not a matter of conjecture as to what the President will do in this case. He has specifically stated again and again that if the changes proposed—notably the change affecting Article Ten—are passed by the Senate it means that the United States will be left out of the League altogether and will come in—as he predicts—at some late day side by side with suppliant Germany. This declaration of the President's is simply his way of saying that he will refuse to negotiate with the Paris Conference on behalf of the Senate's amendments and reservations, and will open negotiations directly with Germany for a separate peace. The President will emphasize the difficulties, the impossibility, of reopening the compact entered into by him at Versailles with the Allies and with Germany, and will thus stand not only upon his disapproval of the amendments made by the Senate but upon his inability to negotiate them even if he did approve them. It is not unlikely that he will have support from Mr. Lloyd George and M. Clemenceau who will see to it that in taking this position of helplessness Mr. Wilson shall not be compromised.

It is all a question of Mr. Wilson's will. If he were willing to lay aside the pride of authorship—the sort of pride which characteristically insists upon fidelity to the original manuscript even in respect of punctuation marks—and allow the Treaty to undergo certain repairs at the hands of his Constitutional advisers, the United States Senate, he could without doubt successfully negotiate whatever reservations and amendments the Senate might propose. It would be somewhat difficult, somewhat inconvenient, somewhat humiliating, but the humiliation would be due to the issue Mr. Wilson has already himself drawn when he tells the Senate and the country it is this treaty precisely as it stands or no treaty at all. Here,

again, however, we must reckon with the *fait accompli.* Mr. Wilson has taken that stand and he will not retreat from it. There is, therefore, no substantial likelihood of Mr. Wilson even attempting re-negotiations.

A deadlock will therefore be the inevitable outcome, with only one conceivable way to break it, and that is to convince the President that the sentiment of the nation demands that negotiations be reopened. The Senate, naturally, will interpret its majority vote as an index of the nation's public opinion on this point. But Mr. Wilson will deny that the Senate majority represents the majority opinion of the nation. And there will be no chance for the nation to declare its opinion until November of 1920. If our government was patterned after the British form the deadlock would be broken within thirty or sixty days by a general election in which the whole controversy would be put squarely up to the people with a rival presidential candidate running against Mr. Wilson and rival candidates contesting the seat of every present senator. The people would thus have a chance to declare their mind on the Treaty and the League in unambiguous fashion at once.

Lacking such a mechanism of immediate democratic action what is likely to be the course of events? That, we think, is not difficult to determine from Mr. Wilson's own speeches. If the Senate adopts reservations or amendments unacceptable to the President a separate peace will be negotiated with Germany, as Senator Knox now desires, and as Mr. Wilson has intimated, and the President will make the League of Nations the issue in the Presidential election of 1920 on a platform asking authority from the people to commit the United States to the League of Nations, together with whatever elements of the Versailles Treaty are bound up in it.

Would this be a desirable eventuation? The Christian Century thinks not. There are many reasons for this opinion. The European aspect of the situation dictates the more than sentimental consideration that having made war side by side with our allies we should now make peace jointly with them. But on our own side of the water a far more serious practical consideration exists. The election of 1920 with Mr. Wilson as a candidate on a League of Nations platform would be complicated with the anti-third-term tradition and the all-important labor and industrial problems, to mention no others, which would make an unambiguous popular verdict on the League impossible.

We come back, then, to the place where we started. It is clear that unless we are willing to face the disquieting continuance of a discussion of the League for more than a year, with the prospect of an ambiguous result at the election, the President has the whip hand in the controversy. His is the prestige of the accomplished fact and of the undivided Constitutional authority in negotiating treaties. No matter on which side of the issue one's theoretical opinion falls, this unique and powerful position of the President, without precedent in the history of American diplomacy, together with his frankly declared disposition toward any modifications of the document, is a concrete fact of the first magnitude, a fact that must be reckoned with in choosing one's practical course. The outright opponents of any League, the advocates of reservations or amendments to this League, the advocates of this League who radically recoil from adopting the peace terms with which the League is associated in the Treaty—all three groups who are dissatisfied with the work of the Paris Conference must weigh the concrete fact of Woodrow Wilson in determining what to do. A course chosen apart from consideration of his unique position and his well understood will might attain results the exact opposite of those desired.

Leaving the first named two groups to shift for themselves, what is the logical course that should be adopted by the third group, to which The Christian Century belongs? It is a pragmatic question. It cannot be settled in the spirit of that unalloyed idealism from which the Christian conscience normally derives its moral enthusiasm. There is something almost sordid about the mood in which the liberal Christian covenanter is compelled to weigh out the good and the evil which he sees mixed inseparably in whatever policy may at least claim his vote. But he cannot withdraw from the world. He cannot decline to participate on the ground that the issue is not conclusively joined between good and evil. The moral enthusiasm that we all cherished when the President went abroad with the Fourteen Points which not only the United States but France and Britain and Italy had solemnly engaged to make the basis of the peace settlement with the Central Powers—that enthusiasm has been sadly cooled by the actual peace terms adopted and by Mr. Lansing's astonishing disclosure that the Fourteen Points did not figure at all in the negotiations at Paris. There is no chance, so far as human eye can now see, that these peace terms will be revised. The Senate is not objecting to them. They deal with conditions too remote for the Senate in its present mood to even care about. The hostile Senators are objecting not to the Treaty but to the League. But The Christian Century regards the League as the one saving element in the Treaty, though far from the kind of a League the long-time League champions like General Smuts and ex-President Taft have had in mind. The Senate irreconcilables are objecting in the name of a "little America," our "splendid isolation," our tradition against entanglement in European alliances, and all the reactionary and cynical jingoism which the guileless Christian heart of America fancied the war had made forever obsolete. But there is no group in the Senate criticising the Treaty on the grounds of its illiberalism, its bureaucratic rather than democratic point of view, its utter lack of a redemptive policy for the European peoples who stand now the guilty victims of generations of militaristic diplomacy for whose iniquities our European allies bear their share of a common guilt. There is no group in the Senate espousing this liberal point of view. If there were, or if there was the ghost of a chance that the Christian conscience of the nation could be awakened to create such a group, The Christian Century would have not the slightest hesitancy in casting in its lot with

it against the autocratic demands of the President. The peace terms will be carried out as formulated—of that there is now no doubt. Accepting that as inevitable, the counsel, therefore, of practical wisdom is, for the sake of the League, to sustain the President in his demand for ratification and trust the God of the future to make possible by ways that are now humanly incalculable a rectification of the blunders of three men who essayed alone a task that was far too great for them.

This, we hold, is the true position of Christian liberalism in the face of this the greatest moral issue that human society has presented to the conscience of the church in the entire range of modern history. It is a course that is first of all a protest—strong, indignant, irreconcilable, and at the same time an affirmation—embarrassed, but hopeful, and rooted in the faith that what men cannot do or will not, the great God may get done in other ways or through other men.

Getting Used to Eternity

ONE wonders how some people will be able to get used to eternity. Not only do they object to putting off anything agreeable until tomorrow; they object to beginning anything that will carry over into tomorrow. Today's job, today's eating and drinking, at the farthest tonight's movie show—this seems to be the limit to which their minds will carry. Most matrimonial failures are such because the contracting parties have married with no thought of the future. A girl likes the way a fellow dances, and she marries him without stopping to think that one can not dance forever, even in New York. A fellow likes the way a girl's hair curls about her temples and decides that he can not live without her, forgetting that a woman's coiffure is subject to the changes of fashion and the ravages of time. Employers are constantly complaining of the fact that their employees have no real interest in their work. They want the day's wages that they may have it to spend. Excellence, permanence, contribution to the product of the world,—these are terms that mean nothing to them.

To many young people,—perhaps to the majority,—the call to a higher education carries no note of appeal. "Education! what's the use?" they say. School doesn't amuse us, and we can't get paid for attending it so as to buy amusement elsewhere. Why should we want to go to school after we have outgrown the truant officer?" The religious appeal, too, falls upon deaf ears unless it is accompanied by some promise of present diversion,—by the attraction of crowds, lively music and entertaining pulpit gymnastics.

On the other hand, we all know elect souls whose great interests are in the things that abide. Their affections are eternal, for they love and are loved for the realities of character. Their employment is a matter of service to their loved ones and to society. Its form may change, but its spirit will be the same when they are called to serve day and night in the heavenly temple. Their search after truth is an endless and yet daily rewarded quest. Even at the end of this life they can say, as did Michael Angelo when, old and blind, he wandered through the galleries of the Vatican and touched the marbles with understanding fingers, "I still learn! I still learn!" Their religion is a fellowship with the everlasting God and a kinship through Him with all people and all worlds. Death can not be to them a very great change. They are already possessed by a sense of the eternal. Surely the church has a great problem here. How are its best gifts to be bestowed on those who prefer a mess of pottage to an eternal birthright?

The Fertilizer

A Parable of Safed the Sage

I TOOK my journey, and I went to the land of the South. And I came into the Land of Cotton where the Persimmons seed in the Sandy Bottom, away Down South in Dixie.

And I talked with an Ancient Ethiopian. And he spake unto me concerning the Crap, for thus did he call it, and he did not say Crop.

And he spake in Proverbs, and I listened to him, for he knew not how to read and write, but he had great store of the Erudtion of the Illiterate.

And he spake of the drought, and how the weeds grow when it is too dry for Cotton, and he said, Honey, in de cotton field and in human life, hit's a mighty dry year when de crab-grass fail.

And he spake of the fields that once were fertile but now are worn out, and how they must be renewed with Fertilizer. And he spake of the various kinds of fertilizer, of that which cometh from the Barn, and that which cometh in Sacks and must be purchased on credit and the next year's Crap mortgaged to pay for it.

And he said, Honey, does you know the very best kind of manure dat was ever spread upon a cotton-field?

And I told him that I did not know.

And again he spake in Proverbs, and he said,

Dey haint no kind of manure dat will make de cotton grow lack de shaddow of de Boss upon de land.

Now when I heard this, I was filled with admiration for the old man and his wisdom. And I thought many times about the fertilizing shadow of the Boss. For I knew that what the Boss did was to say,

Hoe away, thar, your worthless niggers, and dig out that crab-grass, or I'll fire you. And that was better than manure for the cotton.

Now, I am not a Boss. And yet God hath set my feet in a wide field wherein men labor for the Lord, and it is my duty to say unto them, The crab-grass will grow faster than ye hoe if ye hoe not industriously; wherefore take heed, and dig out the crab-grass from the row of your lives, and be ye diligent, for we must somehow raise a Crop.

And I prayed unto my God that where I pass there might the Garden of God be more productive.

The Kingdom of Heaven

By Joseph Fort Newton

NO ONE can read the Gospels and not see that Jesus was possessed by a great idea and a great purpose, and the two were fused into a glowing vision which led him to the end. That idea, that vision, he called the Kingdom of Heaven, and by this alone, he said, mankind can be saved. The keynote was struck early in his ministry: "The Kingdom of Heaven is at hand"; and this ideal remained central and supreme in his thought and teaching. In sermons, in parables, in all the prodigal splendour of his incomparable speech, he was always trying to explain what he meant by it, trying to make it real and vivid. Sometimes he called it the Kingdom of God, sometimes the Kingdom of Heaven, but always, next to his faith in God, it was the sum of his teaching and the key to his Gospel.

Hear now and ponder an amazing thing. If we turn to the creeds of the church, in quest of essential Christian faith, we find almost no mention of the Kingdom of Heaven at all. It is indeed strange, as if what meant everything to Jesus had meant nothing to the church. Indeed, the church has changed the meaning of the word heaven, making it to mean, not an order of life in which the will of God fulfils itself, but a place outside of this earth, where the divine forces rule without hindrance. Hence an otherworldliness, not found in the Gospel of Jesus;—hence, also, the blasphemy of asceticism with the blight upon the joy of life—and this in spite of the great prayer, in which he taught us to pray: "Thy kingdom come; thy will be done on earth, as it is in heaven." No wonder the brief, grand prayer has become remote and unreal, if not a kind of incantation, in which we spend our lives in praying for death. Never have words been so misread; never has any teaching been so perverted. Jesus did not mean that God has given up this earth to misery and misrule, and that the only redemption of man is in a distant heaven beyond the grave.

WHAT THE KINGDOM IS LIKE

What, then, did Jesus mean by the Kingdom of Heaven? It is plain that Jesus found it difficult to explain what he meant by it, though he labored incessantly to do so. In parable after parable he spoke of it, telling us that it is here, at hand, inevitable, yet his imagery is confused by its very richness. Often it seems to exist independently of mankind; and yet it is within us. It is like a mustard seed, the smallest of all seeds, but when it is grown it is the greatest of all herbs—like the magic tent in the Arabian Nights, folded in a walnut shell, but when unfolded it covered the king, then the courtyard, and finally the whole city beneath its canopy. It is like a treasure hidden in a field, not something seen at once, but, when it is found, worth all that a man has. It is like leaven, which acts, slowly and surely, on the meal with which it is mixed, until the whole is leavened. And a thing that can be compared to a wheat field, a mustard seed, a yeast-cake, a hidden treasure, a pearl, and a fish-net, must have a complex and many-sided meaning.

Manifestly, Jesus meant something very wonderful by this majestic phrase, and if he could have put it more plainly he would have done so. Unfortunately, he nowhere formally defines it. There was no need to do so, because he spoke to people to whom it was familiar, and had been since the time of the prophet Daniel. They knew, in general, what he meant by it, however the current thought may have been lifted and transfigured in his vision. If we turn to the thought of the time we find, first, that the Kingdom of Heaven was to be set up on earth, not in a far off future life. Many of the Hebrews did not believe in life after death. Further, it was to be a universal kingdom on earth, all nations finally coming under its dominion. Also, it was to be a kingdom of righteousness, and the pictures of it become loftier and more idealistic the further we go, alike in the prophets and in the apocalyptists. There is no doubt as to what was meant by the Kingdom of Heaven at that time, and, therefore, no doubt as to what Jesus meant. By the Kingdom of Heaven he meant a universal kingdom upon this earth, in which the law of God should rule and mankind walk in love and in obedience to it. He meant not only the salvation of the individual, but the reign upon this earth of righteousness and love and blessedness for all.

THE VISION OF JESUS

Happily, at last, the splendor of the vision of Jesus, to which he gave his life, is beginning to dawn upon the minds of men. As never before, we can not take deep-sea soundings in the mind of Jesus, in respect to the Kingdom of God. It is not only a vision, it is a history; the history of the universe, of this earth, and of its multitudinous life. There are, as Drummond said, "the inorganic, or first, kingdom; the organic, or second, kingdom; and the kingdom of God, or the third kingdom." The rule of God, of course, is supreme in all realms, and the laws of the lower kingdoms—mineral, animal, and the rest—are his laws. But he has higher aims than the making of stones, and trees, or human bodies, and this higher treasure Jesus urges. Man is physical, but not merely physical. When man attains to the spiritual, a new history begins. Jesus did not say, Seek *only* the Kingdom of Heaven, but seek it *first*. There are other spiritual needs, but, he says, if we seek first things first, the rest will be added.

Thus it is a Kingdom of Heaven, not a kingdom in heaven—the term describes its temper, not its locality. It is spiritual, not geographical. It is world-wide, and age-lasting. It is the royal rule of God in the souls and in the affairs of men. It means not only noble persons, but a Divine Society, resting upon the fact that the universe has the filial life towards God, and the brotherly life towards man, in which the promise of the future lies. Its foundation is righteousness. Its law is love. Its goal is nothing

else or less than a redeemed humanity. It summed up the whole purpose and passion of the life of Jesus, the truths with which he lit up the minds of men, the power which he poured into history, and his visions of the future. Before all else, before life itself, he sought the Kingdom of Heaven, and to it gave his life at last, walking the way of the Cross.

CHRIST'S WORLD EMBRACING OUTLOOK

Truly it is a tremendous Credo, and for breadth and beauty and grandeur there is not another like it. The Family Kingdom of Plato was noble, but it was limited. The vision of Jesus embraced all races, all lands, all ages in its vast sweep. Slowly and swiftly, by a law of Surprise and a law of Growth, by Intervention and by Evolution, he saw the Eternal Will working toward the redemption of humanity. His faith in God was so creative, so vivid, that it made all that the prophets had dreamed, and righteous men had desired, instant, emergent, and inevitable. It is at hand, and because it has already begun his moral teaching is intended as the actual application of the laws of the Kingdom of life, both personal and social. His insight discerned in man, in all men, however, far fallen, a Divine Life, often tiny as a mustard seed, which can and will grow to greatness by the power and grace of God. For, always, his vision of the Kingdom was linked in his faith with a mighty redeeming force, so real that to pass from its realization in himself to its fulfillment in humanity was but a step.

How strange that a faith so central in the mind of Jesus, a vision that possessed him utterly, has so long been forgotten by his church. Only a few here and there, like Shelley, have had even a glimpse of his vision, and they have not seen clearly. The church, it has been truly said, in its choice between the redemption of mankind and a private salvation, gave up the greater hope for the lesser. But the shock of world-tragedy has brought us to see more clearly, if not to think more deeply, and we now know that the hope of the church lies in recovering the faith in Jesus and entering into his largeness of vision. Hitherto, as a fact, the church has not taught the religion of Jesus, but a religion about Jesus made up, in large part, of dogmas of which he said nothing, and rites of which he knew nothing. If the church is to have any influence in days to be, there must be a return to "the Gospel of the Kingdom," as Jesus preached it, with its wide outlook and its practical program. Until Christian principles begin to be applied to social, economic, and national affairs, it will be increasingly difficult to convert men to an "other-world" Christianity. As we may read in a striking essay in which a thoughtful man, writing hot out of his heart, has put the matter with a directness that may not be evaded:

> In two thousand years we have advanced at least to this point, that, if we have religion at all, we cannot believe in private salvation. We see that a man who could be content with his own private salvation, or with the very notion of a private salvation, would prove by his contentment that he was not saved. Salvation is seeing that the universe is good, and being a part of that goodness; and the universe is not good, it is nonsense, if some men are saved and others not. . . . Religion now means the hope of universal salvation, and that was what Christ offered to mankind.*

Now take thought for a moment. The church exists to promote the Kingdom of Heaven, and for nothing else. It does not exist for itself, but to get the work of the Kingdom done, to bring the rule of God into human hearts and homes, into all the fellowships of life. That is its business. The trouble is that the church thinks too much about itself, whereas, "whosoever will save his life shall lose it : and whosoever will lose his life for my sake shall find it." In view of the discussion about rites, robes, orders, ordinations, and the like—about which Jesus said not one word—it is in order to say to the church: "Seek ye first the Kingdom of God and his righteousness, and all these things will be added unto you." Such things are valuable only when they are "added" to something else. Jesus was not interested in churches; he was interested in men. He was never ordained. He lived and died a layman. He taught us to pray in our words, and still more in our works, "Thy Kingdom come, thy will be done on earth," and in face of that task the little dogmas that make for debate are nothing. By all methods; by her evangelism, her spirituality; by the purity and brotherliness of her people; in her own life, in business, in the state, in industry, the church must seek one thing and one only—to establish the Kingdom of Heaven.

THE UPWARD CLIMB OF HUMANITY

Not only the church, but all agencies and institutions making for the highest life have here their sanction and consecration. Indeed, the long climb of man out of the "old dark backward and abysm of time" toward the light —slow, tragic, heroic, higher and higher out of savagery into civilization—begins to have meaning when we see its goal adumbrated in this august vision of the Kingdom of Heaven. The organization of life in homes, in industry, in education, in science, in art, in character, is touched with new and enduring worth when we see it as it stands in the service of the Kingdom of Heaven. In the same way, the fellowship of man in spiritual faith, in moral endeavor, in immortal hope, to which we give the name religion, finds its fulfillment when it is devoted to the high end of making the will of God prevail. Our own lives, tiny as mustard seeds in the universe—so brief at their longest, so broken at their best—are redeemed from insignificance and endowed with epic worth and meaning when they are related to this large, eternal purpose. God is the meaning of life, and in his service our fleeting days that pass like hooded figures reveal their eternal quality. He only is wise who prays:

> The kingdom that I seek
> Is Thine, so let the way
> That leads to it be Thine.

Thus, "thy kingdom come" is not a prayer for the rapture of heaven, but for the triumph of the spirit, the faith, the vision of Jesus on earth.

Three Steps to God

By W. Robertson Nicoll

IN the third volume of Woodrow's "Analecta," the writer describes what a servant-girl once told him about the Rev. Samuel Rutherford. She overheard the great preacher in his room, and noticed that he offered three petitions to God, one after another. "When he walked sometime she heard him say, 'Lord, make me believe in Thee'—and then he sat down and mused sometime. He rose again and walked; she heard him say, 'Lord, make me love Thee!' and then sat down again. And again he rose and uttered these words, 'Lord, make me keep all Thy Commandments!'"

I.

Faith in God is the first step in devotion. He that cometh to God must believe. We admit this instinctively, but we are apt to regard it as an elementary stage which Christians leave behind them as their experience lengthens. In reality, it is a constant demand upon us. As we become mature, we need still to pray, "Lord, make me believe in Thee!" There is much in life, even in church life, to abate our belief in God, to dull our sense of His reality and to damp our conviction of his living presence. Faith never remains vivid and vital by being taken for granted. It has to be prayed for repeatedly, sometimes at the sharp crises of life, when it is encountered by fear, sometimes in the dragging routine of existence, when the tangible things of the world assert their power over our imagination and our interest. Unbelief is not far from any one of us, however advanced we may be.

For our very goodness, as well as our sins, may tempt us to depend upon Him less implicitly than we should. We may presume upon our powers of insight and resolution, as if faith were merely meant to launch us on a cause which we could keep by our own wits. Many people are weakening themselves by this kind of assumption. They have to learn Rutherford's lesson, that faith remains to the end an object for prayer. It is a gift of God, not only at the threshold, but later. We do not manufacture it out of our own resources, and it is not even given to us all at once as a capital sum when we first enter upon the business of the Christian life. "Lord, make me believe in Thee," is a prayer that accompanies us, as we live on and attempt to see God as the reason and meaning of our world, as the strength and hope of our existence.

II.

Then faith ripens into love. By itself, it might never rise above mere belief, a conviction or intuition of Reality. But the Christian's God, as trustworthy, draws out affection. Faith is the response of the soul to revelation, and the revelation is of a God whose character is Love. Our relations with Him must be on that footing. Jesus has shown us that we need no longer have a pagan fear of caprice in God the Father, and that our faith in Him instinctively passes into love, the love that adores and is absorbed in Him for His own sake. There can be no love without faith. But there may be faith without love, even in Christianity, faith without the devout and grateful glow which throbs in the heart of love. Turgenev observes, in one of his novels, that a certain woman "belonged to a particular class of unfortunate beings, very plentiful in Russia, whom justice satisfies but does not rejoice." There are plenty of men and women in Christendom who are satisfied with their faith in a just God, but never thrilled by it. They need to pray, as they take the step of faith, "Lord, make me to love Thee!" Belief in God must advance to a personal confidence in Him, to a daily desire for intercourse with Him, to an emotion of thankfulness which puts joy into the heart.

III.

Finally, "Lord, make me keep all Thy commandments." Love to God in the New Testament is never mentioned without a close call to obedience. Moral obligation is the proof of love to God, for love is dutiful. Faith working by love—if ye love Me, keep My commandments—these are the sort of watchwords pressed upon our lives by the New Testament. Faith may be orthodox and love warm, but the supreme test of both is their impetus to a life ordered according to the laws of God, to a life which does not withdraw from the rough, difficult places of existence in order to enjoy its religious convictions and emotions in a corner. The temptation to escape from trying situations is always near us.

> "Is there confusion in the little isle?
> Let what is broken so remain.
> The Gods are hard to reconcile:
> 'Tis hard to settle order once again.
> There is confusion worse than death,
> Trouble on trouble, pain on pain,
> Long labor unto aged breath,
> Sore tasks to hearts worn out with many wars,
> And eyes grown dim with gazing on the pilot-stars."

But this is the song of the Lotus-eaters, and there is no place for Lotus-eaters in the Kingdom of God. Faith and love, if they are genuine, never lead men to cry and sigh, "We have had enough of action and of motion we"; they open up the true sphere of peace and strength in an all-round obedience to God's will among human beings who often try our patience as we try theirs, and amid human conditions which are sometimes full of misunderstanding and friction. It is there that the commands of God are visible. And faith and love, quickened by Jesus Christ, reveal to us a God who is not hard to reconcile, a God whose commands are not grievous, a God in whose service there is perfect freedom. Duties may be done without faith or love, though they are never well done. But faith and love cannot thrive outside the pressure of duty. It is only there that they flower truly.

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THE CHRISTIAN CENTURY

By HERBERT L. WILLETT *and* CHARLES CLAYTON MORRISON

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General Smuts on the World Outlook

By all odds the most profoundly religious statement that has appeared since the Armistice covering in specific terms the world situation is the document issued by General Smuts on the eve of his departure from England for his home in South Africa. It will be remembered that General Smuts was a member of the British Commission at the Peace Conference, and issued on the day the Treaty was signed a protest against the sort of peace that was made. His present statement is extraordinary in its depth of feeling and in its comprehension of the tragedy of the war and the tragic situations that the war has left behind. As an expression of Christian statesmanship it approaches the ideal in clearness of vision, in emotional gravity and in that reserve of judgment which registers the depth of one's faith in the providential part God takes in human affairs. The document luminously interweaves the sense of social guilt with the sense of personal guilt, a faith that in this day of international reconstruction there is going on within men's souls a spiritual renaissance—"the old world is dying around us; let it also die in us." This weighty and enlightening document should be read by all thoughtful men and women. If it is read at all it will be re-read and pondered on.

FROM the bottom of my heart I wish to thank the British people, who have not hesitated to honour and trust one who was once their enemy. My own case is a striking instance of how the enemy of today may be the friend and comrade of tomorrow, and must in these difficult days make all of us realize how important it is to practise moderation and restraint in the expression of our feelings toward those who were yesterday our bitter enemies. This brings me to certain observations about the present situation which I consider it advisable to make. Certain things have to be said today, though I find great and general unwillingness to say them. The position I have occupied in this country, and the fact that under very difficult circumstances and in spite of many heart-searchings, both for myself and my people, I have taken a most active part against the Germans from the first to the last day of the late war, give me the right to say them without giving offense to anybody.

The protest which I issued on signing the Peace Treaty has called forth a vast correspondence which shows a widespread agreement with the views I hold on that document, as well as on the international situation generally. Deep as my disappointment was with many important features of the treaty, I did not protest in bitterness or from any desire to criticize.

The past is done and must be accepted as a fact; the future is before us to make or mar. And I spoke with an eye to the future, with a desire to create the right spirit wherewith to confront the difficult situation before us.

In spite of the apparent failure of the Peace Conference to bring about the real and lasting appeasement of the nations to which we had been looking forward, our faith in our great ideals should be kept untarnished. The sting of bitterness should be taken out of the great disillusion which is overtaking the peoples. Instead of sitting down in despair as reactionaries or anarchists we should continue to march forward with firm step as those who have the great hope.

The fundamental significance of the war has been the victory of the spirit, of the moral over the material factors of life. Germany had entered upon a vast venture in materialism, and had constructed the most tremendous mechanical apparatus of victory which the world had ever seen. But the neglected moral factors, the public opinion of mankind, the outraged conscience of the nations in the end avenged themselves and inflicted the most signal defeat on the forces of scientific materialism.

Spirit has triumphed, the apparently weak moral elements which constitute the motive forces of human progress have been vindicated in a way which will make this war one of the most significant landmarks in human history. The victory has been not to the strong, but to the finer, more generous elements in human nature. The great ideals of progress have won through; that is the real and abiding significance of this war and its tremendous conclusion.

SPIRIT VICTORIOUS OVER MATTER

If that is so, then this war should leave no lasting bitterness behind it in the minds of the peoples. The baser elements of human nature have been defeated in the enemy: they should not re-establish themselves in the victors. The tremendous spiritual *élan,* the explanation of the ideal which carried us through the great struggle, should not now make way for barren hatreds, abject fears, base greeds.

Now more than ever should the banner of the spirit be borne aloft by all of us, as at once the symbol and secret of victory. In hoc signo vinces. The ethical human factors have vindicated themselves in a way which is little short of miraculous. It is, therefore, most right and proper that we should practice the great Christian qualities of mercy, pity, and forgiveness, which constitute the very essence and differentia of our religion.

If all this is true and admitted, the political application of international affairs follows quite obviously. There must be a real peace between the nations. The word reconciliation has to be writ large on our skies. Our hearts have to be emptied of all bitterness and hatred, and the memories of war atrocities should not harden our hearts against the revival of a new international life. A new life, a new spirit is imperatively necessary if Europe is not to fall backward and lag behind other continents in the great march of humanity.

EUROPE'S PITIABLE LOT

Her lot is indeed pitiable beyond words. The Continent which is the motherland of our civilization lies in ruins, exhausted by the most terrible struggle in history, with its peoples broken, starving, despairing, from sheer nervous exhaustion mechanically struggling forward along the paths of anarchy and war, and seeing only red through the blinding mist of tears and fears—almost a mad Continent, more fit for Bedlam than for the tremendous task of reconstruction that lies before it.

It is the most awful spectacle in history and no man with any heart or regard for human destiny can contemplate it without the deepest emotion.

No, it is not a case for hatred or bitterness, but for all-embracing pity, for extending the helping hand to late friend and foe alike, and for a mission of rescue work such as the world has never seen. Europe is and will, for this generation, be the greatest mission field in which the energies of the great-hearted peoples of this country and America could be spent. And the gospel will be that original one of "goodwill among men," of human comradeship beyond the limits of nations, of fellow-feeling and common service in great human causes.

All this applies to Europe generally, but I wish to add a word in reference to Germany and Russia, in particular, as the situation is too grave to permit of any shrinking from the frankest expression of opinion.

The brutal fact is that Great Britain is a very small island on the fringe of the Continent, and that on that Continent the 70 odd million Germans represent the most important and formidable national factor. You cannot have a stable Europe without a stable, settled Germany, and you cannot have a stable, settled, prosperous Great Britain while Europe is weltering in confusion and unsettlement next door.

GERMAN RECONSTRUCTION OF PRIME IMPORTANCE

In our policy of European settlement the appeasement of Germany, therefore, becomes one of cardinal importance. We have today in Germany a moderate republic, which, in my opinion, deserves encouragement and support from this country. It has done its best to prevent anarchy on the one hand and military reaction on the other, and has done so with more success than I, for one, expected.

Ebert's republic has been for months standing in the breach fighting the battle of European order against the growing forces of anarchy. The great issue will probably be decided in Germany for good and all. And Ebert deserves our backing and encouragement. Do not let us deal with Ebert as we dealt with Kerensky and Karolyi—with results beyond recall today.

Russia is an even more obscure and difficult problem than Germany, and one on which no dogmatic opinion would be justified. But from all the information which has come into my possession, I am seriously doubtful about the sort of policy which we seem to be pursuing there. Russia can only be saved internally by Russians themselves, working on Russian methods and ideas. She is a case of national pathology, of a people with a sick soul, and only Russian ideas could work a cure. Our military forces, our lavish contributions of tanks, and other war material may temporarily bolster up on the one side, but the real magnitude of the problem is quite beyond such expedients.

Leave Russia alone, remove the blockade, adopt a policy of friendly neutrality and Gallio-like impartiality to all factions.

RUSSIA'S SOVIET ORDER

It may well be that the only ultimate hope for Russia is a sobered, purified, Soviet system, and that may be far better than the Tsarism to which our present policy seems inevitably tending. If we have to appear on the Russian scene at all, let it be as impartial, benevolent friends and helpers and not as military or political partisans. Be patient with sick Russia, give her time and sympathy, and await the results of her convalescence.

We have a good deal to set in order in our own house. The Dominions have been well launched on their great career; their status of complete nationhood has now received international recognition, and as members of the Britannic League they will henceforth go forward on terms of equal brotherhood with the other nations on the great paths of the world. The successful launching of her former colonies among the nations of the world, while they remain members of an inner Britannic circle, will ever rank as one of the most outstanding achievements of British political genius. Forms and formulas may still have to be readjusted, but the real work is done.

There still remains the equally important task of properly locating the great dependencies like India and Egypt in the free democratic British league. Recent severe troubles in both dependencies mentioned serve to remind us that no time must be lost in boldly grappling with this problem. It is a task to be approached with an open mind and with the fixed determination here, too, to realize those principles of freedom and self-government without which this Empire cannot continue to exist in the new time.

The Dominion solution will obviously not apply, but it may be found possible to reconcile native self-government with a system of expert advice and assistance which will replace the dead hand of bureaucratic dominion by the lighter, but no less effective, touch of the friendly hand. The problem, however difficult, is capable of a practical solution, and precedents for dealing with it are not entirely wanting.

IRELAND'S PROBLEMS

But the most pressing of all constitutional problems in the Empire is the Irish question. It has become a chronic wound, the septic effects of which are spreading to our whole system, and, through its influence on America, it is now beginning to poison our most vital foreign relations.

Unless the Irish question is settled on the great principles which form the basis of this Empire, this Empire must cease to exist. The fact that Irishmen cannot be made to agree may have been a good reason for not forcing on a solution during the war, but now, after peace, the question should be boldly grappled with. Our statesmen have just come back from Paris, where they have dealt with racial problems like that of Ireland and in every way as difficult as the Irish problem. They may not shrink from applying to Ireland the same medicine that they have applied to Bohemia and many another part of Europe.

And this brings me to say, finally, a word on questions of a more domestic character in this country. There are difficult days ahead for this country, and this nation will be tested as never before in the searching times that are coming and are already beginning to loom into sight. over the world, and it is idle to expect that we shall be able to shelter ourselves from its effects. Vast changes are coming and are already beginning to loom into sight.

There is no formula of patent medicine that will see us through this crisis. What matters is the spirit in which we approach the situation facing us. And the spirit I am pleading for is that of openness of mind and willingness to learn and to try new methods—a spirit of humility in face of unexemplified difficulties and a spirit of humanity and generosity in all relations of life, and a spirit of human fellowship and comradeship to the service of the great saving ideals of humanity.

A MORE HUMAN SPIRIT

In a word, I see salvation for us and the world only in a more human spirit and outlook all round. What is the good of all the wealth and comfort and glamour of the Victorian Age when the next two decades bring us to the graves of ten million young men slain because of the base passions of greed and domination which lurked below the smiling surface of that age? The game is not worth the candle, and we should rather welcome the new and difficult times on which we are now entering.

For, doubt it not that we are at the beginning of a new century. The old world is dying around us; let it also die in us. Once more in the history of the human race we hear the great creative Spirit utter those tremendous words, "Behold, I make all things new." Old ideas of wealth, of property, of class and social relations, of international relations of moral and spiritual values are rapidly changing. The old political formulas sound hollow, the old landmarks by which we used to steer are disappearing beneath a great flood. The furnace through which we have passed has melted the hard crust of our life, and the old fixities and certainties are fluid once more.

Let us work for a better, happier world to arise from this fluid mass. Let us move forward with courage and in faith and let us not fall back into the hopeless enmities, the sterile and blasting bitterness of the past. Among the nations of the world this great country has in the past enjoyed the most splendid reputation for political wisdom, generosity, and magnanimity. Let this mighty Empire, in this great hour of victory and at the zenith of its power win a great moral victory, so that the ideals which have shaped the destiny of our great commonwealth of nations may become the common heritage of the League of Nations and of Europe.

Only then will this war not have been fought in vain, and the future garner the far-off interest of our tears.

Contributors to This Issue

JOSEPH FORT NEWTON, D. D., Litt. D.; minister City Temple, London. Dr. Newton's sermons are a frequent feature of The Christian Century. He has recently been called to Central Church, Chicago, to succeed Dr. Gunsaulus, and his acceptance is looked for. His return to the United States after an absence of two years in the London pulpit will be a great acquisition to the American church.

SIR. W. ROBERTSON NICOLL, Editor of the "British Weekly," London; Editor of the Expositor's Bible series, author of many books.

GENERAL JAN SMUTS, famous South African military leader in the Boer war, who after defeat became a loyal British subject; his authority extends beyond military matters into statesmenship. He was called to England during the Great War as a counsellor of the government and was one of Britain's five commissioners at the Peace Conference.

CORRESPONDENCE

A Satisfactory Treaty

EDITOR THE CHRISTIAN CENTURY:

When in last week's Century I read the article, "The Common Guilt," I felt deeply moved to write and ask the old time Missouri question, "F'r instance?", and "You've got to show me." But I delayed, and this week find that Perry J. Rice has taken up the thought, though in a somewhat different way. But in this same issue I find another editorial, "The Covenanters," proceeding to elaborate or rather to continue the same indefinite and rather violent attack upon the treaty as one of "vindictiveness and terrorism." And this time I stay not my hand. Mr. Editor, "F'r instance?" You have dealt in generalities through two rather extensive editorials. You have, in a way, outdone the New Republic. And we had a right to expect better things of you. There are some of us who have read the treaty quite carefully. And we have thus far failed to discover that it is vindictive, terrorizing, unjust, promotive of future wars, unredemptive, Prussian or any of the other things that are charged by you and the New Republic and The Nation, et al. It is not perfect in virtue of course. But I believe it is in the main a righteous treaty.

Which ones of President Wilson's fourteen points are deeply violated? In what particulars does the treaty only lay up future trouble? It strikes me that, unconsciously, you take up the same maudlin cry that many false friends of the criminals of our land are sounding. And Germany is the arch-criminal of Governments. Her people backed her with money and men. Say they could not help it, that similarly circumstanced we should have done the same things (which I do not believe), she stands convicted not merely of being wrong, but of being a dangerous criminal. Victory for the allied cause was but a successful arrest. No absolutely impartial jury could be found, or was needed. The conviction had already been secured and the verdict rendered. It remained to place a penalty that would do justice to the wronged so far as possible, and that would so far as possible make further criminal operation unattractive and therefore measurably less probable.

I believe that, in the main, the treaty is successful in securing these ends. The transfer of territories, the reparations exacted, the forcible reduction of armaments required seems

directed and safeguarded in as perfect a way as I can think of.

True, we are all guilty. But, under this treaty, we all are punished. France, England, Italy, the United States, Belgium, —what country is not bearing terrifying burdens? With all the reparations exacted, with all the loss of colonies which she has forfeited every right to govern, with all the economic burdens she will be compelled to bear, Germany emerges from this war in better shape for the future than France, Italy, England or Belgium. Her man-power is reduced but proportionately she has suffered least. Her debt will be increased by many billions but her territory is undevastated, her factories are ready to operate, her homes are standing, her railroads are efficient, and her shipways ready. For part of a generation she loses the Saar Valley's products. Even so, she will still be in position to secure in the world's markets on an equality with her chief competitor, Great Britain, the two great natural essentials to industry.

But this is enough—too much, no doubt. It would help if we could have a statesmanlike examination of this document rather than such a piling up of assertions.

Muncie, Ind. S. G. FISHER.

Germany Alone Responsible

EDITOR THE CHRISTIAN CENTURY:

The editorial, "The Common Guilt," in The Christian Century of September 18, should not be permitted to pass unchallenged. It must have caused deep pain to many who, like the writer, have for years enjoyed the fair, forceful and fearless editorials of the "Century." We expect, however much we may deplore, partisanship in the daily press, but we do expect the religious papers, especially the Century, to rise above it on all occasions. The editor of a religious journal, like Caesar's wife, must be beyond reproach. He has a right to discuss political questions and their moral implications, but it is hard to tolerate any descent to the partisan in so serious a matter as that discussed in "The Common Guilt." Yet that is what I find in that editorial.

I am tired of hearing Europe charged with common guilt for the great war. There is a sense in which the recent war is the outgrowth of European history and diplomacy. One may truthfully say that the treaty of Vienna, the peace treaty of the Franco-Prussian war, efforts to settle the Balkan question, that could easily foster war. It could also be asserted that the campaigns of Alexander, Caesar and Napoleon were antecedents of the great war. No one can claim that any historical event is entirely independent of what has preceded it. But that is a different thing from declaring Europe's common guilt for the recent war. What advanced nation, except Germany, would or could have provoked such a catastrophe? They all had the same general, historical background, yet who could imagine England or France going to war as Germany did? But, even if one charges that any European nation was capable of declaring war for unworthy ends, can any of the advanced people be thought of as capable of **conducting** war on the level upon which Germany did? Would any other nation have used poisonous gasses, projected fire-throwers, lurking submarines, and prisoners and civilians as Germany did? Whatever may be the past history of Europe, the nations arrayed against Germany cannot be charged with a common guilt for this war. Society is undoubtedly responsible for much of the criminality in evidence today, but society is not responsible for **all** the criminals and crimes. When a criminal (or a nation, like Germany) deliberately sets out to enrich himself (or itself) by a violation of all that is morally decent, society (or Europe) cannot be charged with a common guilt.

The editor seems to forget that Mr. Wilson represented but one nation in the peace conference. Although Mr. Wilson has stated that he marveled at the lack of vindictiveness in the representatives of the suffering nations, victims of Prussian terror and tyranny, we may well believe that the terms of the treaty would have been much more severe if he had not been there. He confesses that there are provisions in the treaty which he personally does not like, but he also declares that, though severe, the treaty is just, and that it is the very best treaty that could have been secured under the circumstances. If Mr. Wilson had never done anything but the splendid work he did at the peace conference, history would have placed him among the greatest of her human products. His poise, character, courage and vision have been the greatest tonic to the moral sentiment and action of our day. His place is secure in spite of editorial criticism—and I wonder if that is the conscious or unconscious source of the criticism.

My amazement grew as I read the editorial. I began to wonder where I would find "the nigger in the wood pile". I found it not in your charge that America is now involved in the common guilt of Europe, for I expected that. I found it in the second-to-last paragraph. Mr. Wilson did not have a "non-partisan" group of councillors at Paris! This is the old partisan cry for Republican representation in the President's councillors. What has "non-partisan" to do with it? Ability and honesty are the requisite qualifications. No one can rightfully charge his councillors, either in the conduct of the war or the negotiations of peace, with lacking either honesty or ability sufficient for the task. Much of the subject matter discussed at the conference must have justified secrecy if passion was not to be stirred to even deeper depths than those to which the war had stirred it. The sorry spectacle made by the majority of the senatorial committee on foreign relations, and the narrow-minded partisanship of so many senators upon the floor and public platform must have convinced the President, as it has thousands of citizens, that their underlying motive was not to co-operate with the President but to control him. But even if secrecy was used in some of the sessions, the results of that discussion were always made public as soon as a definite decision was made. In the light of all Mr. Wilson has accomplished, it seems to the writer that nothing but pure partisanship could have prompted the charge of "weakness" or "the purpose to concentrate upon himself alone the credit for creating the League of Nations."

Is the treaty, apart from the League of Nations, unjust? Is it vindictive? If it is, is Mr. Wilson responsible? What did the President face at Paris? First, he was confronted with representatives from the devastated countries. They brought their sacked cities, destroyed cathedrals, ruined farms, deported manhood, outraged womanhood, and slain youth. Second, he faced an unrepentent Germany. When we declared that our quarrel was not with the German people, we were not then wholly convinced that they as a whole were behind their kaiser. After-events proved that the kaiser was the real representative of Germany. Is there a scrap of evidence that Germany in defeat is at heart one whit better than Germany embattled? Did they throw off the yoke of kaiserism until their armies were crushed and invasion or surrender confronted them? Is it any wonder that European countries felt that they must be protected from Germany in the future, as well as that Germany must pay for what she had done? If Germany had shown one tear of genuine repentance, she could have been trusted. Even today they speak of their republic as the German **Imperial** Republic! Another fact stands out clearly, namely, that the League of Nations, when established, will deal mercifully with a genuinely repentant Germany. At the same time it will be an effective check upon German imperialism disguised as republicanism. A new element has been introduced into internationalism. Rulers who violate international law are henceforth criminals, and peoples who back such rulers are held to account. That thousands of good Germans may have deprecated the course of their country cannot alter the fact that the people as a whole were perfectly

willing to follow kaiserism and share in the spoils of devastated countries so long as victory came to their arms. When the German nation proves itself worthy of trust, the world will once again trust it and ease the burden imposed by the guilt of the present generation.

It is not your opposition to the Treaty of Peace, your suggestion that the League of Nations "as now constituted" may not be a worthy institution, or your inclusion of Europe and America in "the common guilt," that really hurts. A man could take any or all these positions without being charged with partisanship. It is the spirit of your editorial and your personal charges against Mr. Wilson that sting and wound. You may not like either him or his policies. But unless you can produce evidence instead of assertion, you have no justification for charging him with either weakness or self-glorification. Of one thing the writer is convinced: Mr. Wilson is the great, monumental figure in all the stress and passion of today—a man whose personal character is beyond reproach, whose statesmanship is beyond partisanship, whose ideals are the noblest and whose work in the awful crisis of the present will stand out for all time as epochal.

Gary, Indiana. CECIL J. ARMSTRONG.

Treaty and League Inseparable

EDITOR THE CHRISTIAN CENTURY:

There is no other religious paper from which I receive more inspiration and genuine satisfaction than The Christian Century. Because that is true, I never dissent from its viewpoint except as one of its friends. I must dissent, however, from the position taken in your leading editorial of the issue of September 18th, "The Common Guilt." Although it appears to have a strongly humanitarian motive behind it, and although its concluding sentence sounds a deeply spiritual note (which, by the way, is really something of an anti-climax,) the editorial is fundamentally a partisan discussion.

At three different points, when the writer is criticizing the Treaty, he does so with practically the same introductory clause: "Leaving out of account the League of Nations idea." But neither an editor nor any other person can leave that out of account. It would be almost as easy to discuss the four Gospels, "leaving out of account" the person of Jesus, as to discuss the Treaty leaving out of account the League idea. If, as the editorial suggests, the first duty of the conference was the launching of the new world order, one may question why the editor insists on leaving out of account the one thing that will prove to be the first step in the launching of that new order.

It seems rather presumptuous to speak as the editorial does about "the Christian conscience of America," "The American spirit being outraged," and "The American people not believing that the President did for our ideals all that could be done at Paris." The most casual observer realizes that there is no such unanimity as such expressions would lead one to suppose. Many of us feel rather that "the Christian conscience of America" is most of all outraged by efforts,—whether in editorial columns or elsewhere,—to defeat the most thoroughly Christian international program of history. Although the editorial in question does at one point speak of the League as the one saving feature of the Treaty, it does not succeed in "saving" it; for the entire article can be interpreted only as opposed to the ratification of the entire document, into which the League idea is inextricably woven. It seems inconceivable that men can be thoroughgoing internationalists in their attitude toward the missionary enterprise, and at the same time take a position on this great issue that allows them to be counted with the narrow nationalists who have no vision of a new international order.

Chicago. J. L. LOBINGIER.

Dealing with Reactionaries

EDITOR THE CHRISTIAN CENTURY:

I want to call you to task for an editorial in the current number of The Christian Century, in which you criticize our President very severely for the kind of peace pact he brought home. I must confess that I am greatly surprised that a man who has had experience, as you have, with reactionary minds, especially in the religious world, should criticize a leader for failing to change the thinking and the action of a reactionary group of European politicians. When you think how little impression we have really been able to make upon the minds of men who are wedded to old and questionable systems here in our own brotherhood, I am sure you will wonder that the President accomplished as much as he did in the short time that he was in Europe. You know it is exceedingly easy to find fault with the other fellow for not accomplishing all that we hoped for, but I am very much inclined to believe that what we need just now in religious and "irreligious" journalism is a constructive policy and utterances that are carefully weighed before sent broadcast into the world. The human mind is the most inflammable substance that we have to deal with and it is also easily warped and hard to straighten, and I fear that your devotion to one Theodore Roosevelt, who is now dead, is preventing you from seeing the real good of things that are being accomplished by a man who is all alive. You know we are inclined to believe that the world ought to be run by men who are still alive, and I am sure that there is no one individual in all the world more alive to all the needs of the world than the President of the United States. And while I hold no special brief for Woodrow Wilson, I am sorry to see the men who are forward-looking and ordinarily open-minded joining the company of chronic kickers. You know here in Missouri we feel that Senator Reed is about as valuable to the country just now as a Missouri mule who has just kicked to pieces a $150 wagon.

Chicago. J. L. LOBINGIER.

The Spirit of Walt Whitman

Dedicated to Carl Sandburg

THE spirit of Walt Whitman walks the earth today. By shattered fortresses of steel and crumbled palaces of marble he stands. His slouch hat in his hand, and his lion mane and hair blown by the fresh winds from the west, he salutes, over the glorious wreckage, the dawn of the New Day.

The spirit of Walt Whitman walks the earth today. Standing upon the fast-closed tombs of the kings, he looks to the east, where the morning reveals new tints and strange splendors. Out of the dawn a dream comes, a vision of peoples marching under a new banner, a banner from which the blood-red of strife and the blatant blue of patriotism have been washed by five years of human agony; a banner white as the light of the midday sun, the banner of Democracy.

The spirit of Walt Whitman walks the earth today.

THOMAS CURTIS CLARK.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Church Celebrates Second Centennial with a Pageant

The Congregational church at Durham, N. H., of which Rev. Vaughan Dabney is pastor, recently celebrated the two hundredth anniversary of its founding with a pageant on the banks of the Oyster river. The pageant was held on Saturday afternoon and attracted an audience of four thousand people, although only one thousand souls live in Durham. Hundreds of the visitors remained for the church service the next day. The city is now the location of the College of Agriculture and Mechanic Arts of the state and the church has not only looked backward at this centennial season but is looking forward to a larger service to the community. There is no other church in Durham, so this Congregational church seeks to be in a real sense a community church.

Churches of Berkeley, Cal., Face Student Problem

Like most educational institutions, the state university of California, located at Berkeley, is being flooded with students this year, there being 3,500 in the freshman class. Receptions to the students are being held and every effort is being made to connect the students helpfully with the church life of the community.

Y. M. C. A. Uses the Discussion Method

The Y. M. C. A. has developed during recent years what is called the discussion method of conducting special classes, a method which has operated with conspicuous success in the colleges. At the Silver Bay Conference of secretaries this summer, the instruction was all given by this method. Discussion groups were led by Prof. H. H. Horne of New York University, H. S. Elliott and Jay A. Price of the International Committee and others. There were Bible study courses and a course in American history. Prof. Horne gave a course on "Jesus the Master Teacher."

Cleveland to Have Some Liberty Churches

Cleveland is to have three new "Liberty" churches. The name is adopted from the government nomenclature during the war. These churches are placed in industrial districts where the population is too transient to organize and support churches. Equipment will be provided for a full program of social work and provision is made for an educational program. College young men and women are to be sought out to work in these new centers.

Christian Citizenship Conference Will Be Held in Pittsburgh

Among the important conventions of the autumn season will be the Christian Citizenship Conference which will be held in Pittsburgh Nov. 9-16. The moral problems of the whole world will be given study in the light of new conditions. Reconstruction problems will be considered also. Mr. Henry Peel, of Liverpool, will make some addresses on the spread of Mormonism in the war-ridden countries. Wilfred Graham, an English churchwoman, will make a special report on the activities of Mormon agents among the young women of Great Britain.

Baptists Will Care for Their Students at State University

There are from 400 to 600 Baptist students at the University of Michigan every year. The challenge of this situation has been met by the Baptists in the appointment of Rev. Howard R. Chapman, pastor of the First Baptist church, of Atchison, Kan., to become director of religious work for Baptist students. In addition to their forty thousand dollar building in Ann Arbor, Mich., the Baptists have recently purchased an Eagle Club building which adds to their Sunday school equipment and aids in their program of community service.

League of Bible Societies Will Soon Be Formed

It is now proposed to form a league of the Bible societies of the world. There has always been close cooperation between the American and the British societies, but this has not always been true of the societies of other nations. In some sections of the world no Bibles have been printed since the war broke out. In other sections there has been an overlapping on the part of the colporteurs who sold the Bibles. Parts of the Scriptures are now translated into 650 languages and dialects, and it is argued that the complete Scriptures should be speedily translated for all these peoples.

Bishop Kinsman's Resignation Will Stiffen Doctrinal Requirements

The resignation of Bishop Kinsman of Delaware and his wihthdrawal from the Episcopal church of Rome has produced more than a ripple in the English church. The "Church Times" (London) interprets the event in these words: "It is truly deplorable that the bishop has felt himself compelled to take this extreme course, but we are not in a position to challenge the strength of his reasons for resigning his place in the church. In one way, however, good may result. When a bishop finds himself unable not only to continue holding office but to remain in a communion of which he has been a chief pastor, attention must be drawn to the state of things which has resulted in this distressing act. Clearly the time is at hand when the question whether it makes no difference if the articles of the Creed are believed or denied must be faced; . . . The easy tolerance of denial of the statements which have to be made in open worship will not, in the long run, hold any communion together. There may come a time when the secession either of the loyal or the disloyal may be inevitable. A church is not merely abnormal in which one bishop or priest unfeignedly believes, as he openly professes, that Christ is God of God, while another, giving his verbal assent to that statement when he recites the Creed, teaches that our Lord was a mere man."

Proposes to Send Large Consignment of New Testaments to France

M. Ferdinand Cattelain is a young French Protestant who is touring this country and he has brought a special message from the Bible Society of France, asking for a consignment of 20,000 French New Testaments. M. Cattelain declares that the presence of a large number of Allied soldiers in France with new testaments has increased the interest of the French in this book. The American society will proceed at once to raise funds to meet this request. The officers of the American Bible Society are: Churchill H. Cuttin, president; William I. Haven, D. D., and Frank H. Mann, general secretaries; William Foulke, treasurer. The offices of the society are at Astor place, New York City.

Liberal Jews More Cordial to Christian Leaders

The war has provided contacts between Jews and Christions which will have a marked effect in the future. A Jewish rabbi wrote Neason Jones, Y. M. C. A. secretary of Fort Slocum: "When you come to Chicago I shall invite you to

occupy my pulpit. All Jews are glad to listen to a sincere message of religion from any being created in the image of God, irrespective of his theological profession. We take great delight in the progress of true Christianity."

Preacher Pictures Great Strike of the Ministers

When nearly everyone else is organizing to go on strike, it is interesting that this course is advocated for the preachers. Rev. John Roach Straton, pastor of Calvary Baptist Church, New York, recently suggested in facetious fashion a strike of the ministers which would be organized with a parade down Fifth Avenue. Some of the slogans which he suggested for the parade were "Even the Worm Turns," "We Will No Longer Starve While We Save Your Souls from Hell," "A New Dress for the Wife," "We Demand the Full Dinner Pail." Another minister, commenting on this suggestion, declared the strike would fail, for the goods the preachers were producing these days were not a necessity and suggested that they improve their product before they demanded more pay.

THE SUNDAY SCHOOL

Jesus Calls*

"JESUS calls us o'er the tumult
Of our life's wild restless sea.
Day by day His sweet voice soundest
Saying, Christian, follow me."

This is the poetic way in which we consider the call of Christ, but it must enter into our practical experience. There is one clear call for our whole life and then there is the daily call of which this hymn reminds us. To bring this call to each individual life is the work of preacher and teacher. Every ear must be made to hear the clear voice of Jesus calling for the entire life. This call, answered whole-heartedly, will revolutionize the average life. Bishop Williams, that dynamic Episcopal leader of Michigan, says that Jesus was a fighter and that the New Testament is the most radical book ever written. A soft colorless pietism has obscured the real religion of Jesus! When we enter the service of Jesus we enlist under the banner of the world's greatest hero, who died for a cause. Jesus fought even unto death. His words, when taken at their clear, face value; when not robbed of their fierce content by some timid and time-serving preacher, are white-hot with the passion of revolutionary teaching. It is as if the word of Jesus were a sword and we had wrapped around the blade cloth after cloth until its cutting edge was forgotten. Thus have we enswathed the keen words of Jesus with soft and pliant interpretations. When we cry, "Back to Christ," there is nothing we need more to do than to uncover the swift, sharp, cleaving sentences of Our Master. Repentance, Forgiveness, Endurance, Worship and Service would immediately take on new luster and possess new power.

At the time of his death Walter Rauschenbusch was gathering the data for a new kind of Church history. His thesis was that all other histories had dealt, almost exclusively, with doctrines, creeds and cults. It was his intention to write a history on the basis of the *social* conditions met and changed by the church. We can imagine what an interesting volume that would have been. If deed and not creed is the main thing, then a history of the church with an eye single to social environments met and changed would be a true estimate of the power and value of the Christian community through the years. What I wish to make clear is the fact that the call of Jesus is a call to fashion and re-fashion the society of one's day. Every soldier in the Great World War answered not only the call of his nation—but, if he was among the Allies he was helping Christ make over the society of our time. It was a call that was costly even unto death.

The call of Christ to Peter and John and Andrew and James, was not a call to "Safety First," it was a call that involved the entire future energy of these fortunate men. A clear understanding of how and for what purpose Jesus drew these early men into the circle of his influence, is changing the nature of the gospel invitation. Evangelists are not calling men to comfortable safety, but true, discerning Christians are seeking to enlist men for Christ's army. The call of Jesus is a call to service, to sacrifice, to risk, to suffering, to heroism, to victory—all in the companionship and under the inspiration of Our Lord.

I hate the smugness of the average church member. Preachers are in many cases so fearful of losing their jobs that they dare not declare the truth as they see it. I brand them in such cases miserable cowards. We need a new crop of moral heroes, who will risk everything for the sake of helping on the necessary reforms in the church of today. For a century, we have talked union; we have sent forth a cloud of golden talk. When a man actually makes a venture in union he takes a great risk. He must expect abuse, misunderstanding and harsh treatment. Shall he hesitate a moment on that account? Can he save his soul and be untrue to the truth as he sees it? Great men on every side tell us that the Protestant churches must unite or die. We say we believe that. Very well, then, have you the nerve to act, seeking to answer Jesus' prayer? If Christ calls us to anything he calls us to unite his church, now broken into 187 fragments, in our country. Away with your soft and tiresome platitudes. The time demands action. Cease being a molly-coddle prophet and do and dare for Christ's sake.

JOHN R. EWERS.

*International Uniform lesson for October 12. Scripture, Mark 1:14-20.

Wilson's Addresses

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NEWS OF THE DISCIPLES

Death of Professor Bailey Sutton Dean, Professor Emeritus, Hiram College

Professor Bailey Sutton Dean, who for thirty-seven years has been connected with Hiram College, filling for most of that time the chair of history, died at his home at Hiram, September 24, aged 76. Professor Dean came from the neighborhood in the Western Reserve of Ohio where Walter Scott first preached, and his family were among the earliest to accept the teachings of the Disciples of Christ. William and Sutton Hayden, early preachers of influence, were his uncles. He was educated at Hiram, save for one year spent at Bethany. He was pastor of the churches at East Smithfield, Pa., and at Bellaire, O., doing effective work in both places. In 1882 he returned to Hiram, where he has since lived and worked, building himself into the life of the church, the community, and especially of the college, which he served with a beautiful selflessness of devotion, endearing himself to a host of those who studied there. His wife, Mrs. Emma Johnson Dean, long teacher of art in the college, and two children, James Earnest Dean and Mrs. Allie Dean Waldo, survive him. Mrs. Jessie Brown Pounds says of the deceased leader: "He was a rare character,—a saint who had boundless pity for the sinner, one to whom a thought of jealousy or self-seeking seemed impossible, one who walked with God and who commended Christ to the world."

H. O. Pritchard Tours Missouri in Interest of State Education

H. O. Pritchard, secretary of the Board of Education, is booked to speak for a week in Missouri beginning September 28. The cities he will visit are St. Louis, Poplar Bluff, Marceline, Sedalia, Moberly, Springfield, St. Joseph and Kansas City. He will be traveling under the direction of the Missouri Movement, which seeks to raise two million dollars for Missouri Disciple colleges.

The Year's Objectives at Central, Youngstown

William Dunn Ryan announces an interesting group of objectives to be realized during the coming year, the tenth of his pastorate at Central Church, Youngstown, O. They are: "1. A deeper spiritual life in all departments of the church. 2. A deeper and broader social life that will make it impossible for anyone to be a stranger more than once. 3. A new approach to the foreign problem in our own city. 4. The erection of a chapel and establishing of a congregation on the beautiful corner lot owned by the church in the Cochraine Park addition."

Buffalo Church Spurs Young People to Christian Service

Richmond Avenue Church, Buffalo, has set aside money with which to provide scholarships for young people who go away to school to prepare for Christian work. The money is loaned to the young people until such time as they actually enter upon the service of the church as a life work. It is hoped that this step will lead a number of the young people of that church to give themselves unreservedly to the cause of religion.

—Richmond Avenue Church, Buffalo, has started a mid-week church school in which there is given a course on the New Testament, led by a member of the church; the pastor, E. H. Wray, teaches a course in the Old Testament.

—Missouri Disciples are insisting on more activity on the part of the elders and deacons of the church. An elder's and deacons' conference was held at Center Point, September 7, and was led by E. M. McAdams. An address was delivered on "The Qualifications and Duties of Elders and Deacons," another on "The Model Board Meeting."

—R. M. Salts has left Mt. Vernon, Mo., and taken up the work at La Crosse, Kans.

—Tolbert F. Weaver recently closed his ministry at Nacogdoches, Tex., with over one hundred per cent increase in the membership of the church in two years. There was an increase of two hundred per cent in the Sunday School. An option has been taken on a lot near the church and the building will be enlarged. Mr. Weaver has accepted the pastorate of First Church, Houston, Tex., and his installation service was held recently, participated in by the other ministers of Houston.

—M. Lee Sorey went to the church at Lawrence, Kans., eighteen months ago and found a debt of $12,000. Money was needed for improvements on the building. With only one public appeal for funds, the entire amount required has been secured in thirty-day pledges. In many other ways the church has been going forward.

—Geo. L. Snively helped raise $25,000 at Marion, Kans., for the remodeling and modernizing of the church plant in that city.

—H. H. Peters will dedicate a fine new building at Lynville, Ill., in a few weeks. The church at Columbus, Ill., recently raised $11,000 in forty minutes for the erection of a new church; this amount will be supplemented by later gifts.

—The churches are becoming settled after the war. The following have taken pastorates in Illinois: Paul Ewing has located with the church at Latham, J. T. Moore of Lincoln has taken up the work at Eminence, C. L. Angel is preaching for Central, near Blandinsville, and Fowler. J. A. Barnett has returned from war service and is again leading at Lincoln. H. C. Helwig is making a good start at Beardstown. C. E. Barnett is starting splendidly at Illiopolis. William Icenogle is preaching half time at Berea and is available for another half time church. His address is Eureka.

—Harry P. Leach is visiting in Chicago, being on his way to Ascuncion, Paraguay, where he and his wife will serve as missionaries. He goes by way of England, and will visit his people there for a few days before departing for Paraguay. He leaves Canada from Montreal October 2. While in Chicago Mr. Leach preached for his friend, Sam C. Kincheloe, at Douglas Park Church.

—The proposed unification of the First Baptist Church and the Temple Christian Church of Los Angeles, Cal., which has been talked of for some time, will not be carried out because of the differences in the work being done by each.

—Mrs. A. C. Smithers, of Los Angeles, is reported convalescing from a serious operation undergone a month ago.

—Meyer A. Madsen has recently resigned from the work at Sheldon, Ill., to accept the pastorate of Union Avenue Church, Litchfield, Ill., which has a membership of 700. The Sheldon daily paper speaks in high terms of the ability and work of Mr. Madsen in that town.

—E. F. Daugherty, of First Church, Los Angeles, Cal., spent two weeks' vacation in the high Sierras "landing trout, from 81 pounds down, from many snow-streams and lakes." Mr. Daugherty made the return trip to Los Angeles via the Yosemite National Park and Mariposa Grove. He drove 851 miles in his automobile.

—Two weeks ago Dr. H. L. Willett was in New York City attending a conference of the Y. M. C. A. Committee on the Relation of the Church to the Association. He also visited Pittsburgh, where he met with a group of about sixty executives of local church federations. Last week he was in Cleveland as a member of the Governing committee of the Inter-church World Movement.

—Frederick J. Gielow, Jr., of Buffalo, N. Y., has been elected to the position of editor-in-chief of the Crimson Rambler, the weekly published by Transylvania College. He is a senior and has been active in journalism and literary work for the past three years. Mr. Gielow succeeds in this position Mr. Earl V. Eastwood, who is now office editor and advertising manager of the World Call, published at Indianapolis.

—Herbert L. Willett, Jr., is now at Harvard College, where he is taking work in the special field of the Near East. He will continue there for at least a year. Mr. Willett has for several years been Illinois field secretary for the Armenian-Syrian relief work, with headquarters at Chicago.

—The Linwood Boulevard Sunday School, Kansas City, Mo., observed Rally Day September 14. One of the features of the opening exercise was a presentation of the fifth act of the play, "The Servant in the House," occupying twenty-five minutes. The play was un-

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der the direction of a member of the Dillenbeck School of Oratory. Mrs. George Gordon. who is superintendent of the Primary Department of this school, reported an attendance of 76 on September 7.

—The Missouri Movement has voted to raise a large company of Minute Men, who will give five-minute addresses in the churches with regard to the aims of the movement. These men expect to visit the most remote sections of the state.

—Central Church, Youngstown, O., will conduct an every-member visitation of the parish in the near future. The teams of twelve men each will be engaged in visitation work. The purpose of the visitation is to renew the interest of backward church members.

—The American Temperance Board has prepared a special exercise for Temperance Day in all the Bible schools for World's Temperance Sunday, November 2. Free copies may be had upon request, but it is the purpose of the Board to mail copies to all schools about October 1. Any school not receiving copies early in the month should address the American Temperance Board, 821 Occidental Building, Indianapolis, Indiana.

—Kensington Church, Buffalo, of which S. O. Landis is pastor, observed September 28 as Rally Day in the Sunday school and Home-Coming Day in the church. A basket dinner was given in the church and the people stayed all day. This church is to be led in special evangelistic services by Charles H. Bloom.

—Some time ago Arthur W. Jones, T. A. Bendy and J. A. Baird, of Eastland, Tex., presented to Fowler's Orphans' Home the oil royalty from three acres of land located near some fine producers in the great Eastland field. A well is being sunk on this property which is now down to the oil sand and in a few days the good fortune of the Home will be known by a report on the well.

—Owing to the death of her husband, O. A. Riall, Mrs. Riall of Grapeland, Tex., is offering a library for sale which includes two encyclopedias and a forty volume set of Millenial Harbingers. Mr. Riall was a college professor as well as a minister.

—"Happy Sunday Evenings" is the name for a series of special services at Linwood Church, Kansas City. Community singing, motion pictures, music by a professional orchestra and an address by Dr. Burris A. Jenkins are features. The autumn rally of the Sunday school brought out 604 attendants and a collection of $25.76. Dr. Jenkins, as editor of the Kansas City Post, has put the following at the mast head of his paper:

THE POST'S PROGRAM FOR KANSAS CITY

1. Wider streets, better paved.
2. A million people in ten years.
3. A new city charter.
4. Factories for Kansas City.
5. Ozark water.
6. Adequate transportation facilities.
7. Public comfort stations and drinking fountains.

New England Convention

The Disciples of New England met in convention this year in Worcester, September 12-14. The convention was presided over by Frank A. Higgins, the energetic pastor of the live church at Danbury, Conn. He kept the program moving with enthusiasm and on time. The convention missed the presence and leadership of Professor Walter Athearn, of Boston, who was in New York busily engaged in the Inter-church Movement. having charge of the survey department.

Harry Minnick, the pastor, was an ideal host, though he was hardly at his best, as his good companion was away at a sanitarium recovering from serious illness. The weather was beautiful, the hospitality of the Worcester church was generous and the attendance large. Nearly every church in New England was represented. The church farthest away having a representation present was that of Lubec, Maine. From outside New England, the convention enjoyed the presence of Dr. Macklin, of China; Mr. and Mrs. E. C. Davis, of India; President Burnham, of the American Society; J. H. Mohorter, of the National Benevolent Association; F. E. Smith, of the Board of Ministerial Relief; Mrs. Eda T. Moore, of New York, and John P. Sala, of Buffalo. The "United Budget" and "Every Member Canvass" were thoroughly developed and discussed before the convention under the head of "The Whole Task." The Missionary Budget adopted by the New England Convention for the churches was $8,000.

Norman Brighton, pastor of the Boston church, brought us an interesting message in relation to the situation. It was quite a shock to those from without New England to learn that Boston was very largely Catholic and foreign. We had thought that this old seat of culture and refinement and of great historic interest in the romance of early American history, was still made up largely of Yankees. One of the most important steps taken by the convention was to plan for another workers' conference in Boston in the spring. This four-day school, conducted annually now by our New England churches, is an unusual one, having as instructors, professors from Boston and Harvard Universities and other kindred institutions.

The convention closed on Sunday, having been in session three days. These conventions are full of good fellowship which the scattered Disciples thoroughly enjoyed. The convention next year goes to Springfield, Mass., where we have a large and growing church under the leadership of George A. Reinl.

JOHN P. SALA.

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Thomas S. Clark

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer on a Day in Autumn

MYSTERIOUS Presence, who dost touch to wondrous beauty the vast deep landscape of these autumn days, we would commune with Thee. Thou who, unresting, hast been at work through all the ages, even until now, whose pulse-beat is Nature's life, our awed hearts are drawn to Thee in worship. These mighty forests that fling their beauty forth like banners, this wondrous pageantry of leaf and blade and sunbeam, all announce Thy glory and Thy goodness. How can man stand before this mighty canvass, gorgeous with Thine artistry and doubt in his heart that an Artist hath made it all!

These are Thy triumphal days! The year Thou madest is coming back to give Thee a crown. We too would crown Thee. We would enter into Thy vast joy. We would commune with Thee in this mood of Thine with which our churchly hearts are unfamiliar. Not through the cramped forms of ascetic introspection would we see Thee now, but with unleashed imagination may we share Thy gladness in the joy of the completed year. Through many hazards didst Thou lead the modest spring and lusty summer. And now, past every hazard and pain Thou, God, art glad, as a man is glad who comes home at the end of the day. This autumn splendor is the token of Thy joy. We seem to hear Thee laugh in very glee at what Thou hast wrought and we would join our shouts with Thine as we come to the carnival of Thy glory.

Receive us, Lord of Nature. Make our hearts at home in the out-of-doors. Fill us with the natural joy of living in such a world as Thou dost find pleasure in creating, and teach us to read Thy name spelled out by the works of Thy hand.—Amen.

Foreign Society Report Gives Convention Keynote of Triumph

REPORTS of the Disciples' Foreign Missionary Society received in advance of the General Convention give a keynote of joy and triumph for the gathering in Cincinnati next week. The year ending September 30, 1918, showed an income to the Society of $625,522.73. For the year ending September 30, 1919, the income was $757,011.12, a gain of $131,488.39. The churches as churches gave $211,684.98, a gain over the previous year of $21,120.21; the Sunday Schools gave $161,251.42, a gain of $30,340.70. The remainder of the gain was chiefly from the receipts of the Men and Millions Movement. The missionaries of the Foreign Society now number 185, the native workers number 926. Seventeen men and women were appointed and sent to the mission field in the year just closing. Of these five went to Africa, eight to China, two to the Philippines and two to Tibet. The war has done the Society much harm. The upsetting of normal rates of exchange in foreign countries cost the Society $60,000. No financial prophet foresaw this loss, and if he had foreseen it, could not have prevented it. It has cost much more to send the missionaries to their fields and to bring them home than before the war. Freight rates are from four to six times as great as formerly. Food, clothing, medicine, fuel, stationery, postage, and all other necessaries of life

cost more than they did before the war was declared. On this account it has been necessary to increase salaries and allowances of every kind. Moreover, the war has made it exceedingly difficult to get volunteers for the field. The men qualified for the service were called by the Government. Nevertheless the gospel has continued to be preached and hospitals have been kept going, and many forms of social service have been undertaken. The substantial growth of home support of the Foreign Society through recent years is one of the most gratifying and heartening facts in Disciples history. President McLean and the secretarial staff have good reasons to praise God for these fresh tokens of his blessings upon their leadership.

A Medieval Shrine or a Program for Labor

A LETTER from the Pope to the Catholic hierarchy in America deals with two matters, the fine new program of the Catholic church in this country with regard to labor, and the erection of a National Shrine of the Immaculate Conception in Washington. The interest shown by the people in the Pope's letter will reveal just how far American Catholics have travelled. Will they care most for the shrine or for the new aspirations of labor? American Catholics bid fair to become the most important single influence in the Roman Catholic church, for the money and the new ideas originate here. Some day there may be an American Pope and medievalism in the church will be at the beginning of its finish.

The Inter-Church World Movement as a Growing Force

AT THE inception of the great interdenominational effort which has taken the name of the Inter-Church World Movement there were some of the denominations which held back from participation, fearing that some loss of prestige or some compromise of convictions might be involved. But gradually these misconceptions have been cleared away. At the conference of the Committee of One Hundred representing the movement, held a week ago in Cleveland, the difficulties that had stood in the way of full participation by three important denominations were removed, and their fellowship was assured. One denomination stands out conspicuous in its refusal to have partnership in the effort. This is rather a proof of its sectarianism than a criticism upon the movement. And any other religious body that takes a similar course will pass the same judgment upon itself.

Survey Now in Process of Accomplishment

THE first task set itself by the Inter-Church World Movement was a competent survey of all the fields and forces included in the great proposed drive for the extension of the Christian religion. This means that every available fact regarding the home and foreign areas is to be ascertained by a process of thoroughgoing investigation by trained and practiced experts. On the basis of the facts so secured a united campaign for adequate funds for the big forward movement is to be projected. Instead of a few millions, as in the case of the Men and Millions, the New Era, the Centenary, and other campaigns of the leading religious bodies, a vast sum of money is to be secured, reaching into the hundreds of millions, for home and foreign missions, education and philanthropy under united Christian direction. This is a new and marvelous thing in missionary strategy, and marks an advance in Christian cooperation which would have been thought unbelievable a generation since.

Laymen of Churches Not Intentionally Mean

DR. F. A. AGAR, church efficiency authority, was addressing a group of office bearers of Disciples' churches in Chicago on a recent evening. He said that he would dare to mention some things that no preacher could talk about, and he did. For part of his address, his theme was the niggardliness of churches in dealing with their ministers. He told of one church which presented its minister with an automobile that he might be more efficient and then left him to meet the expense of over three hundred dollars a year to keep the machine going in the parish work. The minister got more work done but had suffered the equivalent of a cut in his salary in consequence. A commercial concern would have maintained the car. Only churches ask their employes to furnish the typewriters, office supplies, postage and other items for the work of the concern. Commercial concerns have found that living expenses have risen from sixty-five to eighty per cent in three years. Some say a hundred per cent. The employes in these houses have had increases of salary to meet this at least in part. In only a few isolated cases have churches met the new economic situation adequately. The church efficiency expert was inclined to believe that the elders and deacons had been busy and had not thought about these matters. But if they fail to act when brought face to face with them, another construction must be put on the situation.

China's Pacific Disposition

IT HAS been the tradition that China is a peaceful nation; so peaceful, indeed, as to prefer spoilation at the hands of her rapacious neighbors to military activity. Some of the clamant militarists in the United States have been accustomed to point to China as a horrible example of the estate to which a peace-loving and peace-practicing people may be reduced. One eminent American used a few months ago the expression "the Chinafication of America" in attempting to describe the efforts of certain moderates in behalf of a non-militaristic program for the nation. But China is neither a wholly non-military nor a helpless nation. It has the longest history of any people on earth. It has fought wars, but its dominant ideas have been those of peace. A hundred years before the days of

Confucius, a teacher of wide reputation named Moti write that China did not put her best metal into swords, nor her best sons into the army. Yet the Chinese people have outlived all the nations of antiquity, and are today perhaps the strongest of nations, in point of numbers and territory.

China's Military Preparation and Program

IT MAY be that after all these centuries of fairly peaceful life China is to be persuaded to go in for a military program. A recent article by Professor John Dewey, now in Peking, gives some significant facts regarding the growth of army interests in that land. Without any form of conscription, the standing army of China at the present time numbers one million three hundred thousand men. Last year the cost of maintaining this force reached the aggregate of two hundred and ten millions of dollars. This was half of the entire amount raised by the government for all purposes. The present income of the nation at present is about three hundred and seventy million of dollars, and sixty-five per cent of this sum goes to the army. This is fifty times as much as the government spends for education in all of its schools, and six times the total national outlay for education of every sort. This does not look like any radical form of pacifism.

Chicago Presbyterian Churches Increase Their Insurance

THE Presbyterian denomination of the presbytery of Chicago has had all its properties revalued in the light of present conditions. It was found that these properties should be carrying more fire insurance. It would be very difficult to replace any of them on the insurance carried. The increased insurance will cost money, but it is held that the protection will be fully worth it. There is here certainly a suggestion to churches of all denominations. It is a difficult time in which to raise funds for building enterprises. No congregation should take more than the necessary risk of having to raise funds to replace a ruined church building.

Adequate Preparation for the Communion

NO RELIGIOUS body has made more of the Lord's Supper than have the Diciples. From the beginnings of their history they have taken quite seriously the suggestion of the New Testament that the first interpreters of Jesus met weekly to observe this memorial. Wherever it has been possible the Disciples have been accustomed to celebrate this Supper every week. This has entailed a heavy obligation of preparation on the ministers and officers of churches where a suitable sense of the sacredness of the service is cherished. It is impossible to conduct the Communion with profit to those who participate without serious and conscientious adjustment of mind and heart to the great mystery of our faith. The liturgical churches, like the Roman Catholic and the Episcopalian, where also the rite is given weekly observance, provide an invariable ritual, so that, irrespective of the officiating minister or the attendant circumstances, there may never be lacking the dignity and impressiveness to which so sacred an ordinance is entitled. Not so is it in churches of Disciples, Congregationalists and the other non-ritualistic bodies. But what is lacking in form must always be made up in the spirit of the occasion. And there is danger that in some instances the Communion is reduced to a bare and hollow formalism which is worse than failure of observance. Not without searching of heart and preparation of mind ought anyone to approach the table of the Lord to administer the Supper.

The Cincinnati Convention and Christian Unity

PROSPECTS are unusually bright for a large and fruitful meeting of the General Convention of Disciples at Cincinnati next week. Opening on Monday night at Music Hall with the delivery of the president's address by Dr. Edgar DeWitt Jones, the sessions will continue on succeeding days until the following Monday. The great missionary and charitable interests of this communion of Christians will be voiced and new plans wrought out for their more efficient promotion. The fact that last year's convention had to be abandoned on account of the influenza epidemic has left many important matters hanging over until the present year. These with the great new problems that have emerged since the Armistice will require the attention and are sure to attract the attendance of a large and representative company of churchmen from all parts of the land.

In addition to the stimulation of interest in the various missionary activities of their own fellowship the General Convention will discuss several proposals having to do with the relation of the Disciples to other Christian churches. These are days of great cooperative undertakings in the Kingdom of God. The conscience of the church is alert to the weakness and wickedness of denominational division as it has never been before. Several outstanding attempts at bridging the dividing chasms between the denominations have recently assumed commanding importance. These will challenge the Disciples to make some expression of their disposition and purpose with reference to closer fellowship with other Christian bodies. Among them the Interchurch World Movement is the most immediate and urgent. It is a plan for the evangelical denominations of America first to systematically survey the fields of Christian endeavor at home and abroad in order to discover what needs exist, and to estimate the cost of supplying these needs; and secondly, to make a united appeal to the Protestant resources of the nation to provide the necessary funds. It is a bold program. It has met much misunderstanding in the period of less than a year since it was launched, but it has now plainly passed the critical stage and is assured of the support of all the progressive spirited churches of the coun-

try. The various missionary boards of the Disciples have been actively participating from the beginning in the formation of the Interchurch Movement, and the General Convention will without doubt improve whatever opportunity is given it to heartily commit the churches of the entire communion to the course already adopted by the several boards.

Another movement, not yet so well under way as the Interchurch, but more fundamental, is that toward the organic unity of all Protestant evangelical Christian bodies. The proposal of this very comprehensive and radical endeavor had its origin in the Presbyterian General Assembly held in Columbus, O., in May, 1918. That body by unanimous vote issued a call to all Christian groups in the United States to send representatives to a common meeting place to consider what could be done to unite in one body the now dissevered and too often competitive sections of the church of Christ. The Commission on Christian Unity of the leading denominations responded to the call and appointed delegates to represent their respective communions in an unofficial capacity at a meeting held in Philadelphia in December, 1918. There the sentiment expressed revealed great depths of desire and conviction on the subject of an organically united church. It was decided to bring the proposal more generally and more formally to the various communions and meanwhile put into the hands of an ad interim committee the working out of some constructive suggestions or plan by which the present mystical unity of Christ's body may find overt and visible embodiment in a united church. That committee has held many meetings and it is believed will have some definite proposals to make during the coming winter.

Meanwhile the national bodies of the leading denominations are receiving the Presbyterian overtures and acting upon them. They were incontinently but not unexpectedly rejected by the Southern Baptist Convention last May. In a momentary recrudescence of the sectarian spirit, cleverly induced by certain denominational leaders with other ends in view, the Northern Baptists also rejected the proposal at its convention in Denver last May. That the Baptist denomination will be the last of the leading Protestant groups to consider seriously any proposal for Christian unity is well understood by those acquainted with the psychology of the various sects, but that the unopposed rejection of these fraternal overtures from the Presbyterian church represented a unanimous Northern Baptist opinion on the question no one acquainted with the finer spirits of that great communion believes. There is without doubt a substantial body of Baptist opinion already working quietly but powerfully for the reconsideration of the reactionary vote taken at Denver. To the Disciples of Christ the overtures of the Presbyterian communion make profound appeal. That the General Convention at Cincinnati will respond favorably to the overtures is a foregone conclusion. The entire history of the Disciples is itself a plea for just this organic unity of Christ's church. The Disciples originated in a protest against the scandal of a divided church. They have consented only under protest and embarrassment to maintain their own identity under the forms of a separate denomination. The whole denominational scheme of things is to the Disciples' conscience a violation of the will of Christ, and they will gratefully and eagerly have fellowship with any reasonable and hopeful movement that undertakes to displace present chaotic divisions with a united and potent church of Christ.

A third movement in the same direction, one to which the Disciples have already pledged their participation and whose development they follow with interest from year to year, was initiated some ten years ago by the Episcopal church. Its objective is a Conference on Faith and Order for the whole of Christendom—Protestant, Catholic and Greek Orthodox. The war interrupted the development of the plan to bring this Conference about, but an Episcopal deputation, headed by Bishop Anderson of Chicago, has recently returned from a visit to the ecclesiastical centers of all European Christian churches with the report that all official authorities save only the Roman Pontiff gave assurance of a desire and purpose to participate in such a Conference. It is probable that the date will be fixed at some time within the next two or three years. The enthusiasm of Disciples for this program is not so marked as for the Presbyterian call. The proposal to unite all Christendom seems remote and academic at this time. Besides, the enterprise seems to them to be more or less vitiated at its source by extreme high-church implications. Yet the conception that underlies it is indisputably good. The call is simply a call for conference, for exchange of views, for each communion to formulate its idea of the church's faith and order and to define its own distinctive communional contribution to a unified body of Christ. Disciples can see nothing but gain to come from such an effort. Conference, open discussion, in the revealing light of the church's history and the world's present need—this is a prerequisite to Christian unity. From invitations to participate in such foregatherings only bigots or those altogether lacking in positive convictions will turn away. Disciples belong to neither of these classes and will both continue and increase their interest in the coming World Conference on Faith and Order.

There may be yet a fourth form of inter-church relationship that will come up for discussion at Cincinnati. The Federation movement has of late been taking on new life, especially in the two extremes of our social order—the rural community and the large city. The amalgamation of struggling denominational churches in small communities under the form of federation is a process that is gathering momentum in all parts of the land. In the greater cities of the country the federation principle is offering itself with increasing commendation as a practical method of getting certain things done which belong to the common responsibility of the Christian community as such, but which neither local churches nor denominations are equipped to do. Federation is an awkward substitute for Christian unity and should be conceived of only as a temporary expedient while the deeper problem is being worked out. Yet through it the sectarian spirit is steadily being broken down and the spiritual unity of Christian believers is being demonstrated with power. The Disciples have long since committed their minds and hearts to the federa-

tion idea. In what form it may appear at Cincinnati claiming renewal or extension of support cannot be forecast, but it is difficult to see how the problem of the rural church which bulks so large in Disciples' interests can be faithfully dealt with without a consideration of the principle of federation.

Within the Disciples communion itself there is a movement toward unity which will be coming to its goal at the Cincinnati gathering. The various missionary, benevolent and educational societies supported by Disciples arose one at a time in response to the perception of some particular need or duty. From the first there were points of friction and over-lapping in the administration of their several tasks, but in the earlier days of more modest enterprise and resources these points of tension were negligible. As the several tasks have grown in magnitude and the enlarged resources have enabled the several societies to expand, the administrative cross-purpose and wastage have become more flagrant and acute, until the need of unifying all the organizations in a single society expressive of the missionary, benevolent and educational interests of the entire Disciples' fellowship has become apparent to all. Two years ago at the Kansas City meeting of the General Convention each separate society adopted the principle of unification, and appointed a joint committee to work out the plan. The plan was published in The Christian Century a year ago in anticipation of the St. Louis convention which, on account of the epidemic, was not held. Monday, October 20, is the date set apart for consideration and action upon this unification proposal. The essence of the plan is to convert the present societies into departments of one comprehensive United Society whose control and management are to be vested democratically in a large body of representative Disciples from all parts of the country. There is some slight opposition to the unification of the societies, but it mainly arises from an altogether discredited source whose opposition has come to be the surest guarantee of the success of whatever measures it happens to attack. The movement toward such unification is animated by the essential principle of Christian unity. It is felt that clashing and waste and duplication in the administration of the benevolent and extension work of a particular communion must give way to the economy and order and simplicity of a united society just as, at last, in the general church the clashing and waste and duplication due to denominationalism must give way to the economy and order and simplicity of a united body.

More acute and vital than any of these movements is the movement for the practice of Christian union in the local churches of the Disciples fellowship. It is at the point of the local church that the distinctive note of Disciples ecclesiology is struck. In conferences and interdenominational parliaments they concede the leadership of other groups such as the Episcopalians, Congregationalists and Presbyterians. At times they are moved to reproach themselves for allowing these other bodies to pioneer the way in calling conferences and planning for Christian unity by what might be called diplomatic negotiations. While this self-reproach is wholesome enough, it need not be humiliating, nor need it be interpreted as a yielding of the historic precedence which belongs to the Disciples in the matter of Christian unity. For the genius of the Disciples' point of view is in the local church, not in the denomination as such. The Disciples historically set out to found not a denomination but local churches which in their relationship with all other churches of Christ should practice Christian unity. This is an absolutely generic definition of their original aim and impulse. They sought to shake off all merely denominational tokens and tests and to set up only those that were the common marks of all Christians. This point of view determined their attitude toward formal creeds, the name of the church, the mode of baptism. They determined to be Christians only and to receive without distinction all whom Christ received. So catholic was their early position that the youthful Alexander Campbell declared it was their purpose to build churches that would receive into their fellowship all whom God would receive into heaven.

This identification of the status of church membership with the status of personal salvation has been a characteristic of Disciples' teaching throughout their history. It is, however, pathetically ironical to have to admit that the Disciples allowed their practice of this liberal and catholic principle to be obscured and partially nullified by the form which the doctrine of immersion took on in their minds. The narrowing of church membership to those only who were immersed marked the abandonment of their most essential principle. Nor was such abandonment required by their conviction as to immersion-baptism. The practice of Christian union with all whom Christ has received could have been carried on—as it now is in an increasing number of Disciples churches—side by side with the unvarying practice of immersion. In adopting close-membership the Disciples simply took over the point of view of Baptist sectarianism as expressed in close-membership and close-communion. After wrestling hard with the tendencies among them toward close-communion the Disciples freed themselves from it completely. But they never faced with equal candor their inconsistency in respect to close-membership. In recent years, however, this radical obscuration of their basic purpose, historic genius and essential character as a people, has come to be felt as no longer tolerable.

The movement for the recovery of the practice of Christian unity in local churches by creating a fellowship as inclusive as the church of Christ itself, has gained such headway as to be now the occasion of the sharpest controversy. The demand is being made—it may be made on the floor of the Cincinnati convention—that the convention declare itself on this subject. For months the reactionary journalism of the Disciples has been occupied with the theme of open-membership. A so-called "Congress" has been summoned to meet parallel to the first two days of the General Convention. Among the aims set out for this gathering are the "rescue" of the "Restoration Movement" (as the Disciples communion is called!) from the grip of the open-membership idea. From the standpoint of this issue alone it would be highly ad-

vantageous and salutary to have the question of open-membership injected into the convention. A good, earnest discussion would be illuminating. But in a longer perspective it would be one of the most costly things that could happen. And of course it will not happen. For the discussion of every question pertaining to the practice of local churches has been again and again held constitutionally not germane to the General Convention whose purposes are purely practical and missionary. To abandon that policy now would play havoc with all future conventions. The question will be discussed, however, in conversations and by informal groups on the edges of the formal gathering, for it is pressing hard upon the souls of multitudes of both ministers and laymen who see in it alone the open path to the recovery of the Disciples' distinctive contribution to Christian unity, and the justification of their hundred years of existence.

The outlook for the General Convention of this year is, we repeat, singularly inspiring. Never have matters more vital to the welfare of Christ's Kingdom been involved. The Disciples face the new era with awareness. They long since closed their ears to the vociferating demands of sectarian reaction and vulgar self-interest, and chose the open road of catholicity and progress and the most generous fellowship with all those who wear the name of the Lord whom they also strive to serve.

Failure and Success

Parable of Safed the Sage

THERE is a certain city wherein dwelt certain men who had no Money, but plenty of Nerve. And they said one to another: Let us do Business; for this big town hath plenty of Coin, and we could make good use of it.

And they formed their plans on this wise.

There was a great Building that stood Vacant, and because it was too Large for a Successful Business, and the last man who occupied it had failed, it had stood long Vacant, and the owners were anxious to Lease it. That building did they rent, and they paid no rental money down, for they said that what money they had they must invest in Goods. Then went they to the people who manufactured Goods, and they said, We would lay in a Big Stock on Ninety Days' Time; and they got the Goods. For they who made goods saw that the men who had rented so vast a Building must have good Financial Standing.

And the Proprietors said one to another, Ninety days will be enough for us. We will do such business as this Burg hath never seen. We will buy on Credit and sell for Cash, and at the end of Ninety Days will we fail. So shall we gain us Great Wealth.

And they bought Great Space in all the Daily Papers, wherein they said, Buy not on Credit; else must thou pay the Bills of them that Never Pay.

Now on the day of their Great Opening the Place was Packed so that Policemen kept the crowds moving. But as they moved they bought. And that night the Proprietors had to order more Goods. And the makers of goods said, Those fellows are doing Great Business; we will furnish them all the goods they can sell.

Now at the end of Ninety Days they were Too Busy to Fail. Therefore did they pay promptly all their current bills, and also their Rent, and likewise for their Newspaper Advertising, and they Bought more Goods than ever, and they Advertised more.

Now at the end of ten years, they sent to me and to other men an invitation, saying, Come thou and help us celebrate; for we have been in business Ten Years. And we have established a Great Business which is an Important Asset to this City. And it was so, even as they said.

And I and Keturah we went. And to every woman did they give a Rose, and to every man the Glad Hand.

And I spake to the proprietors, and I said, To what is your Success Due?

And the proprietors looked me in the eye, and said, It is all in a few simple ideas. Honest Dealing, Honest Goods, Honest Service, and no Losses for Bad Debts.

And as Keturah and I went away, I said unto her, Verily, those men have not only become Honest, but they have forgotten that they were ever Rascals.

And Keturah said, Peradventure thou art mistaken about their first intentions.

And I said, If it be not exactly as I tell thee, then will we turn back, and I will buy for thee the best pair of Kid Gloves that are in their shop.

And Keturah said, I bought them while thou wast talking with the Proprietors. And I have charged them to thee.

Now this parable teacheth that there are times when it is easier to be honest than dishonest, and to succeed than to fail.

And if thou thinkest that I made up the story about these men and their Business Venture, behold, thou art at liberty to think again.

By One Great Heart

BY one great Heart the Universe is stirred:
By Its strong pulse stars climb the darkening blue;
It throbs in each fresh sunset's changing hue,
And thrills through low sweet song of every bird:

By It, the plunging blood reds all men's veins;
Joy feels that heart against his rapturous own,
And on It Sorrow breathes her sharpest groan:
It bounds through gladness and deepest pains.

Passionless beating through all Time and Space,
Relentless, calm, majestic in Its march,
Alike, though Nature shake heaven's endless arch,
Or man's heart break, because of some dead face!

'Tis felt in sunshine greening the soft sod,
In children's smiling, as in mother's tears:
And, for strange comfort, through the aching years,
Men's hungry souls have named that great Heart, God!

MARGARET DELAND.

The Students' Strike in China

By Clarence H. Hamilton

THERE was profound disappointment in the student world as well as among other classes when word came that the decision of the Paris Conference was not to turn the former German rights in Shantung directly back to China as had been hoped. It was felt that China had failed of its most cherished objective at the Peace Conference. Who was to blame? The answer was not long in framing. The responsible cause in China was her own corrupt officials who were more intent upon their own enrichment than upon the welfare of the country. Official corruption had long been an open secret, but no one had done anything about it. Now, however, the sting of disappointment over failure on the theatre of international relationships roused a strong feeling that the time had come for someone to make a cry in the market-place against the public infamy. Who should make the first move? The conviction settled upon the students that the responsibility for the initiative rested upon them. The students of the government university of Peking, always more alive to the official movements in the capital, led the first demonstration. A student parade was formed to present a petition to the government, demanding that the Chinese delegates at Paris be instructed not to sign the Peace Treaty without reservation concerning Shantung. But they also demanded the removal of three high officials whom they denounced as traitors and sellers of their country. The action of the Peking students stirred the students in other cities. Then suddenly the electrifying news flashed over the country that some of the Peking students during a parade on May 4th had entered a house where two of the traitors were and beaten one of them to death. This later turned out to be untrue. The man was beaten so that he was taken to a hospital for treatment and protection, but he was far from being killed. Nevertheless, the excitement aroused by the first report persisted. The government had been challenged. What would be the response? The government caused the arrest not only of the radicals who did the beating, but of some thirty or more who were near the scene but did not take part. Immediately a storm of protest arose. Telegrams began to pour into Peking demanding the release of the students. In Nanking, Shanghai, Soochow, Hangchow and other cities the students began to organize, plan parades and construct petitions demanding the return of Shantung to China, the removal of traitors from the government and the release of the students imprisoned in Peking.

FOREIGN TEACHERS MERE SPECTATORS

In the University of Nanking we foreigners found ourselves in the thick of the local movement. We were placed, however, in the position of interested but ineffective spectators, for the movement was national and Chinese and we had neither the power to stop it nor the right to participate. On our staff we have a number of Chinese teachers who formerly studied in the West. These men, together with Western-returned teachers in the government Higher Normal School, the Chi Nan Institute for Chinese students from Java, the Engineering College and the various middle schools of the city, sought to work with the students and to guide and control the expression of their feelings. The result of their efforts was the formation of all the Chinese students and teachers of the city into an organization called the "Esioh Giai Lien Hoh Hwei," which is roughly translated "The Teachers' and Students' Union." This organization elected one of the University's professors as its president. A petition was drawn up with the usual demands and presented on occasion of a huge parade to the yamen of the governor-general. Telegrams were sent to Peking. A program of work for the organization was made out. This included schemes for the enlightenment of the common people such as the opening of night schools by students for the poor and illiterate; the printing of literature for distribution among the more educated classes; and systematic speech-making on the streets for the popular instruction of the people in national and international affairs. Last but not least a campaign for the promotion of the use of Chinese products in lieu of Japanese importations was inaugurated and vigorously prosecuted. The rather homely Chinese straw hat, formerly eschewed by the students, suddenly became all the vogue. It is hardly necessary to say that in the midst of all these doings we teachers found classroom instruction a laborious business, the students' minds being occupied with things considerably removed from their text books. Students' committees began to multiply. Corridors, social and dining rooms buzzed with conversation concerning the latest news from Peking or the latest report of the representatives to the Student Union of Nanking.

BREAKING OF THE STORM

In the meantime events were moving in Peking. The chancellor of the government university came forward with the announcement that he was heartily in sympathy with all that the students demanded, that he had, in fact, encouraged them in their efforts. Since the government was displeased with their spirit he could do nothing but resign from his post as chancellor, having evidently failed in his duty. Such a resignation is a form of official etiquette in China. As a matter of fact the chancellor was an exceedingly capable man, respected and popular alike with students and fellow educators. Under ordinary circumstances the government's response would be to refuse to accept the resignation. But this time the unusual move was made. The chancellor's resignation was accepted. A wave of indignation swept over the students everywhere. Another demand was added to the list sent in to Peking. The chancellor of Peking University must be reinstated.

But in spite of the bombardment by telegrams and messages from both student and other organizations the

officials in Peking stiffened their necks and did nothing. Then the storm broke. The students in Peking declared a strike and vowed they would not attend classes until the government granted their demands, and called upon the rest of the students in the country to do the same. Naturally the significance of this is not that non-attendance on classes would produce any great result, but that the students would spend their time in public agitation and draw the attention of the whole country to themselves and the righteousness of their cause. The strike wave gradually spread to other cities. Although the schools elsewhere had not the immediate provocation that the University of Peking had, they realized the importance of making a sympathetic demonstration in order to arouse the people and to make their own authorities appeal to Peking to yield if only to prevent growing disorder throughout the country.

MISSIONARY SCHOOLS ENLIST

Missionary schools also joined the strike. They had no personal animus against their teachers and principals, but they felt the necessity of showing their sympathy. In Nanking the coming of the strike brought disruption in the Teachers' and Students' Union and for interesting reasons. The majority of the teachers were in government school employ and some of them had several months back pay coming to them. They naturally feared that if the Union decided that the students of Nanking should strike they would be blamed by the government and dismissed from their jobs. The students themselves felt the urgency of the movement upon them. The teachers delayed their decision. Then the crucial moment came, when all the students took all the responsibility for the decision upon themselves and declared the strike. I was present at a mass meeting in the University of Nanking when amidst tumultuous applause it was announced that each school in the city was asked to send two delegates to a union of students only, which would declare the strike independently of the teachers. The University of Nanking students took an active and leading part in all that was done. The Chinese staff was in sympathy with the students, though out of respect for their confreres in the government schools, who were completely shelved, they gave their advice to the students simply as individuals and not as teachers and leaders.

THE HUMOROUS SIDE

To us foreign teachers who could do nothing but look on, the progress of the movement has its whimsical and humorous as well as its serious sides. A stroll about the Univerity campus discovered interesting sights. Student guards watched all gates and student policemen kept order. We were solemnly informed that the University was under martial law since the students had assumed responsibility for their own conduct. Within the buildings former class-rooms became meeting places for all sorts of committees, in and out of which came and went our erstwhile docile students looking tremendously important and hurried by urgent matters. Everyone had to show his patriotism by being busy at something, so there was a feverish strenuosity about every detail. In the social hall there must have been six or eight head offices for different departments of their activity. Some were up to their ears in the tremendous task of addressing letters; others completely occupied in running mimeograph copies of literature for public distribution; while yet others dashed in and out, going from one committee to another—they were the messengers. A bicycle squad of thirty conveyed news to the other schools of the city and most of them rode faster and harder beneath the hot spring sun than was good for them. There were mistakes in plenty all round and things had often to be done over again because somebody acted first before he thought. The manifestations of youthful enthusiasm are eternally the same the world over. The ferment which we watched in the University of Nanking was but a sample of what was going on in every other Middle and Higher School of the city. In fact most of the institutions took their cue from the University and imitated its form of strike organization. One day I visited the Chi Nan Institute, having business with the principal. Before I could enter my card had to be duly inspected by a student committee. When at last I was admitted to his presence the principal himself told me with a glint of humor in his eye that he was now nothing more than a guest in his own school and that the boys were in charge.

MERCHANTS JOIN THE STRIKERS

In spite of the adolescent clumsiness of it all, however, there was a meaning which appealed. Practically every one sympathized with the students. The appearance of the students on the streets to distribute literature or make speeches or sell national products, as some of them did, really made an impression. It was all in the name of the welfare of the country and to protest against wickedness in high places. The merchants especially responded, first by hanging out their national flags and then, as time passed on and the government still showed no signs of doing anything, by declaring a strike themselves. The merchants' strike also became widespread in the main cities. It meant the closing of all the shops and the transacting of none but the most necessary business. This action on the part of the merchants was an even more palpable indication to the common people that a movement against official treason was on. This was something which the government could not ignore, for it was apt to cause an unrest among the people which might develop under favorable conditions to the dimensions of a revolution. In fact there was disorder and mob demonstrations in Shanghai which the local authorities had difficulty in checking. The government first tried to deal severely with the students. There were arrests of students in various cities and the issuance of presidential mandates forbidding the publication of literature by the students and the making of any more public demonstrations.

In Nanking the police antagonized the students in one or two ways but not to any serious extent. They compelled merchants to take down some flags which had been hung out at the urging of the students. Some students were struck while making parades. One of the University students was arrested for carrying a banner on which were

inscribed Chinese characters which meant "Reform the Government". After a few days, however, he was released. These episodes excited the students and might have led to more dramatic situations had not word been received just about that time that the government had yielded.

On June 11 the government announced that the resignations of the three men condemned by the students had been accepted. The imprisoned Peking students had already been released. There was general rejoicing among the students. They felt that they had won. In many government schools there was a formal return to study to show that the students were tractable and obedient when their just demands had been recognized. In the University of Nanking the term was declared closed as being too far gone to complete the year's work.

SHORT AND LONGER VIEW

On short view the student movement cannot be said to have materially changed things in the immediate present. No new political party has been brought into power; the internal affairs of the country continue as before. But considered in the large the movement indicates progress. It cannot be credited entirely with the refusal of the Chinese delegates to sign the Peace Treaty at Paris, for others beside students opposed the signature. But student agitation probably inspired more of the opposition to voice itself than would otherwise have been the case. It may seem strange to American friends that student support in such an act should be considered a sign of progress. But the Chinese intention must not be misunderstood. China appreciates the great human purpose of the League of Nations and the essential justice of the Peace Treaty as a whole. By her refusal to sign she simply registered her protest before the world to the decisions concerning the particular problems of the Far East. The sign of progress lies in the fact that the voice of the people has become articulate and ventures to utter itself in the affairs of the nation. Apart from what the student movement may have contributed to China's behaviour in international politics there is the further fact that it carries promise for the future in the matter of China's internal affairs. The students are now conscious of themselves as a potent entity in their country's concerns. Organizations started during the strike will persist as public welfare clubs. Missionary schools and government schools are drawn together in a new bond and the flow of ideas between them will be salutary both for themselves and the common enterprises in which they will engage. The former will contribute the saner and more fundamental conceptions of democracy; the latter will bring the more poignant sense of peculiarly Chinese needs. The strike marks an important turning point in the Chinese student consciousness and the growth of the people toward a sense of national responsibility.

Hooverizing Our English

By Mary Huron Blair

DURING the last three or four years there has been such an upheaval in everything pertaining to our lives, violating even much which has been most sacred to us, that things may be pardoned which a few years ago would have been inexcusable. Even our most personal prerogatives have been commandeered and amalgamated to meet the needs of humanity. With this in mind, perhaps Mr. Hoover will pardon the seeming impertinence involved in the unsanctioned use of his name, which, through no fault of his, has already lost its individuality in the larger meaning which his effort to help us all to meet the exigencies of recent crises, has given it. If, when we used less desirable food as substitutes, in order to save the necessities for our boys "over there", and for the starving peoples of Europe, we called it "Hooverizing", it is but a step farther to apply the same word to the undesirable substitutes in our language. So, with apologies to Mr. Hoover, who may be himself punctiliously careful in his use of English, it is perhaps permissible to use his name with this new meaning attached to it.

It is only in comparatively recent years that our offences against the language have been so flagrant. Early in the life of our nation, aside from the peculiarities of speech of community variation, educated people cultivated accuracy of diction, and clearness of thought. The documents pertaining to the establishment of our government are gems of English. Fiction of those earlier times is classical. The orations delivered upon the national issues at various crises are models of force, power, and expression. Such copies of newspapers and magazines published in those days as are still available, are works of real literary value. The editors of even the daily papers were men of note in the literary world, who kept from the pages of the periodicals all that was coarse and unchaste, and who edited each article with care. These editors, instead of striving to be popular with people of loose thought and low ideals, sought always to lift all their readers to an appreciaion of the highest and best, not only in fact, but in fiction, as well.

When the change which has developed into our present careless use of the language began, it is difficult to ascertain. Instead of the clear accuracy and careful constructions of those early days, our speech today is filled with exaggerations, superlatives, coarse slang, by-words, and profanity. Careful parents have difficulty in finding periodicals at popular prices which are fit to be placed upon the reading tables where their children find entertainment. Not only is this true of our magazines, but it is particularly true of our daily newspapers, which claim they only publish what people want to read, but which

feature sensationalism, report verbatim conversations which bring the blush of shame to modest cheeks, contain articles written in so-called English which the unsophisticated find difficulty in translating, and use language, even in headlines, which only the over-worked dash, and an under-worked law, prevent from being profanity. All this is aside from the comic supplement which under the guise of humor and the lure of grotesque pictures, popularizes much which is objectionable both in language and in morals. Whether the majority of their readers really prefer the type of sensational, morbid, slang-laden news which they publish, or would as eagerly read a more worthily edited expression of our American people, certain it is that the newspapers which more than any other agency, have it in their power to mould and develop the public mind, are, with few exceptions, apparently making no effort to lift their readers to an appreciation of the highest and best, either in language or in news.

A PROBLEM FOR PARENTS

The fact that in both the spoken and the printed language of to-day there is so much that is objectionable makes the problem of the particular parent especially difficult. There are many, of course, to-day as in the past, who appreciate the beauty and dignity of good English, well expressed. To these, careless exaggeration is annoying, the almost universal use of slang is disgusting, and profanity, or near-profanity, is offensive. However particular parents may be, their children will instinctively acquire some of all this in their contact with other children or with thoughtless older persons. The fact that otherwise really excellent people will be so indifferent to the best in language, complicates the matter still more.

One mother, being exceedingly careful about the speech of her little son, was shocked to hear his frequent use of the expression, "My Lord," and upon rebuking him was met with hurt baby innocence and the explanation,

"Why mother! Mrs. G. says those words!"

And Mrs. G. was a minister's wife!

But Mrs. G. is not the only person in a position of moral responsibility who uses such. The expressions, "Lord," "My Lord," "God," and even "Jesus Christ," are extensively used by people who would be shocked and much offended if told that they use profanity. The word "damn," with all its variations, not being considered swearing by many people, is used without discrimination, much to the disfigurement of the language, the detriment of the user, and the annoyance of the person who, sensitive to such unnecessary appendages to speech, has also a sense of reverence which such expressions offend.

Even harder is the task of the parent who strives to show the child how useless and detrimental is slang in our speech. So general has this form of corruption become that the person who does not occasionally stoop to the use of slang is rare, and if he expresses disgust for it, or shows annoyance because of it, or only voices a plea for clean pure English, he is apt to be considered something of a crank, and laughed at for his old-fashioned notions.

This weakness for mushroom expressions, which spring up over night, become full grown at once, and are cast aside as stale after a brief period of popularity, is peculiarly American. Other English speaking people cannot even learn to understand the slang expressions so popular here. Small wonder! For when we think over even the choicest—if such there are—which have been current in the past, or are in constant use to-day, and give to each its proper meaning, how confusing does our speech become. How can a fishing rod be a dandy, when a "dandy" is a man fastidiously dressed? How can a girl be a peach when a "peach" is a fruit growing on trees? Why should a lady be enthusiastically addressed with a remark beginning with the energetic expression, "Oh boy"? Why should a girl, when in the throes of seasickness, exclaim with her first gasping breath, "Oh joy"? Why say "Gee," when "Gee" is the command given a horse to make it turn to the right? Why exclaim, "Good night," at eight o'clock in the morning?

This list, which might be increased by scores, does not include the innumerable expressions, meaningless as used, with which our language is infested, which have been given a temporary significance much more adequately expressed by good English, or which are used as by-words. The word "some" comes in this class as evidenced by the expressions "some boy," "some pumpkin," "some dog." "Jim-dandy" is another. Such by-words as "Gee-whilikins," "goodness gracious," "Oh my," "my land," and many others which these mildly represent, also have had, or are having their season of popularity.

It is because of this carelessness of speech which the children hear wherever they go, that discerning parents have such a tard task. Particularly is this true after the children start to school. It is unfortunate that the one institution which is supposed to teach English in its purity, should also be the means of bringing to the children its grossest misuse, for in mingling with those who are careless, even the best trained become careless also. The truth of the matter is that the English of the school books is as much an alien language to many of the children, even those American-born, as is Latin or French, or any foreign language.

DISREGARD OF CLASSICS

The study of Latin has in the past been found invaluable in acquiring a varied vocabulary, and in detecting and appreciating shades of difference in words of like meaning. Such being true, it seems to be the epitome of short-sightedness, that in many of our high schools Latin is no longer compulsory, and often not taught, while at the same time modern slang is in the curriculum of every play ground. Not only is this true of slang, but also of by-words, and of profanity, which girls often use as freely as boys. In a township high school situated in a college town entirely free from the immigrant problem, and other social complications, one who had occasion to investigate, found that every girl but one used profanity in some form. A high school boy, upon being rebuked for language used, named daughters of the most prominent families in town and exclaimed,

"You ought to hear them talk! They use worse profanity than the boys do!"

Another, having had the uselessness of slang impressed upon him in his training at home, noticed its frequent use by one of his instructors. He kept a record of the number of times slang was used by one teacher during one recitation, and counted thirty-nine! He also found that the words "all right" were used in one recitation period by the instructor in English just forty-seven times! Each time, of course, this was used properly, but, being so badly over-worked, it illustrates the impoverishment of correct language which is growing so rapidly among our American people.

Surely something more than mere knowledge should be given in the culture which an education is supposed to bring our boys and girls!

In thinking of the many phases of this problem, it is difficult to understand why these various types of misuse have become so popular. It sometimes seems as if the minds of our Americans have become so over-stimulated, that, like the drunkard, they must have some form of intoxicant. Anything else is insipid. The subject of this article is probably more attractive to the majority of people because it is worded as it is, than if it were worded in plain simple English. People tell us that they can express themselves more forcefully by using slang expressions and that a correct description lacks in vividness.

CONSTITUTION IN SLANG

Let us test this matter a little. Suppose we take the Preamble to the Constitution and couch it in the slang and superlatives which are popular to-day. It would run something like this:

We the people of the United States, in order to form a humdinger of a union, establish an extremely wonderful justice, insure perfectly lovely and most glorious domestic tranquility, provide for a defence which is simply swell, promote the most universal and delightful welfare, and secure simply wonderful blessings of liberty to ourselves and our posterity, do ordain and establish this perfectly gorgeous constitution for our United States of America, which is some country, just too dear for anything. Oh boy!

Or, take that bit of English which, because of its forcefulness and dignity, and of the sublimity of the thought expressed, thrills every loyal American whenever it is quoted:—

"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life. liberty, and the pursuit of happiness;—"

Now let us try to express this same thought in our modern slang and we have:—

By heck! We've got a hunch that this dope's the stuff; that all guys are born on the dead level; that the High Chief Mogul who runs these earth-works, throws every gink the same lay-out; that the whole push has a right to rush the jazz, and gosh! It's nobody's bizz;—

Wherein have they improved, either in vividness or forcefulness?

These various methods of Hooverizing our English are not confined entirely to the boys and girls of grammar and high school age. Neither are they only the language of the illiterate. We hear them everywhere. The public speakers in whatever cause, the instructors in schools and colleges, the chautauqua entertainers, the ministers themselves, are guilty. Nor is the spoken language only, corrupted. The popular songs are full of them. Since we entered the war our country has been flooded with so-called music which has popularized words which, like the music, are entirely unworthy of our great nation, yet which have been blared by our bands, and enthusiastically roared by our lusty-voiced soldier boys half around the world. If they helped our boys in their terrible task, we are grateful for them, but we cannot help regretting that in the ears of the world our nation must have been judged both musically and intellectually by such trash. Of course I am not referring to the one or two songs of real worth produced during the war.

THINKING LAZILY

But there is another way in which we lose, which is more important than any of these things. We increase or decrease our mental power by the way we use our minds. If we train ourselves to think quickly and accurately, clearly and decisively, we have a great advantage over minds which think lazily. Yet, when we accept without discrimination a jumble of meaningless words and use them to express our ideas because we are mentally too lazy to seek the perfect expression of our thought, we weaken our capacity for brain activity. This is what we do when we use slang, or resort to by-words and profanity to express our disgust or displeasure, or over-work a few inadequate adjectives in our use of superlatives.

Among the many things which we have learned in this war, one of the most valuable is, that the man with the trained mind is the only man qualified to be a leader of other men in accomplishing the difficult. With few exceptions, the armies of the Allies were officered by college and university trained men. In the many gruelling tests which the stress of four years of war placed upon men, it was proved beyond question that only trained minds can be depended upon to be alert, able to think accurately, quickly, clearly, and to the point, and only such were fit to undertake the leadership of the armies of Europe.

If this is true in selecting the leaders for a time of war, it is just as true in selecting the leaders for a time of peace. Clear keen-sightedness, the power to decide and act quickly and with precision: these must be the characteristics of those who seek places of power. The man who is a loafer in his thinking, lazily substituting by-words and slang for the discriminating English he might train his mind to use, will lack the habits of intellect which would give him greatest leadership. There is something more than culture in the proper use of language. There is power. And if we are to hold our place and prestige among the nations of the world, we must train our boys and girls to be keen and clear in their thinking, accurate and careful in their decisions, quick and forceful in their movements. Surely these do not come by slothful habits, either mental or physical.

The Red Carnation

A Twice-told Tale With a Sequel

By Edgar DeWitt Jones

Somtime ago we published a short story by Dr. Jones under this title. He has since amplified it and added a sequel. The significance of the sequel is such that it should certainly be published, but cannot be without repeating the original tale. This gives to new readers a chance to enjoy the entire story and to old readers the double pleasure of having a tale that is worthy of being twice-told and at the same time learning how it all "came out."

"YOU'LL find her in Room 19, second floor." Thus spoke the Mother Superior in St. Luke's Hospital, in reply to the inquiry of a ministerial visitor. The clergyman thanked her for the information and a little later opened the door of Room 19 and passed within. If someone had timed him, it would have been discovered that he remained in the room exactly thirty-three minutes. He emerged very quietly and closed the door softly. He held a red carnation in his hand and paused in front of the door long enough to look at the flower thoughtfully before thrusting its stem through the buttonhole of his lapel. Having done, he walked swiftly down the long hall, downstairs, and out through the main entrance, not stopping to converse with the Sister in charge of the office, as was his habit.

* * * * *

It was the usual prayer meeting at Bethany Church of some fifty loyal souls who seldom missed the mid-week service. The pastor was in charge. There had been the customary half-dozen prayers and three hymns: "Jesus Lover of My Soul," "Jesus, I My Cross Have Taken," and "He Leadeth Me." It was 8:10 by the clock, whose loud ticking punctuated noisily the periods of silence between the chain of sentence prayers. It was time for the pastor to give his usual ten-minute talk, after which the meeting would be open to all. The people glanced toward him expectantly. He arose, faced the gathering, and took from his coat a red carnation. Holding the brilliant flower so that all could see it, he said, "I shall make that little flower the text of my talk this evening. Let me explain where and how I came to possess it.

"Some years ago there was in our Sunday School a little girl, the only child of parents considerably advanced in years. She was just a bright, busy little body, like many another of her age. She was very young when she became a member of the church, possibly eleven, and was baptized along with a number of others of about the same age. I quite lost sight of her until about three years ago, when her mother died. I remember distinctly the funeral. It was singularly pathetic. Margaret was not quite fourteen then, and was left very much alone. Her father was an old man and infirm, and I thought how difficult was the lot of the girl and how very much alone she would be. It was in my mind to ask several of our members to take a special interest in this girl, but in the midst of many duties I lost sight of the girl and actually forgot her for a time.

"Well, yesterday someone in St. Luke's Hospital telephoned me that a young woman there wanted to see me at once. I went and there I found Margaret. She was propped up with pillows, and I realized at a glance the seriousness of her case and that she had not long to live. Her face, girlishly rounded, was pallid; her lips fever-burnt; her eyes preternaturally bright. There was another young woman in the room, Margaret's friend and roommate. And that young woman, so I learned, had left her work to be at the side of Margaret. She it was who had called me, and that loyal friend is by Margaret's bedside at this moment.

"I sat down by the cot and from the fever-burnt lips I heard Margaret's story. Her father had died in a soldiers' home six months ago, leaving that brave young girl to make her own way as best she could. And at that critical age when young girls need to be carefully watched and amply safeguarded by mothers and fathers and older brothers, Margaret was left to fight her own battles. Margaret made a noble and praiseworthy endeavor. She found work in a restaurant, which at its best is not a desirable place for a young and pretty girl. She did the best she could, but she neglected her health. Through exposure she contracted pneumonia and was in St. Luke's for a week. Anxious to get back to work because of the extra bills to be paid, she probably left the hospital too soon. Anyway, she had a relapse, complications set in, and now she cannot recover. She told me her short and pitiful story without any complaining or criticism, and with a beautiful spirit of love for all—just as if we had done everything possible to help her. When I got up to go Margaret insisted that I take one of her carnations, and here it is.

"There isn't much more to tell. While I am speaking, the young life is ebbing away. Oh, the pity of it, that one who had a right to the protection and help of the church was overlooked, neglected, forgotten! Jesus committed to his church the care of the children, and Margaret is little more than a child. How many of his little ones are lost through the strange indifference of those to whom they have a right to look for help! We have our 'big meetings' annually, but I have been wondering—" the minister hesitated and looked down at the flower that was already beginning to wilt. "I've been wondering," he repeated as he raised his head and gazed steadily and soberly at the faces before him, "if it isn't high time for us to give much more consideration to the saving of those who are already upon our church rolls. Margaret's case is not exceptional. It is typical of thousands like her who are wards of the

church and have been forgotten and neglected. By the memory of this red carnation and the little girl whose dear life is slipping into a Beyond—a life which ought to have been prolonged for many useful and happy years—let us bow our heads and pray to Almighty God for forgiveness and reconsecration."

Every head was bowed. It was so quiet that the ticking of the clock became ominously loud, and before the minister had spoken a word the telephone in the nearby church office rang with annoying distinctness. Someone arose and answered the call. The minister and members remained with heads bowed—waiting. Presently the person who responded to the telephone returned, tip-toed across the floor, whispered a few words in the minister's ear, sat down quietly, and again—profound silence. Then the minister spoke very softly, with head still bowed.

"The little girl is dead," he announced. "I—I—I was about to lead in prayer, but instead of my poor words I offer as the prayer of us all just this—this red carnation."

The minister resumed his seat by the reading desk, by which token the men and women present understood the meeting was "open" . . . For a time no one stirred, then old Mr. Sossney, for thirty years an elder of the church, who generally spoke first, rose slowly to his feet. Usually he was voluble and specially fond of dilating on his favorite theme, "The Power of God to Keep His Children from Lapsing Into Sin." But this evening he made no reference to irresistible grace; instead he spoke briefly and with an odd catch in his voice of the failure of Christians to follow Christ. He even included himself among the careless and indifferent. He was followed by Mrs. Perry Wharton, a faithful worshipper, whose hobby was the return of the Jews to Palestine, but tonight she did not so much as mention the children of Israel. The children of the community and their welfare was the burden on her heart, and she spoke brokenly and with difficulty of the command of Christ, "Feed my lambs." Before sitting down she requested that they sing "Rescue the Perishing." The hymn, all four stanzas, was accordingly sung.

Judge Kaylor next spoke. He was a fine old gentleman of the ancient order and liked most to expatiate on baptism, but this evening in place of a plea for the ordinance he read impressively, but without comment, Matt. 25:31-46. Thus one after another some seven in all took part in brief remarks or prayer. Strangely, or was it so?—every one spoke hesitatingly, two or three brokenly, but all resolutely. In place of the apathy and formality which sometimes fell like a pall over the mid-week service, despite a certain solemnity, there was fervor of passion and power. It was with reluctance that the minister brought the meeting to a close; already it had gone far beyond the hour. "I am glad to see and feel the interest of this meeting," he said. "Perhaps it will interest you to know that my theme for Sunday morning will be the same as that of tonight—'The Red Carnation.'"

* * * * *

The Sunday morning services are ordinarily well attended at Bethany Church. The membership is large, the singing good, and the sermons of the minister models of homiletic art, strong and convincing. This morning the congregation was larger than usual, crowding the lower floor and filling comfortably the commodious gallery. The pastor had once remarked to a fellow minister that he could increase his average congregation appreciably any time by announcing some unusual theme or an especially timely topic. Perhaps the newspapers' notice that he would preach at morning worship on "The Red Carnation" accounted for the crowded house, or possibly the fifty prayer meeting attendants were also factors in the congregation of more than a thousand persons. At any rate, it was a great gathering and an air of expectancy was discernible in the very atmosphere of Bethany Church this Lord's Day morning.

The anthem that preceded the sermon was ended. The minister stood up to preach. He towered above the desk, a fine, sturdy figure always, and apparently never more so than this morning, composed and thoroughly master of himself. Yet a close observer who knew him intimately would have said he was nervous, a trifle pale and a little less the confident, resourceful pastor of Bethany Church. He took no text, but as on the previous Wednesday evening he held in his hand the red carnation, now wilted and faded, the petals beginning to fall apart. Then, for the second time, he told the story of Margaret; told it very much the same as at the prayer meeting, enlarging the narrative here and there and lingering on the obligations the church had failed to fulfill for the little girl now gone out of the present life. The story fell upon the ears of this large congregation with all the power and tenderness with which it fell upon the smaller group, only with additional poignancy and passion. The people sat silent save for here and there a suppressed sob of some worshipper whose feelings were becoming difficult to restrain. Having finished the narrative, the minister gently laid the flower on the open Bible before him. Then he squared his shoulders as if nerving himself for a difficult but necessary task and proceeded to speak with unusual deliberation, selecting every word with a purpose of both clearness and vigor of expression.

"My good people," he said, "I have been pastor of Bethany Church for more than ten years. I have often spoken of these years as the best of my life. I have taken pride in the honorable history of this church; the place it has in the religious life of the community and in the loyalty and devotion of this congregation to me as preacher and pastor, but I was never more dissatisfied with myself and with Bethany Church than at this present moment."

The minister hesitated for a second, then continued, his voice stronger and more resonant than before.

"This church is not doing by any means its full duty. The lives of our members are sapped of vitality, resourcefulness and influence by a dozen different interests, and thus is Christ robbed of the full service and loyalty of those who profess allegiance to him and call him Lord of Lords. The shepherding instinct and ministry without which the church cannot thrive, has been dwarfed and all but crowded out of the lives of the greater part of our membership. We are not a conserving force; we neglect the young committed to our care; our emphasis has been

on sermons and music, on architecture, and our outside interests such as clubs, societies, fraternities, business, social functions and amusements have been multiplied beyond all reason. The time has come for us to take a solemn inventory and see wherein we fall short of an actual Church of Jesus Christ. But, if I am dissatisfied with Bethany Church, and I am, I am still more dissatisfied with myself, I who am Bethany's shepherd and minister. I do not deny that I have been a busy man and that I have become known in the community as a 'popular preacher,' a term which, down in my heart, I resent. I used to find gratification in this smug phrase, but I cannot any longer. I repeat it, I have been proud of our history as a church, of our place in the community, the reputation of this pulpit and our large congregation, but this morning I feel my ministry at its best has fallen far short of the ideal of that great preacher of the first century, whose motto was, 'One thing I do.' It is useless for a minister to ask his people to do something he is unwilling himself to do, and when I call upon Bethany Church membership to simplify their way of living so as to give God a chance, I shall have first to set my own house in order. Most of you are aware of the fact that I have been active in the community life, that my name appeared on the roster of many organizations, that I have spoken upon so many occasions of every conceivable kind that I am bewildered when I attempt to recall them. I think this fact has been with many of you a thing of pride. As long as these duties have not interfered with my pulpit ministry, I think you have regarded them as an asset. I used to think likewise, but I do not now. These outside ministries have, I fear, hurt my shepherding task. Maybe if I had not been so involved in this speech-making and banqueting I might have found Margaret before—before it was too late."

He paused, controlling his emotions with difficulty, then went on:

"Now I do not propose to be less a servant to the community, but more so. I have no thought of becoming a recluse, but I have arrived at a decision to which I have been helped by this little flower."

He lifted the carnation and held it before his audience.

"I have resigned."

A flurry passed like strong wind over the congregation.

"I have resigned my membership in the three fraternal organizations with which I have been identified; I have resigned from the two literary clubs, from one commercial organization and from four other societies in which I held membership, and from this hour on I propose to hold membership in only one organization, and that is the Church of the First Born, the Body of Christ. Do not misunderstand, I am not passing judgment on all or any one of the organizations to which I have belonged; I shall hope to hold my friendship with my former fellow members of these organizations; I shall hope to serve these organizations whenever possible in any worthful way, but 'may my right hand forget its cunning and my tongue cleave to the roof of my mouth' if I remember not the Church of Christ in these stressful times first and above all other interests, and so give myself untrammeled to the institution for which Christ died; the divine agency of the Kingdom of God upon earth. I am not attempting to advise others to do as I have done, but by the memory of Margaret and her red carnation Bethany Church is called to penitence, to consecration and to a new loyalty unto Him of the thorn-crowned and the pierced feet and hands."

The sermon ended, the minister stood silent, his eyes lifted toward the art window directly opposite the pulpit. That window was his favorite of three notable Tiffanys which adorned the auditorium. On this window Jesus was portrayed with a lamb in his arms and about him a flock of sheep, while high above this pastoral was a cross encircling a crown. For a full moment the minister of Jesus Christ let his eyes rest on the window, unconscious of the presence of the throng of worshippers; then he suddenly turned about and sat down.

The choir hymn which follows the sermon at Bethany Church was a feature of the service. It had often been remarked that the selection of this hymn was a marvel of good taste on the part of the first soprano, whose duty was to choose the hymn according to the trend of the sermon. This morning her choice was never more felicitous, for following the sermon on "The Red Carnation," the quartet sang softly and with spirit and complete understanding the tender lines:

"Do you know the world is dying
For a little bit of love?
Everywhere we hear the sighing
For a little bit of love.
For the love that rights a wrong,
Fills the heart with hope and song;
They have waited, O so long,
For a little bit of love."

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Representatives in every town and city to handle the sale of "The Daily Altar" and other books published by The Christian Century Press; also to receive new subscriptions to The Christian Century. There is some one in your congregation who would like to take advantage of this opportunity. Will you not send us his name and address on a postcard? Or, tell him of this opening. From now until Christmas is the most fruitful selling season of the year. Ten "Daily Altar" sales and ten subscriptions per week will afford a good week's wage. Our discounts and commissions are the best offered by any publisher.

Perhaps you have a live Sunday school class or ladies' aid or other organization which would like to earn $100 by Christmas. If so, put us in touch with them.

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CORRESPONDENCE

A Correction

The name of J. L. Lobingier was appended to two communications in this department in last week's issue. The second, under the title "Dealing with Reactionaries," was an error. This communication should have been assigned to L. J. Marshall, Carthage, Mo. We would add an editorial apology to both Mr. Marshall and Mr. Lobingier but for the fact that the unanimity of our correspondents in their criticism of our editorials on the Treaty was so complete that we imagine it is a matter of indifference to them all whether their respective names were attached to their own communications or some other!

Some Well-Known Facts

EDITOR THE CHRISTIAN CENTURY:

I have just read, with mingled feelings of amazement and sorrow, your editorial in The Christian Century of Sept. 18, entitled "The Common Guilt." Pardon me if I write you a frank protest. Whatever truth there may be in your statement that the war arose out of the detestable practices of European diplomacy, in which all European nations, or governments, had shared to greater or less extent, it cannot in any measure excuse the facts of Germany's conduct before and during the war.

It is a well known fact that Germany forced Austria to attack Serbia, against the earnest pleadings of both Russia and Great Britain.

It is a well known fact that Germany had been for a generation preparing for this very war, while loudly proclaiming her championship of peace.

It is a well known fact that Germany prosecuted the war with a violence, brutality and wanton hatred such as was never exhibited by any nation which pretended to be Christian.

It is a well known fact that, both before and during the war, Germany pursued a subtle and mostly secret propaganda, in every country which she had any reason to fear as a foe; using the most dishonorable methods of which human cunning is capable.

It is a well known fact that this war, with all its inhumanity and baseness, which we at first thought was being prosecuted without the knowledge of the German people as to its true character, was really carried on with their full approval and support. The nation shared with the government the guilt for the crime.

It is a well known fact that Germany signed the armistice only because she found it impossible to fight longer except on the defensive, which would result in having her own territory invaded, and giving to her people a taste of some of the miseries they had for more than four years inflicted without mercy upon Belgium, France, Serbia, Poland, Russia and other peoples.

It is a well known fact that Germany has persisted in declaring that she was not conquered, but only quit fighting and that her returning soldiers were hailed as victorious heroes; while many have been the declarations of their leading military and civil leaders that the German nation would "bide its time," when this humiliation should be removed from their name.

It is a well known fact that not a single word of repentance, or recognition of wrong-doing, has come from the representatives of the German people, with the single exception of one or two men who from the beginning denounced the war, and who suffered persecution at the hands of Germany for their boldness.

It is a well known fact that, if Germany should fulfill

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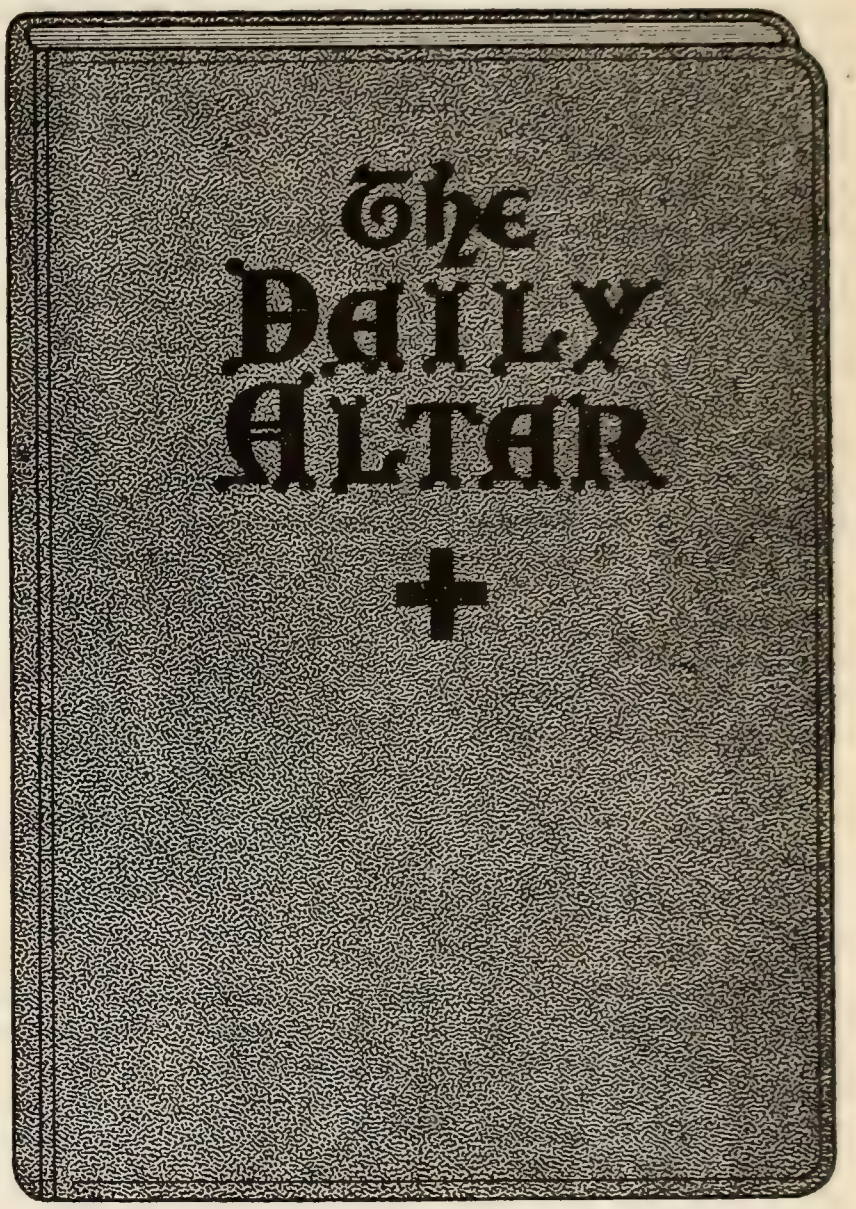

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to the utmost the terms of the Treaty of Peace, she would not restore to desolated Belgium and France what she wantonly destroyed and stole, even in the matter of property. And poor Russia will not in a half century recover from the slough of despond into which Germany has buried her.

In view of these facts, and others that might be cited, I am unable to understand your ardent sympathy with Germany, and your condemnation of the Peace Conference for the severe terms they imposed upon her. How could they do otherwise, either to secure any show of restoration to bleeding Belgium and France, or to ensure the future abstinence of Germany from like aggressive wars. Only by stripping Germany of her army and navy, imposing upon her such economic terms as would demand the payment of as much financial reparation as would be possible, and in fact tying her hands so effectually as to make another attack upon civilization impossible, could the nations of the earth be certain of peace for a single decade.

While pleas for gentle treatment always meet with response from those who are under the influence of Christian principles, the safety of society does not warrant the removal of the heavy penalty of the law from the shoulders of the desperate and unrepentant criminal. Until he has done what he can to restore what he has stolen, and has at least spoken some word that would indicate a change of purpose, the community is not justified in turning him loose, to repeat his crime. And Germany ought to be held to the severe, but only just terms of the Peace Treaty, until such time as she manifests some slight change in her attitude toward the rest of the world. Nothing else can make the world safe for democracy or for civilization.

Los Angeles, Calif. W. F. RICHARDSON.

THE SUNDAY SCHOOL

In the Homes*

IT is a fine art to be the right kind of guest. Hospitality is a royal affair. It is a lamentable thing that on account of the density of population, the decreasing size of living quarters and the increasing high cost of living hospitality is dying out. I remember my own home—a very large house surrounded by acres of land, with such an abundance of food that one never thought of its value, with frequent guests who stayed days at a time. The men and women who thus entered our home brought much to it. Many an inspiration can be traced to these guests. Such recollections are priceless. In our homes, today, we must have an equal consideration for our children; they must come in contact with fine men and women from other places and other walks of life. Those who sit with your family at the table and who converse about the evening fire stamp with their ideas and personalities all in your house.

Now, Jesus was a noble and gracious guest. Many are the pictures of our Master in the homes of the people of his day. He sat at the tables of the rich; he broke bread in the peasant's hut and all were charmed by his presence. In the lesson today Jesus enters Peter's home and heals a member of the household. Health, happiness, peace seemed to come with him into the house. We must imitate our Lord in this also.

Someone has said that one cannot be natural without a nature and back of all good influences which any of us may be able to release in any home must be a personality of power and richness. Sincerity and honesty must be the foundations of such personality and then, upon such a foundation, every good experience builds. Every book read, every lecture or concert heard, every beautiful scene unfolded in travel, every choice soul encountered, every service given to humanity, every fine thought that registers itself in the brain—all these enrich the life, which, entering a home, radiates its nobility, its power and its love.

Two years ago I was present at a funeral of unusual sadness; a very talented mother had died leaving a little child. Into the confusion and black despair came a girlhood friend, a Quaker. Her calm, sweet face, her simple, straightforward manner, her perfect trust in God, her beautiful spirit brought order, comfort, peace and victory to that household. I have often recalled that experience and marvelled at the sweet, gentle but powerful personality of that Quaker teacher. She must have gained power in the great silences; she must have talked with God, Himself.

On the other hand, who has not been driven to madness at entering into the home of some irritable, selfish and jarring individual—sometimes supposedly Christian! Nothing more quickly disgusts us with Christianity than such a person. Such an one seems to break the wires of one's harp. Music becomes impossible; the joy of the house is gone. Children should be trained to minister to the happiness of their own and other homes.

What a difference there is in the spirit of homes. Any minister who is faithful to pastoral calling enters many homes in the course of a year. Some homes are stiff, cold and stylish; others are slovenly, ill-smelling and repulsive. The one element that one comes to look for is the spirit of the home. Are there books, is there music, is there kindness, freedom? Is there a warm and tender family feeling? Is the place cursed by money? Is social ambition murdering all the happiness of the household? Are there false gods to be worshipped and propitiated? Is there poverty, sickness, raw selfishness, hidden sin, potential divorce, wrangling infelicity? Is there prosperity, health, kindly consideration, frank goodness and consequent assurance of future happiness?

You have seen the play, "The Passing of the Third Floor Back," which shows how the entrance of a noble soul into a despicable, low-down boarding-house gradually transformed all the sordid souls in the place into people of excellent traits. Some good element was discovered which, in time, overcame the evil. That is the function of Jesus. Into Peter's home he brought health, into your home he will bring whatever is needed to make that home the abode of happiness, consideration, service and love. Of prime importance is the home and into that all important place Jesus must come.

JOHN R. EWERS.

*International Uniform lesson for October 19. Scripture, Mark 1:29-39.

Contributors to This Issue

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Methodist Relief Work in Europe Is Going Forward

Mr. Frank E. Baker is director of the Methodist relief work in Europe. He reports that the difference in exchange rates enables the American dollar to accomplish even more work than the donors anticipated, as a dollar now buys more than six francs. He is buying huts from the Y. M. C. A. at one-fourth their original cost and using them to house the people who need housing.

Bishop of Zanzibar Is Making a Commotion in England

The Bishop of Zanzibar, who is such a loyal high churchman that he leans backward, is the latest sensation in English church life these days. He is defending the practice of the benediction of the Blessed Sacrament and other Roman Catholic rites in the English Church and impeaching the orthodoxy of some Bishops who differ with him. He will remain in England until after the Lambeth Conference where he will be an active propagandist of his ideas. He is being mentioned for some of the vacant bishoprics in England at this time, but it is unlikely that Premier Lloyd George would nominate him, as it is the government's policy to name more moderate churchmen.

War-Time Chaplains Hunting Positions

It is authoritatively stated by the Federal Council of Churches that a number of the war chaplains of different denominations are without pastorates. The cooling of the war enthusiasm has resulted in a lack of interest in these men who in many instances gave up important positions for the service of their country. Some are already turning to business, and there will be a large loss to the church unless they are taken care of. Both the denominational commissions and the general commission are taking an active interest in getting these men placed. In a measure the same situation prevails with regard to ministers who went across seas in the service of the Y. M. C. A.

Presbyterians Leave Religious Education Out of the Program

The Continent (Presbyterian) takes the New Era Movement of its denomination to task for leaving out of consideration the work of religious education in the presumably comprehensive plan of Christian activity. There is nothing in the New Era Movement which deals with the Sunday School or the Young People's Society and the only thing which could be construed as educational in character is the provision for the Daily Vacation Bible School Movement.

Secular Papers Discuss Candidates for the Bishopric of New York

The Boston "Transcript" has gone into the realm of ecclesiastical politics recently in an extensive article discussing the candidates for the vacant Episcopal Diocese of New York. Those named as leading candidates are Bishop Burch of Staten Island, Dr. Stires, rector of St. Thomas' Church, New York, and Dr. Wm. T. Manning, rector of Trinity Church, known as the richest church corporation in America. Dr. Manning has refused election to the office of bishop on previous occasions and it is thought he might refuse even this election. As Bishop of New York, his broad views and his social sympathies would make him a commanding figure in his communion to an even greater extent than he now is.

Presbyterians Want Many Recruits for Religious Work

The New Era Movement of the Presbyterian church now faces the most difficult task of its career. After raising seven million dollars, the aim now is to secure 4,000 enlistments for life service in the ministry and 3,500 for enlistment in other forms of Christian service. It has been shown recently that nearly thirty per cent of the Presbyterian churches are without ministers.

Reports Coming in from the Interchurch Survey

All America will be startled to learn of the religious conditions in America resulting from sectarianism. A survey recently completed in a county of Tennessee is indicative of the conditions in many other communities. The average salary of the ministers in this district is seventy-two dollars per year. Out of a total population of 6,700 there are 826 active church members and these are divided up among 23 churches. Only four of the pastors give full time to the work. The quality of the buildings is indicated by the fact that their average value is less than nine hundred dollars each.

President Henry Churchill King Coming Home from the Orient

President Henry Churchill King, of Oberlin College, has visited the Orient in company with Charles R. Crane and is quoted as favoring America's accepting the mandatory of Armenia. They have tested out the sentiment in Armenia and find it favorable to this country. Dr. King is now in Paris and it is thought that he may be back in America in time to attend the National Council of Congregational Churches, which will be held in Grand Rapids in October.

San Francisco Presbyterians Make Record with Vacation Schools

The San Francisco Presbytery claims to have made one of the best records in daily vacation Bible school work in the whole United States. They claim a total attendance of 5,067 and more than 125 teachers, most of them volunteers, were kept busy. One thousand of the children won the perfect attendance button. One of the big features of the work was the memorizing of Bible passages which occasioned some marvel on the part of elders and deacons.

Cincinnati Presbyterians Will Merge Some of Their Churches

Presbyterian policy in many cities now looks in the direction of fewer and better churches. The average Methodist church in Chicago is only a little over half the size of the average Presbyterian church, although the Methodists have twice as many churches. In Cincinnati the Presbyterians are merging four churches into one which will then have a hundred thousand dollar building and be able to carry on a program of social activity with a membership of eight hundred people.

Chicago Ministers Confer with Regard to the Autumn Program

The Presbyterian ministers of Chicago recently held an all-day meeting at Lake Forest in conference over their autumn program. The conference was under the auspices of the Church Extension Board. Addresses were given by Doctors Wishart, McClure, Vander Meulen, Hepburn, Barr, Beattie and others. A matter of special concern was the right co-ordination of the various church activities.

Christian Endeavor Movement Makes Big Growth in the South

For a long time the South was conservative about the Christian Endeavor movement, and it is only in the past five years that this movement has made any considerable growth in that section. The past year the increase in societies and members has been so rapid that there is now need of a regional secretary, and L. C. Little, of Wingfield, La., has been appointed. He is a school teacher and has done notable work among the young people of the Methodist Protestant denominations.

Presbyterians Rally Their Forces at San Francisco

San Francisco has been known among church leaders as one of the most difficult cities for church enterprises upon the American continent. The Presbyterians are determined to go forward in this difficult field. They recently held a Pan-Presbyterian Day at San Anselmo. Sectional meetings were held on "gospel extension," "every member mobilization," "social service," and "church advertising." In the afternoon there was a hill-top mass meeting with a Daily Vacation Bible School pageant.

A New Religious Vocation Has Arisen

Religious work, like other work, tends every year to become more highly specialized. In the past few years there has grown up the profession of church federation secretary. There are now forty employed secretaries with salaries ranging from $2,500 to $5,500 per year. Some important cities are looking for secretaries at this time, among them Chicago, Baltimore, Newark, Bridgeport and Los Angeles. The fourth annual conference of these secretaries was held in Pittsburgh, Sept. 15-17, and considerable attention was given to the task of cooperating with the Inter-church World Movement.

Dr. Gulick Is Defended by His Confreres

Dr. Sydney L. Gulick has been attacked in some of the yellow journals and charged with being in the pay of the Japanese government. The commission of the Federal Council of the Churches of Christ in America has considered the accusations against Dr. Gulick and has issued the following public statement counter to the anti-Japanese propagandists:

"1. Dr. Gulick is in no way an agent of either the Japanese Government or any group of Japanese in this country or in Japan. 2. Not one dollar of Dr. Gulick's salary comes from Japanese sources, either from individuals or the Japanese Government directly or indirectly. 3. Not a dollar has been received for the expenses connected with Dr. Gulick's work or the other expenses of the Commission, from Japanese sources."

Answers Attacks Made by Roman Catholics on Reconstruction Program

The Protestant program of reconstruction in France and Belgium has been bitterly attacked by certain Roman Catholic prelates, prominent among whom are Archbishop Hafes and Father Duffy. The Commission of the Federal Council which correlates this work has issued a statement which recognizes the right of Roman Catholics to work in these countries for their brethren but claims the same right for Protestants. The Commission refuses to admit the contention of the Roman prelates that any country is Catholic in the sense that Protestants have no right to work for their own brethren and for those who profess no faith at all.

Autumnal Religious Conventions

Some of the most significant religious gatherings of the year are to be held this autumn. The Protestant Episcopal church will hold its national convention in Detroit next week. Before this convention will come the question of the revision of the prayerbook. Many of the changes proposed will be opposed and there is sure to be an interesting discussion. The policy of the Board of Foreign Missions is under fire from the high church party which has several counts against this organization. These will be the subject of interesting debates. Undoubtedly, however, the question of the approaching World Conference on Faith and Order will be the most interesting thing considered by the convention. Preparing the way for Christian union in the Protestant Episcopal church itself will be advocated as a sacred duty by those who believe in any other sort of union except the kind advocated by the Pope.

The National Council of Congregational churches will be held in Grand Rapids, Mich., Oct. 21-29. The Congregationalists are now in the midst of a campaign for the appropriate celebration of the landing of the Pilgrims at Plymouth Rock and the National Council will look forward to this event and prepare for it. Some of the strongest speakers of America will appear on the program and the note of concentration will be sounded. It is a foregone conclusion that the Congregationalists, who lead the van in the cooperative spirit among American Protestant bodies, will align themselves with the Interchurch World Movement and the movement for organic church unity.

The Y. M. C. A. is to hold a national convention, the first since the war, in Detroit in November. The criticisms of the past year have had the effect of challenging the organization to revise in some ways its methods and points of view. There seems a tendency to renew the emphasis upon the religious phases of the Association's work. Without doubt plans will be made at Detroit to carry out this purpose.

The General Convention of Disciples of Christ will meet October 13-20 in Cincinnati. The convention will face the question of cooperation with the Interchurch World Movement. The policy of generous cooperation on mission fields is challenged by conservative churchmen of this communion as by conservative Episcopalians, but no backward steps are likely. The Disciples' convention will consider the consolidation of all of their missionary and benevolent societies into a single comprehensive organization. If this is achieved it will lead the Christian world in a new idea.

SPECIAL NOTICE!

Although nearly twice as many copies of **The 20th Century Quarterly** were printed this Quarter as any previous Quarter, our supply was exhausted early last week, and we will not be able to fill supplemental orders. Schools should send in orders for next Quarter as early as possible, in order to insure an ample supply of the "20th Century" for the entire Quarter's work.

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NEWS OF THE DISCIPLES

Speakers at Transylvania Banquet at Cincinnati

President R. H. Crossfield, of Transylvania College, sends word of the Transylvania banquet to be held at the Grand Hotel, Cincinnati, October 17. The speakers will be: Professor W. C. Bower, on "The Christian College in American Life"; Dean A. W. Fortune, on "The Training of the Ministry"; Dr. I. J. Spencer, on "Transylvania and College of the Bible, Past and Present"; and Dr. George A. Campbell, on "Education and a Forward-looking People." Friends are invited to the banquet. Tickets will cost $1.25 and may be had at the Education booth.

Indianapolis Church Loses Long-time Leader

E. E. Moorman, for eleven years pastor of Englewood church, Indianapolis, has been called to the pastorate of First church, Frankfort, Ind. Mr. Moorman has done an outstanding piece of work during his ministry in Indianapolis, and his going will take away one of the much appreciated leaders of the city. He enters upon his duties at Frankfort Nov. 1.

J. N. Jessup Returns from California to Indiana, His Native State

J. Newton Jessup, who for three years has served Magnolia Avenue church, Los Angeles, Cal., as minister, has resigned there to accept a call to First church, Lafayette, Ind., which church George W. Watson is leaving for the work at Uniontown, Pa. During Mr. Jessup's ministry in Los Angeles $5,000 has been paid on the church debt, and since April, 1919, all bills have been paid at the end of the month, a condition that had not before obtained since the church's organization. Eighteen members were added to the congregation last month. Mr. Jessup is a native Hoosier, and he writes that he is "glad to get back to his native state." His new work begins in November.

R. B. Briney Resigns from Missouri Leadership

The Executive Committee of the Missouri State Missionary Board recently held a called meeting in the Council Room of the R. A. Long Building for the purpose of considering and accepting the resignation of R. B. Briney, who, for the past nine years, has been Corresponding Secretary of the Missouri Christian Missionary Society. Mr. Briney's resignation was of such a nature that there was no choice left to the committee but to accept it. L. J. Marshall, secretary of the committee in this connection, reports: Mr. Briney is well known to all the Disciples of Missouri, but the Executive Committee desires to express its deep appreciation, and likewise the appreciation of the State Board, for the work which he has done in his intimate relationship with the above named bodies. At no time during the past nine years has there existed anything but the most cordial relation between Mr. Briney and the men with whom he has worked officially. He has done his work conscientiously and effectively, and has not only sought to carry out the program of the State Board, but has succeeded most admirably in doing that, and has added much to this program by his sane and careful counsel. His resignation is deeply regretted by every member of the Board, but the reasons for his action seem perfectly justifiable to those most deeply concerned. The Executive Committee desires to assure Mr. Briney, as individuals and as a committee, that they will follow him through the years with a deep, Christian interest and shall continue to cherish the ties of fellowship and friendship which cannot be broken by a formal laying down of the duties of the office. The Board has under consideration another man to take up the work which Mr. Briney is laying down. The work has never been in so good a condition as it now is, and if the man who is now favorably considering the position is secured, there will not be so much as a halt in the program, but we shall go forward to greater things in the same spirit of unity and progress that has characterized the work of the past years.

Convention in Western Pennsylvania

The western Pennsylvania convention was held September 15-17 at Washington, the home of the Campbells when they first came to America. The secretary, D. Park Chapman, reported $4,716.29 raised for state work by ninety churches. There are 104 churches in the district. The question of the reception of the unimmersed was considered a live topic in the convention but the majority sentiment was adverse to this step and a resolution was adopted expressing disapproval of the "innovation." Robert S. Latimer was elected president for the thirty-third time and the secretary was continued at an increase of salary.

Director of Young People's Work for Kansas Church

Temple Church, Kansas City, Kans., has secured a director of young people's work, Mr. Brophy. Once each week the director is to meet the boys in groups arranged according to age. The activities will include gymnastics, physical training and athletic sports, such as basket ball and other games. The boys of the local Sunday school will be given first chance in the classes. There will also be classes for girls, arranged in a way consistent with the interests of the girls. Mr. Murphy will be a church visitor among the young people and will be the musical director of the church, arranging not only for Sunday music, but also for entertainments and special meetings. There can be no doubt about his being kept busy.

Successful Dedication of $100,000 Building at Bloomington, Ind.

Another evidence of the growing taste for good church architecture among the Disciples of Christ is the completion of a beautiful new Gothic structure at Bloomington, Ind. This $100,000 building was dedicated on September 28, George L. Snively assisting in the raising of $50,000 in cash, bonds and notes. Minister J. Boyd Jones deserves much credit for the successful culmination of this effort. The congregation plans to use the building not only for worship but for a modern program of religious education and social service.

* * *

—H. E. Stafford, minister at Parkersburg, W. Va., is giving at the evening services of his church this month five addresses on "Great Religious Contributions Made to Christianity." In these addresses he considers the contributions made by the Jewish people, the Roman Catholics, the Reformation Christians, the Great Evangelical Bodies and by the Christian Church. October 12th will be observed as Church Home-coming day.

—Clarence Mitchell, of Fairmont, W. Va., recently made a visit to his old center of work, Lima, O., and while there was given a warm greeting at a home-coming of the Disciples of the city and of other parts of the state. Mr. Mitchell was made the honor guest and gave an address at the services. Mr. Mitchell was for twelve years minister at South Side, Lima. He has served at Fairmont for five years, but has resigned to take up evangelistic work in the middle west.

—C. E. Lemmon has just completed five years with the church at Hastings, Neb. He has during these years preached 384 sermons, delivered 161 special addresses, officiated at 76 weddings and 126 funerals and has received 293 new people into the church. The missionary offerings are three times their former size. The church debt has been reduced $5,800. During the past year the congregation purchased a parsonage.

—It is the plan to erect a new building at Montrose, Colo., the coming year and the church has recently let a contract for a $17,000 building.

—Paying off a church debt by means of a gasoline-filling station, is the novel idea of the congregation at Ft. Dodge, Ia. The new building there had proved a very heavy burden and the congregation could not keep up both the minister's salary and the interest on the debt so the leaders opened up a gasoline filling station on a vacant lot and now have it leased for five years at $1,200 per year.

Scholarships for Graduate Study

A number of Scholarships, yielding sufficient funds for residence expenses at the University of Chicago, are available for men and women preparing for religious work, the ministry, the mission field, religious education or similar activities.

Address

Disciples Divinity House
Herbert L. Willett, Dean
The University of Chicago

—Sam I. Smith has resigned at Pittsburg, Kan., and has accepted the work at Parsons.

—Edgar A. Johnston and wife, missionaries returning to their work in Africa, were given a farewell reception at Throopsville, N. Y. The Auburn churches joined in the welcome with the Throopsville church.

—J. R. Rountree is the new leader at Glendora, Cal., having resigned at Tempe, Ariz.

—Cyprus Mitchell, who spent something over a year in Russia, under "Y" auspices, but who returned to this country last spring, has accepted the pastorate at Sikeston, Mo. This is a town of about 5,000 people, and but about one-fifth of them are church members.

—Austin Hunter, minister at Jackson Boulevard church, Chicago, has during his extended service there, married about five hundred couples. On last Sunday evening he held a special service for these people, and special invitations were extended to all who could be reached. It is reported that about fifty couples were in attendance. Mr. Hunter spoke on "Home Building."

—F. H. Scattergood of Bristol, Tenn., has decided to return to the Presbyterian communion and will henceforth exercise his ministry with this people.

—George H. Combs, of Kansas City, formerly pastor of the Independence Boulevard church, Kansas City, Mo., will hold revival meetings in Plattsburg, Mo., during November.

—The Disciple group at Yale this year will be reinforced by J. O. Foss who until recently was pastor at Montgomery, Mo.

—The rural church problem has proved so interesting to O. F. Barnard that he has resigned at Osborne, Kans., and will engage in the rural work at Farmington, Kans.

New York CENTRAL CHURCH
142 W. 81st Street
Finis Idleman, Minister

—Richard Gentry served for six years at Winfield, Kans., and then went into the service of the Y. M. C. A. during the war. On his return from France he accepted a call to Mexico, Mo. He was trained at the University of Chicago and was at one time assistant pastor with Dr. Willett.

—The church open all day long, is the latest idea at McAlester, Okla. There are rest and reading rooms, a young lady being put in charge of these.

—Ross Marcus, a Methodist minister, recently united with the Disciples church at Nevada, Mo., and is now awaiting a call as pastor in his new fellowship.

—Much interest was shown by the Pico Heights church, Los Angeles, in the confession of faith made by a granddaughter of President Snow of the Mormon church.

—Ashley S. Johnson, president of Johnson Bible college in Tennessee, has been spending his vacation in Canada, but has now returned to the duties of his institution.

Memorial Chicago CHURCH OF CHRIST
Baptists and Disciples
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, Minister

—The League of Nations was the topic for discussion at the Kansas City Ministerial Association on September 29. Different points of view were presented by E. E. Elliott and J. E. Davis.

—Charles E. Burns will perform the double function this year of pastor of the Milligan, Tenn., church and professor in Milligan College.

—J. W. Street has been in Presbyterian Hospital, New York, for some weeks undergoing treatment after a very strenuous experience with the Y. M. C. A. in France. He is reported as making good progress and will be back at work in about a month.

—Franklin P. Smith is now back from his service as chaplain in France. Before going away he had been for many years pastor of the church in Seymour, Ind. While at Seymour he led in a building enterprise.

—George Manifold has been acting lately in the double capacity of preacher for the church at Bethany, W. Va., and as teacher in Bethany college. He recently received the confession of faith of a young Mr. Barclay, a great-grandson of Alexander Campbell, and he baptized him in the Buffalo church where the Campbells were baptized.

—Midland College has been emphasizing the tithing idea and is able to report that all the faculty members except one are now tithers. The college is located in the "pan-handle" of Texas.

—At the September meeting of the Alumni Council of Drake University, W. A. Shullenberger, of Central church, Des Moines, was elected president for the ensuing year. President Arthur Holmes, of the University, addressed the council, pointing out the possibilities of the alumni activities and indicating wherein the University life would be strong this year. Plans are being laid for a more aggressive cooperation on the part of the alumni of the institution.

—Maple Avenue Church, Terre Haute, Ind., observed Rally Day on September 28 and called it "Dollar Day." Each member of the school was asked for a dollar, which was to go into a special fund.

—Norwood Church, Cincinnati, has organized a Pleasant Sunday Evening Club. Nearly one hundred people have signed cards pledging themselves to the promotion of this service.

—An exchange reports that High Street Church, Akron, O., proposes not to retain members on the membership list who withhold financial cooperation. This course is also advocated by the church efficiency expert, Dr. Agar. The Springfield, O., church has set the goal of making every member a contributor by moral suasion methods.

—Central Church, Dallas, Tex., proposes to be better known in the future. The pastor, Graham Frank, has asked for an appropriation of five dollars a week to pay for display ads in the Dallas papers and he expects to secure a similar amount from a private source, which will make ten dollars a week to be used during the coming three months. An accounting of results will be made by the committee, as they affect church attendance.

—J. W. Shockley has returned from war work in France with the Y. M. C. A. and is engaged in holding evangelistic services at Bonham, Tex. He expects to accept a pastorate in the near future. He left Transylvania University in 1918 and has received both the A. B. and A. M. degrees.

—Another item to add to the list of unconventional church methods is that the Sunday school at Table Grove, Ill., recently sent out invitations to the community to attend the session of the school in overalls and aprons!

—A telegram from F. E. Smith, of the Ministerial Relief organization, states that this cause is showing fine gains, but urges that there is a need for an increase of annual offerings of $55,000, to take care of urgent needs. There is now a relief roll of 230. Forty-five names were added this year, fourteen recently. The ministerial relief year regularly closes September 30.

—A letter from Edwin Marx, of the University of Nanking, China, reports a cholera epidemic in the Yangtse valley, which however has not yet reached Nanking.

—Cisco, Tex., is a relatively new community which has been made by the oil business. The population has increased from two thousand to twelve thousand in two years. The church in that city has kept abreast of the times and has called E. H. Holmes as pastor at double the salary formerly paid. Immediately ahead of the church is a program of a new building and an enlarged program of service.

—Miss Mary Frances Lediard is reing to the homeland for her second furlough. A part of her last term of service was given to the Margaret K. Long Girls' School in Takinogawa, and a part in the evangelistic work in the Akita district.

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THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, October 16, 1919

The Old Evangel and the New Era

By Edgar DeWitt Jones

Other Articles by

Peter T. Forsyth
Ellis B. Barnes
W. C. Allen

Published Weekly—$2.50 the Year

MAGNIFICENT!

COMPARATIVE STATEMENT OF RECEIPTS OF THE NINE COOPERATING NATIONAL BOARDS FOR THE YEAR ENDING SEPTEMBER 30, 1919

Sources	1918	1919	Gain
Churches	$ 425,613.03	$ 544,367.20	$118,754.17
Sunday Schools	256,955.26	313,779.57	56,824.31
Christian Endeavor Societies	20,023.50	22,370.78	2,347.28
Individuals and Men and Millions Movement	493,024.03	533,985.02	40.960.99
Bequests	23,612.45	103,090.86	79,478.41
Annuities	120,676.00	108,192.04	*12,483.96
Interest and Rent	49,429.43	68,394.38	18,964.95
Missionary Societies and Circles	272,357.38	313,950.77	41,593.39
Children's Organizations	16,797.40	18,924.06	1,944.66
Mission Fields and Institutions	17,197.04	21,908.79	4,711.75
Subscriptions and Literature	39,636.40	23,857.98	*15,778.42
World Call Subscriptions and Advertising, Nine Months		50,417.32	50,417.32
Miscellaneous	244,028.94	342,917.54	98,888.60
	$1,979,532.86	$2,466,156.31	$486,523.45

*Loss

This is not only much the largest amount ever given by the Disciples of Christ for these great causes but the gains are also far larger than ever before.

And the finest thing of all is the demonstration of spiritual resources in the churches. The people of God are God's people!

And we are about to do far greater things than these, so much greater that in retrospect 1919 will soon look like the day of beginnings.

From the pulpit, through the press and in the Every Member Canvass the people were told of the needs, and the response was immediate and general.

Since God has so prospered His people both in means and in heart, and since the needs are far vaster than has yet been realized, and since we are well on the way toward getting an accurate assessment of these needs and toward promulgating full information regarding them, another and greater advance is certain.

The state societies and colleges and the local church work everywhere have shared fully in the advance and will continue to do so. The work of God is one.

Now is the time to organize and prepare for the Every Member Canvass as an annual event in every church. Printed matter and personal counsel will be given without charge; an Every Member Canvass Manual for workers, the World Call Reprint of twelve pages, duplex pledge cards and World Call subscription envelopes for all members. A postal card to the county committee, the state office or the address below will bring them.

UNITED BUDGET COMMITTEE, 222 West Fourth St., Cincinnati, Ohio.

The Christian Century

An Undenominational Journal of Religion

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer for Deliverance From Life's Illusions

O ETERNAL One, we look away from all our vanities to Thee, who alone art real. Our lives do not satisfy us. They seem shallow and petty. We spend our time and thought on trifling things, and wax hot in pursuit of baubles. The fair dreams of our youth are not coming true. We are not making of our years what we intended. The blight of worldliness seems to sit upon all our gains which fade and vanish at our touch. Surely this insubstantial thing that we possess is not life. Surely it was to nobler ends that we were born; it was for some more worthful and satisfying thing that Thou didst place us here.

Anon we catch glimpses of another sort of world—a shaft of light is flashed upon our path, illumining all things around us and searching the depths of our soul. We seem to see what we are in the light of what we ought to be. We see our world of self and sense and respectable folly for what it is, with all its slavery and falsehood, and beyond it we see the fair world of the Spirit where Truth and Reality abide, and where there is peace. But soon fades the vision, and we are left to be haunted with misgiving and doubt and the horror of unreality. Thou, Lord, knowest of these moments of our disillusionment, for it is Thou who sendest them to us; it is Thy way of disturbing our false ease and calling our prodigal impulses back to Thee.

We pray for the oft renewal of this vision of the Real. Steady and prolong the divine light that shows us the uncertain place whereon we stand, and discovers for us the strong rock of Truth that crowns the hillside of service. Smite from our hands and feet the shackles of custom and habit wherewith we have been bound, and set us free of all that is false and unreal. Do what Thou must to make us willing to be delivered. Lay upon us some task whose compulsion is too great for our softened strength; withdraw from our lives some cherished object of our love or our ambition, and baptize us in disappointment; shame us in the eyes of our neighbors with some humiliation; or even lead us to the brink of death—O divine Teacher and Savior, do whatever Thou must to make us love the Real and live for it. We shall accept Thy discipline and count it all joy. In the name of Christ.—Amen.

The Church Vitally Interested In The Industrial Controversy

LAST week there was held in New York a notable conference under the auspices of the Industrial Commission of the Interchurch World Movement. The sensitive character of public opinion on this theme, and the industrial disturbances which are agitating the nation made the conference of more than ordinary significance. As might have been expected, there were many extreme utterances on both sides of the controversy. There were the agitators and extremists who insist that the present capitalistic order of society is wholly wrong and must be overturned before any measure of stability can be reached. Their hatred of the entire system of money control is fundamental and determined. Then there were the defenders of the present pattern of class antagonism, who believe that capital must always control the industrial world, and that the claims of the labor unions are impos-

sible and anarchic in their tendencies. Between the two extremes is a vast and largely unclassified mass of opinion, sympathetic in a degree with both interests, and yet perplexed to find a via media. But more clearly than ever there emerges the conviction that it is the church that has a mandate from the entire social order to study through the problem to some just and adequate solution. That the industrial question is to be increasingly the outstanding concern of the church in the immediate future can no longer be doubted.

Perfection of Machinery Versus Fulness of Life

THESE are great days in the history of Christianity. The church is busy at a hundred tasks that witness to the fresh vitality with which the problems of the age are being attacked. The calendar is filled with meetings of committees, commissions and conventions. The sound of much religious machinery is in the air, and most of that machinery is of modern pattern and extremely valuable. This immense activity is symptomatic of a new and more important epoch in the work of the church. There needs to be uttered only the caution that machinery is not necessarily the sure proof of intelligent and fruitful life. The inner source of faith and devotion must be kept open. No amount of technology will compensate for low vitality. Why take the trouble to put up a telephone wire two thousand miles long unless something of import is to be said? Why take a faster and more expensive train and arrive an hour or two earlier unless there is something really worth while to be done? It is only the fulness of life that can justify elaborate machinery. But with that life kept fresh and full, no technique is too elaborate.

The Awakening of Community Self-Consciousness

AN important conference has just been held at Champaign, Illinois, for the consideration of community problems. It is now more than ever apparent that the local community is really the unit of most value in our civilization. It is curious to what an extent people have lived in a world of interests which cut the community into a complex of divisive concerns, and destroyed its normal unity and effectiveness. People are politically more interested in remote and national questions and elections than in the much more important local conduct of affairs. They like to trade in other places than the home town. In their religious life they permit themselves to imagine that they are more interested in the churches of their own faith and order in other towns than in the other churches of their own town. All this is indicative of an unformed sentiment regarding community affairs. Home interests are after all most worth consideration. The politics, morale, health, beauty, efficiency and religious tone of the local community, whether a town or a part of a big city, are the things that count for most in individual living. The Community Conference is the token of a new and better order of living.

The Church Guilty of Dividing Communities

IT can hardly be doubted that the tendency to split local groups in towns and cities, and particularly in rural districts, into variant and often antagonistic parties and factions has been due to religious rivalry. To this extent it may be affirmed with truth that the church has been the source of the most deep-going evils. But this is only because men have found it necessary to take religion more seriously than any other interests in life. It is not the fault of religion that it has caused such antagonisms as history has witnessed, but rather the proof that it is the most precious factor in life. Yet the divisive tendency which has been the sin as well as the opportunity of Protestantism has brought with it most of the other evils of divided communities. It is therefore the duty of the church to provide the remedy by learning the secret and practicing the art of unity. If the churches of a neighborhood can contrive to work together, there is little cause to fear that the other interests of the community will long be at variance. Hence there is the greater necessity of Christian unity in towns and villages, and in the local communities of large cities, as a means to community cooperation and betterment.

English Churches and Spiritualism

THE professional spiritualist is often actuated by motives of gain but the lay disciple is usually one of the most pathetic figures in the community. Few of the lay followers of this cult there are who have not had a great sorrow. It is no wonder that England is today full of spiritualists and that church leaders face the demand that spiritualism be recognized as a part of essential Christianty. This tendency is being vigorously resisted. A recent writer in the "British Weekly" says: "The principals of our theological institutions are level-headed men, and they did not see their way to provide a work room for the seance, as hotels supply a dark room for the amateur photographer." Those informed about religious conditions in America assert that we have a considerable increase in spiritualistic interest in this country, especially in that part of our population outside the churches which has long been indifferent to ethical Christianity. We may yet need to import the literature of a great discussion on this theme which has occupied Great Britain the past year.

Churches and Public Health

CHRISTIAN Scientists have their own way of being interested in health. The evangelical churches should have no less concern. Our churches do not reject the conclusions of the laboratories of our great universities. We believe that contagion may be controlled by public education. Another epidemic of influenza which last winter shut up our churches for weeks and even for months is a possibility this season. Larger cities have

organized groups of house-wives and others to instruct them in the nursing of the sick and in the prevention of the disease. In smaller cities this is not being done. The churches in every town should invite the cooperation of the physicians in giving the widest publicity to that scientific knowledge which would minister to the public health this winter. It is not yet too late to prove that influenza need not run out its fatal course of several winters. The church, which has the approach to the public ear, can furnish the Christian physician his opportunity.

Take an Oil Can to Religious Meetings

A CHRISTIAN Endeavor Society opened up again after the summer vacation. Nearly fifty eager young people were present. They had some wounded soldiers as guests in the meeting and the possibilities of the situation were warm and tender. The professional organizer came to the meeting also, at his own invitation. He made a twenty minute talk boosting a twenty-five per cent increase in membership and dealing with a lot of other statistical matters. The young people squirmed or giggled according to temperament. Just half as many members signed up for the new year's work as signed a year ago. The next morning the pastor went to his ministerial meeting. The group were facing the problems of the new year. These were presented by a speaker who sees only cogs and belts and pulleys in a religious machine. There were no big compelling human facts to fire the intellect, no mystical experiences to warm the emotions, no program of service to grip the conscience. It might have been a class in calculus. So long as the present mood remains with many of our professional leaders in religion, we should all take oil cans to the meetings with which to oil the machinery. Some day some one is going to ask where the power is coming from to run this machinery.

Religious Education a Task For all the Church

THE new department of religious education of the Chicago Church Federation headed by Rev. J. Leslie Lobingier assumes as its fundamental postulate that religious education is the business of the church itself. One may go farther and ask if the church has any business at all that is more important. In secular education we have long since ceased to attack educational problems from the standpoint of small group interest. We think of education in terms of the community. In the same way, many items in a program of religious education must be supported by the entire community if they are to succeed. The community should carry on a joint propaganda to carry the idea to backward parents. Teacher training can be done best as a community enterprise. Canvasses and surveys are most economically done by all the churches. When the teaching organizations are united in asking for them, the public library will furnish a wealth of good books for the workers.

The Ever-Renewed Drama of Creation

THERE is a certain majestic fitness in the plan of literary procedure which placed the two narratives of the origin of the world at the beginning of the Book of Genesis. From the point of view of historical recital it may seem to the scholar as unscientific to precede the accounts of Hebrew experiences with these romances of creative activity as it would be to employ "The Idyls of the King" as the first section of a history of England. But the Old Testament is a book of religion rather than history, and these vivid pictures of the divine interest in the process, whether described in the stately and impressive measures of the first narrative or the rapid and nervous vivacity of the second, assure the reader that the seers of that earlier day were confident that the visible universe was not the product of demonic or magical forces, but was in some true sense the work of God.

The biblical picture is like an instantaneous glimpse of an age-long development. Science tells the same story, but in more laborious and prolonged chapters. The poets of Genesis affirm that man was made by the hand of the Eternal from the dust of the earth in the culmination of a six-day creative week. Science views the long millenniums of growth during which order came out of chaos and life took ever higher forms, and insists that whenever and wherever along the vast frontiers of animate existence there came into being a creature that had the qualities of self-consciousness, recognition of higher powers, reverence for the invisible soul of things, and the desire and capacity for prayer, then and there man appeared. The man of the first narrative, appearing as male and female at the climax of the creation, and the Adam and Eve of the second are perhaps poetic figures, but they stand for the emerging order of mankind, always attaining new levels of experience, as in the first adventure.

Nor is the world otherwise today. It is continually evolving into something new and nearer the perfected pattern. Without violating the truth one could paraphrase that impressive opening sentence with the words: "God is making the heavens and the earth." If it is true, as both the Bible and science affirm, that out of the dust and disorder of inorganic material the marvelous forms of plant and tree and beast were organized, and that from such dust, the rubbish of a growing universe, man was evolved, even more is it the fact that out of the chaos and disorder of the old world-order the new age forms its better expressions of life and social organization.

The Hebrews had a tradition that the material out of which God created the world was the cast-off, disintegrated debris of some earlier world. Science is half in the mood to assert that this is true. At all events it proves itself to be true in the world of institutions, customs and

standards of conduct. Out of the wreck of older ideas and behavior the new world-order is taking form. And to believe that these changes are not capricious and meaningless is but to affirm again as of old that it is God who is making the new heaven and earth.

The Seething Cauldron of Social Theory

NO ONE overestimated the social discontent that was to follow the war. All over the world we hear of strikes and lockouts. In some nations there are socialistic experiments with results which are interpreted according to the particular bias of the interpreter. Two great divisions there are in the social order, the capitalists and the laborers. Theoretically there is presumed to be an impartial jury in the public that belongs to neither group. In fact, there is but a very small portion of the public that is outside these classes.

The attitude of the capitalistic organizations is varied. There is the kind of business man who proposes the firing squad as the remedy for social discontent. He imagines that the workingman would be docile if a few leaders were killed. The point of view is as naive as that of the Bourbon kings of France. A more common view is that labor can be starved into submission. The carpenters' strike in Chicago was met by a lockout and a conspiracy by which no workman was able to buy a foot of lumber in the yards. It was thought that the carpenters would be compelled to submit in order to face the winter and its pressing needs. In spite of the powerful weapons in the hands of the bosses, the strikers won.

Some of the employing men believe that the way to handle the labor unrest is to give the unions what they ask and tack the prices on to the product. The milk-drivers in Chicago struck for wages which, with the commissions, amounted to more than the wages of skilled mechanics, though their occupation is that of unskilled men. The strike was of short duration. The employers settled by granting the demands of the men and raising the price of milk. The street car strike was settled in the same way. The workmen were to learn later that when all the workingmen have their wages increased, their rents and groceries also go up in price. In addition to the legitimate increase in price, the profiteer, who has a hand in most of our affairs, takes two dollars for every dollar granted in increased wages.

The use of the military in strike situations is just now in operation. In Pittsburgh, the workmen of the steel corporations have been refused permission to assemble in peaceful gatherings to discuss their grievances. Labor organizers have long since learned how to get along without mass meetings. With printed matter and personal workers they accomplish what is necessary. It is a singular thing that the capitalist of this country who is no fool, has shown so little grasp of the human factors in his enterprise. He knows how to judge good machinery, how to finance vast enterprises, how to seek and hold great markets, but has little comprehension of human personality. There are a few places where, on the initiative of the employer, efforts are being made toward industrial peace. In the Hart, Schaffner, Marx clothing factories of Chicago there is an arbitration committee of citizens of the community who are not interested in the clothing industry financially, and these men have selected an arbitrator who hears the grievances of the employes. His decisions have been so uniformly fair that there has not been a strike in this factory since this method was inaugurated. In the McCormick Harvester Co. there is a system of shop elections by which the workmen elect a committee to deal with the bosses. There is no recognition of any union, but machinery is set up which makes a union in that factory unnecessary. This machinery represents the whole group of workmen. The bosses deal with the elected representatives of the workmen.

While there is so little of a constructive nature being done by the bosses in the way of solving the human problem in labor, the workingmen themselves have developed the widest variety of plans for the solution of the social question. The most conservative of these is old-time craft trade unionism represented by Samuel Gompers. In the labor councils of Europe during the past two years his voice has been one of the most conservative in the world. It is easy to understand how the present administration should seize upon him as one of the supports for an essentially conservative regime. Craft trade unionism has been provincial in its vision. It has thought in terms of the welfare of a craft and not in the terms of the prosperity of a whole nation. The workman in an unorganized trade has but scant consideration.

Far more radical is the trades unionism of England. It has become broad enough to include both hand and brain workers. Its program is no mere dependence upon the strike, as in America, but it has organized itself politically and now has the second place in the British parliament. Unlike Bolshevism, it seeks power democratically through the franchise of the whole people. It is essentially socialistic in its program, holding that ultimately the tools of industry should be owned by the community. In program it is Fabian, seeking this goal through a long program of evolutionary measures. One labor leader of England asserted it would take a thousand years to realize the goals of the movement, and he thought it ought to take that long, lest society be disorganized in transition.

Altogether different in temper are the Bolshevist of Russia, the Spartacan of Germany and the I. W. W. of America. The tool of these groups is not the strike, unless a general strike of all workmen be called; it is not the ballot; it is "direct action." What the Bolshevist has actually accomplished in Russia, the Spartacan would like to see come in Germany and the I. W. W. in America. There are so many propagandist lies told about Russia that it is hard to know the truth, and honest travelers returning from that country bring widely varying reports. It seems clear, however, that a moderate socialistic government which believed in democracy was overturned by a

coup d'etat and that a minority now rules Russia autocratically refusing the suffrage to large sections of Russian society. Much has already been done in the way of socializing industry in Russia, though much remains to do That there is poverty and misery, all admit. Whether this is due to the war or to socialism is quite another question.

To summarize, it would seem that the capitalistic world has nothing constructive to offer up to this time except shop organization on a democratic basis. All other capitalistic programs belong to the out-worn institutions of industrial feudalism. The labor world offers craft unionism, moderate evolutionary socialism and radical revolutionary socialism. Whether the social harmonizer, who is bound to appear sooner or later, can make much out of these offerings remains to be seen.

What message has the church of Christ? So far as the church has spoken up to this time in an official way, it is upon the side of labor. There is even a danger that the influence of the church over the employing classes will decline from lack of any sympathy whatsoever with their position, though capitalists have as a class been loyal churchmen in the past. The church, however, has adopted no social remedy and champions neither the strike, nor political organization for economic ends, nor revolution—least of all the latter. The Social Creed of the Churches which is subscribed to by thirty-two cooperating evangelical denominations in America declares against child labor, against unjust burdens on women workers, and takes a position that the workingman should receive the full value of his contribution to the finished product. This document leaves to the economist the question as to the relative place of brain labor and physical labor in industry. More recently the Roman Catholic and the Protestant Episcopal churches have issued quite radical labor documents. In none of these, however, is there any definite alignment with any of the various schools of economic interpretation, though the bias of all these documents is against capital and in favor of labor.

The deepest curse of the present industrial dispute is sectional thinking. Men think for classes and not for the community. The church has a great part to play in advocating a brotherhood that shall make both sides considerate of each other, and of the whole community. Some one needs constantly to say that the physical weapons of starvation and gun-play shall be abjured by both sides in favor of an appeal to reason and intelligence. To a larger extent the churches should be forums for social discussion where both points of view may be presented, as in the Open Forum movement of the east. Adult classes for economic study would fit the needs of the hour.

We are all disciples of one who, though himself from the proletariat, was partial to neither rich nor poor. Zaccheus need not impoverish himself to win favor with the Lord, though the covetous Rich Young Ruler can save his soul by no other means. The sheep without a shepherd our Lord did not neglect, but he often sat at the table of rich men, of whose salvation he did not utterly despair. It is his breadth and sympathy that we should covet.

The Present Truth

CHRISTIANITY has continually re-interpreted itself throughout the centuries since it was first proclaimed. It has worn the garments of Lois of Lystra, of Priscilla of Corinth, of Hilda of Scotland, of Joan of Arc, of Isabella of Castile, of Florence Nightengale, of Francis Willard, of Jane Addams. It has passed in its career Paganism, Shinto, Confucianism, Hinduism, Judaism, Parseeism; and is today passing Buddhism and Mohammedanism, its two chief competitors for world dominion.

It has cast off in its progress the traditions, superstitions and dogmas pinned to its garments by many eager partisans, and is more than ever endeavoring to speak the truth needed by the age. In this it realizes the ideal of the words of the writer of II Peter where he speaks of the "present truth." The present truth, as the writer conceived it, is the truth adjusted to the times. It is the present gospel, the good news put in the language of one's own age. Men change and doctrines pass away. Jesus Christ alone abides. And the interpretation of his life and program which best reveals him to the present time is the present truth, the faith for the time.

That faith must be biblical, intelligent, liberal, and vital. The Bible is the classic literature of Christianity. It is the description of the most impressive religious experience in history. It is the supreme book of religion. There are many sacred literatures, but only one Bible.

It is a volume which must be studied in the light of the most competent scholarship. It must be granted all the values which critical study have yielded in our day. In the light of literary science, historical investigation, archaeological research, and comparative religious inquiry, it has become a new book in our time. On this book we can depend as a competent witness of the divine activity in history. We do not go to it as a level book, all parts of which are of the same value; nor as an inerrant book, guaranteed against all mistakes of historic or scientific statement; nor as a miraculous book, whose origins have been wrapped in the mystery of unearthly events. But we go to it as a luminous, honest, trustworthy and inspiring manual of the religious life. It presents to us the story of a people used of God for the development of the highest pre-Christian ideals of morality and religion; it gives us a convincing portrait of Jesus and a reliable report of the impression he made upon those who knew him best; it sets forth the lives, teachings and achievements of his first interpreters; and it recounts something of the beginnings of the Christian movement in the world. It enables us to understand in some measure the apostolic faith, the apostolic spirit and the apostolic service.

The faith for the age must also be an intelligent faith. The New Testament itself is witness to the fact that in the light of increasing knowledge the early church discarded within the first century erroneous or imperfect views. The highway of Christian history is strewn with the fragments of rejected dogmas, once deemed necessary to the faith. Who that contemplates the crude theories

of the divine decrees, the worship of the mother of God, angel mediation, supralapsarianism, baptismal regeneration and other curious ideas that once held sway in large sections of the church, and still survive in belated groups, can fail to perceive the widening vista of religious truth in our day, and the sincere effort now made to eliminate the useless incumbrance with which theology once burdened itself.

What would you think of an institution of religious education which proclaimed its five fundamental points of teaching to be the verbal inspiration and inerrancy of the Bible; the virgin birth of Jesus; the substitutionary theory of the blood atonement; the physical resurrection of Jesus, and the immediate, visible second advent? Yet that is the published statement of belief to which assent is required in at least one such institution in our land. Two of these ideas are false and incredible, judged by every canon of modern scholarship; one is a theory which is at best highly questionable, and not one of them, in the form stated, would have found recognition as an essential truth in the apostolic church. At best they arouse question if not dissent. They do not touch the fundamental bases of our holy faith. To earnest men and women, concerned with the elements of the moral and spiritual life, and with no time to waste over merely speculative matters, such a confession of faith looks trivial and irreverent. Matters of this subordinate order belong only in the theologies of despair—Romanism, the darker Calvinism, Verbalism, and Millenarianism.

An intelligent faith must take due account of the great disciplines which have helped to make luminous the Christian religion in our day. The study of the physical universe, which has found in the principle of evolution the best explanation of God's ceaseless work in the world; the scientific study of the Bible; the light that psychology has thrown upon the problems of belief and religious education; and the social movement which has made all of us more sensitive to the needs of great classes in the modern world—all these and other inquiries have given new form and value to belief, and have helped to shape an interpretation of the gospel which is suited to the times.

The twentieth century has become very weary of the presumption and dogmatism of the fourth. It has discovered that the men who issued in such abundance the promissory notes of religious assurance in the earlier ages of the church often had no funds in the bank. The complacency with which they described their snug little universe, with its three compartments of heaven, earth and hell, would astonish the most audacious theologian today. The days for such patronizing of God are over in all but the most ignorant groups. The day of the man who backs under a half-understood text at the approach of an idea is past.

The present generation of students, business, professional, and laboring men, and of educated women, must be convinced that the affirmations of religion are underwritten by certainties which can be made clear to them. Much of the older explanation of Christianity sounds remote and unconvincing. What is needed is an intelligent faith, that can suffice for an age of question and a world of sin.

The faith for the time must also be a liberal faith. That is, it must be large, generous, ample; not liberal in the sense of being thin, shallow and negative. It must emphasize the great things of religion. It must not content itself with negations and protests. That is not a liberal faith which throws away the most precious of religious possessions, and then boasts of its opulence. A liberal faith is hospitable to truth wherever found. It has love for all God's children. It recognizes all whom Christ has received. It builds on large, yet simple foundations, and rejoices in the growing city of God.

A faith for the times must be a vital faith. It must place Jesus in the center. It must accept his leadership as progressive, dynamic. It must solve its problems in the light of his experience and teaching. It must make its own the realities that to him were of first-rank importance. It will hold firmly to faith in God, in Christ, in the redemptive work of the church, in the life of trust and holiness, and the hope of the life eternal. In such an atmosphere the great problems of social redemption will find solution, the church will have a convincing message for the world, and the purposes of the apostolic builders of the new social order will find fulfilment.

Hoopskirts and Romance

WHO would have believed it? The hoopskirt is coming to its own again. The wide, ruffled gown of the Sixties is now the garment of romance. The favorite heroine of the boards and the films is a soft-eyed, low-coiffed maiden in hoops, who is wooed by a be-whiskered gentleman holding a tile. Time is the great beautifier. Fifty years, and even the hideous hoopskirt is transformed. We may confidently look next for the fashionable horrors of the Seventies, the chignon and the Grecian bend. Fifty years from today the third generation will look with sentimental eyes upon representatives of our own time, in the form of lovely damsels in Georgette, with pincushions over their ears.

But the future representatives of that past which is to-day will not have scrawny necks or knobby faces. They will portray the beauty and romance of our time, not its ugliness. Here is where the past has a distinct advantage over the present. The hoopskirt was cruelly unkind to ladies of ungraceful carriage, but those who see it only in picture or drama will never know this. Knee-breeches look extremely well on the wall of an art gallery, as compared with modern trousers, but lower limbs are as they are, and not all are made for knee-breeches. Velvet coats and ruffled fronts call forth a sigh of admiration from the modern maiden, but they must have been highly inconvenient for gardening purposes. A curled wig no doubt set off a certain type of manly beauty, but a curled wig was a distinct disadvantage to poor, near-sighted old Doctor Johnson, who always wore his awry and often set it on fire from his pipe.

The lesson is old, but never has it been more sorely needed than in this year of 1919, when we are perfectly certain that the worst possible is happening in this old world. We forget that the past comes back to us only in beauty and touched with sentiment, while the present faces us in stark and often unlovely reality. We are disturbed over strikes and political dissatisfaction and imminent Bolshevism in all lands; and by bloodshed and threatened starvation in many lands, and it is well that we should be disturbed. But the be-whiskered gentlemen of the Sixties were many of them engaged in a war for and against the abolition of slavery, and many of their older brothers had fought duels to the death over their respective chinolined ladies. The velvet-coated gentlemen who are so fascinatingly portrayed for art galleries often allowed their servants and women folks to feel the cut of the riding whip, and they frequently finished a banquet under the table—a custom, one would suppose, sadly demoralizing to velvet and lace.

It would be indeed a pity if romance should so far die out of the world that the unloveliness of the past should be recalled in preference to its beauty. But we need now and then to review the cold facts of history, lest we lose our faith in the present and our hope for the future. If the world is really growing worse we ought to know it, but the comparison should be a fair and honest one,—not a comparison of the insistent realities of the present with the lingering romance of days far past.

The Bells of Peace

LILIES are here, tall in the garden bed,
And on the moor are still the buds of May;
Roses are here—and, toiling for our dead,
The bells of peace make summer holiday.

Listening? They, who in their springtime went?
The young, the brave dead, leaving all behind,
All of their home, love, laughter, and content,
The village sweetness and the Western wind.

Leaving the quiet trees and the cattle red,
The Southern soft mist over granite tor—
Whispered from life, by secret valor led
To face the horror that their souls abhor.

Here in the starlight to the owl's "To-whoo!"
They wandered once—they wonder still, maybe,
Dreaming of home, clinging the long night through
To sound and sight fastened in memory.

Here in the sunlight and the bracken green—
Wild happy roses starring every lane—
Eager to reach the good that might have been,
They were in peace. Are they at peace again?

Bells of remembrance, on this summer eve
Of our relief, Peace and Goodwill ring in!
Ring out the Past, and let not Hate bereave
Our dreaming dead of all they died to win!

JOHN GALSWORTHY.

Pet Aversions

Parable of Safed the Sage

WE WENT to a Reception, I and Keturah. And when they gave unto us Sandwiches and a Cup of Tea, and nowhere to set it, there came a woman and sat beside me, and she asked of me, saying, Art thou Safed the Sage?

And I answered, I am Safed; and concerning my sagacity there is an honest difference of opinion.

And she said, I have somewhat against thee, for my husband hath read thy Stuff, and he telleth me that thou hast no love for Curl Papers. And since he hath read thy Parables, he scoldeth me for wearing a Boudoir Cap to breakfast. But if I did not wear it in the morning, how should my hair look nice for the Reception?

And I said unto her, I have three pet aversions, yea, four things do I abhor. They are bedclothes that come out at the foot, and Tapioca Pudding, and Fringed White Napkins for a man who weareth a Black Coat, and Curl Papers at breakfast.

And she said, But is not the Boudoir Cap all right?

And I said, The Lord hath given unto me a mighty spirit of discernment so that I behold under its lace and ribbon a frowsled head and untidy Curl Papers.

And she said, A woman desireth to look her best when she goeth out.

And I said, A woman should try as hard to look well in the sight of her husband as she did before he was her husband.

And I got her a second cup of tea, and departed.

And as we went our way, Keturah said, I beheld thee in conversation with such and such a lady. How didst thou like her?

And I said unto Keturah, If that woman should discover the list of women whom I have selected for my second wife, she might read it, softly humming, Is My Name Written There? and she would seek it in vain.

And Keturah said, May I read that list?

And I said, I will typewrite it for thee and paste it upon thy Mirror.

And the list that I pasted there had these names and no more: Keturah—Keturah—Keturah.

And Keturah said, Though I commend thy good taste in desiring that thy first wife be also thy second, and I feel duly honored, yet am I not sure that I will marry as my second husband a man who giveth no better reason for choosing me than that I do not wear a Boudoir Cap.

And I said, That may not be my only reason, but it is a sufficient reason to a man who desireth a few Pet Prejudices, such as mine against the Boudoir Cap at breakfast. There be women who nag their husbands, and women who season the coffee of their husbands with Rough on Rats, and I desire none of them. But I would rather marry both Xantippe and Lucretia Borgia than a woman who doth not comb her hair until after breakfast. Yea, rather than that thou shouldest come down to breakfast with a Boudoir Cap hiding Curl Papers, I would see thee Crew Gum in Prayer Meeting.

The Old Evangel and the New Era

By Edgar DeWitt Jones

President's Address at General Convention Disciples of Christ

Music Hall, Cincinnati, October 13, 1919.

FELLOW DISCIPLES: For the second time in two decades we are assembled in Music Hall, Cincinnati. The notable gathering held here in 1899 was known as the Jubilee Convention. With felicity and truth this convocation might be called the Victory Convention. Between the two periods there intervenes a segment of history unparalleled in epochal events. Twenty years ago a brilliant orator affirmed from this platform that the student of nineteenth century missionary achievement moved in a realm where "Truth is stranger than fiction." With equal insistence it can be averred tonight that the student of the past five years moves in a realm crowded with facts more stupendous than fables. How the mighty have fallen! How the lowly have been lifted up! How fittingly a portion of the "Magnificat" describes the aftermath of the world conflict.

He hath showed strength with his arm;
He hath scattered the proud in the imagination of their heart
He hath put down princes from their thrones,
And hath exalted them of low degree.
The hungry he has filled with good things;
And the rich he hath sent empty away.

While the war raged we lived in a world "shivered in atoms"; now that the war is ended we live in a world where the fountains of the great deep have been broken up and the swollen waters not yet subsided. The present hour is more baffling than the dark days of actual warfare, and no wonder. The world has been in a fiery furnace seven times heated. Six millions of human beings have perished in the flames. Twenty millions are terribly scarred and their garments smell of the fire. Twelve millions who should have been by right of birth are not. The prodigious waste of war, which is rarely perceived in time of battle, now appalls victor and vanquished alike. The world staggers under a debt so colossal that figures fail to convey its extent and severity. The unity which fused nations into solidarity the like of which has never been known, has collapsed and broken under the terrific strain. In its place controversies, schisms and partisanship flourish. Extravagance has put thrift to flight. Immorality is widespread. Capital and labor are met upon the plains of Armageddon. Chaos and confusion characterize society everywhere.

"FROM THE VALLEY OF THE SHADOW"

These conditions are appalling but not surprising. Upheaval and depression are twin brothers. Following a tidal wave wreckage marks its path for years to come. Earthquakes inevitably leave a trail of demolished buildings and fissured earth. The world today resembles a man convalescent from some terrible illness in which his body was alternately racked with chills and burned with fever. Like a sick man coming back from the valley of the shadow of death, so are the nations of the earth. Good nursing is more important at such a time than medicine. The mighty ministry of mothering is needed the world around.

Amidst the uncertainty and unrest which are everywhere in evidence, the church of the Living God rises like a lighthouse from out the mists of a storm at sea. By every token this is the day and the hour of spiritual forces. It is interesting to observe the divergent types of mind that look hopefully to the Churches. Mr. Bernard Shaw would like to see Christianity tried. Mr. H. G. Wells lifts his eyes unto the hills inhabited by the Invisible King. Col. Watterson sees no solution for world problems save as humanity is willing to sit at the feet of the great Prophet. Assembled at such a time and committed to the leadership of our Lord, let "God be thanked who matched us with this hour."

INTERNATIONAL GOOD WILL

The era of international good will cometh. The music of the Old Evangel, "Peace on earth and good will to men," first heard by the wondering shepherds on Judea's hills, is beginning to be heard throughout the world. The solidarity of the human race is affirmed in the Old Testament and confirmed in the New, but man has been slow to believe it. Science agrees with the Scriptures in the unity of the human family, but there are many who flout the idea. The microscope can distinguish the blood of brutes from that of human beings, but not the blood of a Hottentot from that of a Hindu or Japanese. Cecil Rhodes held that to think in continents must be pleasing to God. In Jesus God has taught us that to think in continental terms is not enough. Jesus said "The field is the world." He gave the high command, "Go ye into all the world." He bade his disciples to make converts of "all nations." Upon his lips were often the great words "all," "everyone," "whosoever." First century Christians caught the world vision gradually and by degrees. They conceived at last the supernational nature of Christianity, having so learned in the School of Christ. Like Peter, there still be many who require a sheet let down from heaven before they will admit that nothing is common or unclean which God has cleansed. When the church replaced the world objective of Jesus with nationalistic and provincial objectives, the seeds of an irrepressible conflict were sown. Having harvested the bitter fruitage, millions now seek the "more excellent way." Whitman's dream of but "one heart to the globe" is coming true. Out of the woe and wastage of the World War emerges the spirit of a new internationalism with the League of Nations as its Magna Charta.

It is a calamitous thing that the League of Nations should become a partisan question. It ought not be regarded as a Democratic asset, a Republican liability or a

Socialist monopoly. The ideal and spirit of the League are Christian. No one believes that the Covenant as now drawn is the final word in so great an issue; its glory is that it is the first word of such a spirit and scope. Whatever the imperfections of the treaty, the League is the antidote. However utopian the Covenant may seem, it is a vehicle by which to organize the world for peace. The League may divide politicians; it ought to unite the church of Christ. The ideal of the great instrument is spiritual and it must be spiritually nourished. Whether the League live or die depends upon the churches, which alone are able to breathe upon it and say "receive ye the spirit." The hope of humanity is in this world Covenant, by which ultimately the collective sovereignity of Christian civilization can be established.

Thus it would seem that global Christianity is coming at last. More than a hundred years ago William Carey in his humble shop fashioned a globe so designated as to show which portions were Christian and which were not. That globe became a mighty symbol; the sight of it day after day inspired Carey with a great passion, which led him from his cobbler's shop to cross the seas as a pioneer herald of the cross in darkest India. In truth, second only to the cross, the globe is the mightiest symbol of the Christian hope. A globe might profitably stand on every pulpit in the land. A globe should be part of the equipment of every Sunday School teacher; a globe should have a place in every home along with the Holy Scriptures. Global Christianity is of the Christ, of his apostles and the long line of missionary martyrs.

"ALL NATIONS ARE COMMUNING"

In these days when "all nations are communing," the missionary enterprise forges to the front to stay. For such an hour as this the missionary of the Cross was born; for such an era the church is suddenly exalted and flooded with light as from on high. The missionary is an Internationalist, a world man with a world mission and a world program. Only the missionary spirit can transform a provincial minded congregation into a real church of Christ, a spiritual House of Parliament where the minds of members are mobilized for international enterprises. There is something thrilling to have fellowship in a faith that not only removes mountains, but bridges oceans and puts a girdle of brotherhood around the globe. This era summons the youth of the land to a new crusade. China is calling; Japan is calling; Africa is calling; Mexico is calling; New York is calling; Chicago is calling. In every church in America there hangs the service flag with stars of blue and gold, eloquent tokens of the magnificent response of American youth to the call of the colors. That is one side of the shield; here is the other. Along side that flag must hang another flag, distinguished not by stars but by crosses, identifying the soldiers out on the battle line for the swordless Prince, emblematic of the great host who have gone out not to slay but to "make alive" in Christ. The beloved Captain has commissioned the finest youth in our land to be of that white company who go out with the glorious gospel for all the world, viewing their high adventure in the same light that the brilliant Rupert Brooke viewed his, and like him moved to exclaim:

> If I should die think only this of me,
> That there's some corner of a foreign field
> That is forever Christian.

THE CHILD AT THE CENTER

The Old Evangel exalted the little child and set him in the midst of the learned doctors as the fittest object of their concern. According to the ancient myth, Minerva, goddess of wisdom, leaped full grown and armored from the brain of Jupiter. According to the Holy Scriptures the world's Savior came from the heart of the Heavenly Father by way of human birth, "a babe wrapped in swaddling clothes and lying in a manger." Jesus grew, and the process of his growth was perfectly normal and singularly complete. There contributed to his education four mighty forces which when combined are altogether powerful. The home taught Him; the Synagogue taught Him; the Holy Scriptures taught Him; his nation taught Him. Thus environed he grew in grace and perfection; grew Godward and manward; grew so perfectly that the Father sealed with His approval the silent years at Nazareth saying, "This is my beloved son in whom I am well pleased."

In the opinion of many the most thoughtful book of the past year is Benjamin Kidd's "The Science of Power." In this volume the author challenges and contradicts the theory that it takes many generations to change the ideals of a people. On the contrary he maintains that the ideals of a nation may be changed in a single generation, provided a mighty objective be kept before the youth and society throw its full weight to impress the expanding life of boyhood and girlhood with the glory of that ideal. Mr. Kidd instances the German nation, where the idea of world domination through military might became the passion of the people through the solidarity of home, church, school and state. The influence of this objective was marked and practically universal throughout the empire. The young men donned their uniforms for the first time with pride saying, "I go in the King's coat." Mustache ends were twisted skyward in imitation of the Emperor, and the young soldiers swaggered down the streets the ideal of brutal force incarnate.

Alas, we in America have our superman. He is not fashioned after the likeness of a monarch or a military leader. Instead, his portrait as presented to the youth of the land is that of a successful gentleman, prosperous in appearance, efficient of mind, dominant of personality. If he is a minister, he is at the head of the most outstanding church; if he is of the law, he is on the dizzy pinnacle of his profession; if he is a man of commerce, he is the directing genius of the biggest corporation; if he is a farmer, he owns half a county and cultivates his land with a flock of tractors. We have worshipped at the shrine of the great god success. We have been more concerned about getting to the top of the ladder than about the kind of ladder used. Unconsciously, but powerfully, the home, the school and sometimes even the pulpit have contributed

to this idea of material success as the highest achievement of man. We have been so busy urging people to "make good" that there has been no time left to teach them to do good. To be sure the portrait of a successful business or professional man is an improvement over that of a militant king symbolizing the power of brute force, but it falls pitifully short of the ideal of Jesus.

The faulty and partial educational system in our churches and schools is such as to alarm multitudes. The public schools are attempting to educate without religion; the churches are assaying to teach religion without adequate educational standards. In the New Testament the teaching function is magnified and given free course; in many of the churches it is minimized and suppressed. The youth of the land is not being educated for life. We turn out a great host of young people annually from the high schools and colleges, who are fitted for nothing especially and are religious nonentities. A distinguished educator describes a seeker after truth asking the wisest man he knew to tell him the four most important things in the world. The wise man replied "Character, Friendship, Marriage, Parenthood." Accordingly, the seeker went to the Board of Education and inquired "Where can I be educated in the arts of character, friendship, marriage and parenthood?" and the Board of Education gasped and giggled, "My word, what a silly question!" Considering the fact that in some of the high schools of the land it has been found necessary to send young girls back to their mothers with instructions either to put more clothes on their daughters or keep them at home; and in others to expel young men for startling delinquencies, the question was both wise and pertinent.

THE SCHOOL AND THE HOME

We cannot standardize opinion, but we ought to be able to agree as to the right approach to this problem. As soon as the church standardizes adequately its educational program, we may with confidence approach the state for recognition of this vital work, and not before. The first step is the coordination of community forces in behalf of religious instruction. The Community Training School for Sunday School teachers is a potent force for good. The Daily Bible Schools held during summer vacation are likewise destined to increase in numbers and effectiveness. Churches everywhere can contribute to this high objective by restoring the teaching function to its primacy and supplying instruction from pulpit and classroom that will produce a generation of intelligent Christians who are "apt to teach."

"This is the end of the matter; all has been heard:" The most potent educational force in the world is the home. We are such stuff as our youth was made of. Oliver Wendell Holmes spoke not as a humorist but as a prophet when he observed that the education of the child should begin with a long line of ancestors. The family is older than the church and is also divine. An exquisitely tender incident told by Bishop Quayle has appeared recently in the religious press. His beloved daughter's wedding day was approaching; a daughter between whom and her father there existed an unusually close and tender bond. They had been chums together throughout the years. When she was a little girl it had been her father's habit to tuck her in bed and then to kneel by her side in a good night prayer. The last night the daughter spent in the old home, from which she was to go out as a bride, she came to her father and said, "Daddy, after I have crept into bed I want you to come in and tuck the covers around me just as you used to do when I was a little girl." Her father did as she requested. He went into her room, sacred to her pure girlhood, the white furniture of which was not as white as her own white thoughts. Tenderly the Bishop tucked the covers about his daughter and then kneeling by her bed and clasping her hand, he prayed the blessings of Almighty God to abide upon her and her future husband and the home that they were to build; prayed that it might be a Christian home and rainbowed with the glory of God. When I read this incident I thought how blessed the fruitage if the young men and women of the land would only recognize God and their partnership with him at the very beginning of their married life; if before they partook of their first meal in the new home they bowed their heads in a prayer of thanksgiving and for divine guidance. Over such a home the Shekinah will hover and the young life which issues therefrom will go out into the world trailing clouds of glory.

A CHRISTIAN CONCEPTION OF PROPERTY

The Old Evangel taught that "A man's life consisteth not in the abundance of the things he possesseth." Is the New Era ready to receive it? The current conception of property is of pre-Christian origin. A great scholar calls us "orthodox pagans" on the subject of property. It is a notable fact that both the Old Testament narrative and the New contains a wealth of economic teaching. Exodus records the oppression of the Israelites by the Pharaohs and the industrial insurrection led by Moses. The Acts of the Apostles informs us that the first difficulty the church confronted grew out of faulty financial administration. Moses taught that man is Jehovah's trustee; Jesus that he is God's steward. In acknowledgment of his trusteeship the Israelite paid a tithe into the Lord's treasury, and in addition gifts and offerings amounting practically to one-third of his income. Under the Mosaic law even ownership of the land was tentative; the title, so to speak, resting with Jehovah. The teaching of stewardship reaches its culmination in Christ, and the New Testament insists that a Christian belongs to God and all that he has.

Jesus taught that "life is more than raiment or food." We who claim to be his disciples, have reversed the order and regard property as more important than life. Ninety-five per cent of all the laws written upon the statute books, national or state, have to do with the protection of property, and only five per cent with the protection of life. This view of possessions affects us in every way, particularly in the religious life. Robert E. Speer believes that the problem of Christian unity is five fold, namely, "Activities," "Faith," "Order," "Temper," and "Property," and the greatest of these is property. Tolstoi, revolting from the conception of property held by a so called Christian

civilization, took the radical position that "property is a crime" and deliberately renounced all of his possessions. His way out of the dilemma was revolutionary and not entirely a success, but he made the whole world his debtor by his challenge of the present order.

The love of money and the misuse of property has brought us to an economic upheaval second only to that of the great war, and more revolutionary. There is an organized attack upon property in the world today. To pretend not to see it is cowardly and unwise. In Europe this attack is formidable in the extreme. Even in America it indicates an ominous growth and solidarity. How can this attack be met? Not by bullets, not by physical force; that would only stem the tide to loose it later in fearful flood. Nor can one meet this attack on property by falling back on the inherent right of property. There is no right of property save that which has been derived by the consent of the people. There is only one answer to this attack on property, and that is the Christian use of property. The doctrine of stewardship has never been recognized by the rank and file of those who wear the name Christian. If the obligation of stewardship be repudiated by those who own the Christ as Savior, then we need not be surprised if the masses set about to make the state the steward. If the constraining love of Christ does not bring us to this standard, we shall have to accustom ourselves to a new economic order not without possibilities of gravity and peril.

The passing of Andrew Carnegie supplies food for thought in connection with this subject of property. The great steel king was not a professing Christian, yet the abundance of his possessions gave him an uneasy conscience. He gave away vast sums and stated it as his belief "that the man who dies rich dies disgraced." It is probable that in another decade it will be difficult to hold membership in good standing in any church of Christ, unless one acknowledges the Christian conception of property and the perennial obligation of stewardship. In the meantime there is need that Christians make a fresh study of the view of property held by the early church when "the multitude of them that believed were of one heart and one soul, and not one of them said ought of the things he possessed was his own but they had all things common." Three aspects of this distribution of property merit attention, namely, it was spontaneous, it was joyous and, what is more to the point, it was voluntary.

CO-OPERATIVE CHRISTIANITY

The Old Evangel was made manifest in a unity of the heavenly Father and his only begotten Son at once unique and powerful. Jesus prayed that all of his disciples might be one even as he and the Father are one. This prayer of our Lord is yet unanswered, but the climate of the New Era is favorable to the great consummation. A spirit of "togetherness" is discernible everywhere. "Cooperation" is a significant word of the hour. The subject of unity is close to the hearts of those gathered in this Convention. It was for the sake of unity that this religious body was born; to this end it came into the world. The glory that rainbowed the youth of the Disciples was the passion of the fathers for the re-union of divided Christendom. A people with a mission by that very token assumes a heavy responsibility. One has but to read history to learn that every movement which originated to exalt a neglected truth or inaugurate a needed reform, comes at length to feel a sense of proprietorship of the same, and to regard with jealous eye others who may presume to advocate a like cause. We have not escaped this temptation, nor have we yielded wholly to it.

In an impressive address before a notable Christian unity conference in London, Mr. J. H. Shakespeare, an eminent Baptist minister, made a memorable speech. Said he: "The real enemies of church unity are those who have a fervent passion for it so long as it is in the air, but the moment it takes any tangible form, the moment it comes out of the abstract or begins to descend from the skies, their fervor for union disappears. The only unity they believe in and which they will not oppose with all the force of which they are capable is the unity which is in the air and not on solid ground." These are strong words, but not too strong. It becomes us to approach the unity question with humbleness of heart. There are no "Christians only" save in the technical sense of the term. We who are striving to be Christians are Christians plus some things that are un-Christian, and minus some things that are Christian. If Jesus were to visit the churches, all the churches, he would find some things to approve in all of them, and certainly he would find some things to condemn in all of them. Such a thought affords no occasion for discouragement in the proclamation of New Testament Christianity, rather it sobers us and calls for increased loyalty and devotion.

THE DISCIPLES AND UNION

At this hour two union enterprises challenge the mind and co-operation of the Disciples. The first of these is the Interchurch World Movement. It has nothing whatever to do with doctrine. It is, so to speak, a league of the organized life of the churches for the purpose of making more effective the witness of the Protestant world. This great movement proposes five mighty objectives: First, a united study of the world field; second, a united budget made on the basis of the world survey; third, a united cultivation of the home church; fourth, a united financial appeal; fifth, a united program of work. The bare outline of these proposals should captivate the imagination of every Christian. The movement means that within a few years Protestantism will be practically united in every community and move forward as a unit in missionary, benevolent and educational work. It has everything in it to commend and very little, if anything, to criticize.

The second movement is that of the conference on Organic Union, which was called at Philadelphia last December, under the auspices of the General Assembly of the Presbyterian Church. This Conference proposes not federation, or mere co-operation, but unity, actual organic unity. To an extent, therefore, this movement does deal with doctrinal difficulties, but it proposes to move very slowly and with caution. Furthermore, its propositions are definite and constructive. The fine spirit

of this movement is revealed by the remark of a great Presbyterian statesman, who during the Philadelphia conference, declared in the presence of several friends, "I am willing to give up the name Presbyterian, precious though it be, for Christian unity."

What shall be the attitude of the Disciples toward these movements in an era of good will and co-operative enterprise? A Disciple of the third generation, I gladly answer for myself: I verily believe by the spirit and history of the plea for unity that we are under obligation to keep ourselves sensitive toward every endeavor to bring together the divided groups of Christendom. To do otherwise would be to give up the faith, to quit the course, to surrender the fight. The responsibility of a people pledged to the cause of Christian unity in such an hour as this is very great. Our brethren in other communions may forget what we say in this Convention, but they will not forget what we do here. It is our bounden duty to co-operate with the Interchurch World Movement heartily and to the fullest. Toward the Conference on Organic Union we ought to manifest a brotherly spirit of unmistakable sympathy and warmth. If we cannot always add fuel to the flames, we may at least refrain from pouring water on the fire.

The unification issue within our own ranks will also come before this honorable body for discussion and determination. The revised constitution of the United Society has been printed and widely distributed. Our growing activities, larger gifts and expanding policies have made imperative a re-organization and closer articulation of the various societies. This is not the time to discuss the unification project, save to say with reference to movements for unity, both in and outside our ranks, that the noble words of President Wilson apply: "We cannot turn back, the light streams upon the path ahead and nowhere else."

OLD EVANGEL POWERLESS WITHOUT EVANGELISTS

From international good will to individual witnessing for Christ is not anti-climax. The Old Evangel is powerless without evangelists. Nothing can be substituted for the glowing witness of the individual in any great cause. When Christianity was young every disciple was a propagandist, and everywhere he went he made other disciples. Those first century followers of the Lord were burning and shining lights. Witness John and Peter on trial before the Jewish Council and threatened to preach no more in the name of Jesus. Recall their heroic ultimatum, "Whether it is right in the sight of God to hearken unto you rather than unto God judge ye: For we cannot but speak the things which we saw and heard." Oh, for a revival of enthusiastic, intelligent, irresistible witnessing for Christian truth!

Recently a friend asked me if I would like to meet a real Bolshevist. I had been reading about the Bolsheviki for two years, and from both hostile and favorable sources; but with all of my reading I was still hazy as to what Bolshevism is. Therefore, I welcomed the opportunity to hear one of the economic school speak for himself. He visited me in my study. I discovered first of all that he was a materialist; that he disbelieved in a personal God and was of the opinion that death ends all. But I was not surprised at his attitude when I learned of his early environment. I could not but contrast my early teaching with his. I cannot remember the time when I did not believe that God is like Jesus Christ. He could not remember a time when he believed there was a God, or believed in the church or the Holy Scriptures. I found him open minded upon the subject of religion, though meagerly informed. I presented him with a copy of Clarke's "The Christian Doctrine of God" and then bade him explain Bolshevism. Instantly the man was transformed; he became an evangelist, and for half an hour he set forth the tenets of his economic faith. His face was suffused with a luminous glow. His speech was not inflammatory, instead it was like an anthracite fire, of a white heat. He was intense, and his intellectual grasp of his theme such as to compel respect. I was not won to his economic program, but I felt the contagion of his enthusiasm. He knew his subject, he believed in it and was absorbed in the hope of making a new convert.

BOLSHEVISTS AND CHRISTIANS

Fellow Disciples, an enthusiastic Bolshevist is bound to make more converts than an indifferent Christian. One fervid disciple of an economic theory will win more supporters than half a dozen professed followers of Jesus who have no adequate conception of Christian truth, and no burning desire to learn. Listen to the brilliant F. W. Boreham: "Fifty men of the stamp of Paul, Xavier and Wesley would make Christ known to every living soul on the face of the earth." What a rebuke to the slothful! What a challenge to the pleasure-loving! What an indictment of the money-mad! The hour has fully come for the simplifying of the life of those who love the Lord, in order that they may love him more and bear testimony direct and compelling to the glorious gospel. The average church member belongs to too many societies and organizations, and is obliged to meet so many demands that there is little left in time, money and influence for definite Christian work. Is it any wonder that the Spiritual life of millions of nominal Christians is impoverished and their witnessing for Christ negligible? One would like to believe that the relations of the average Christian to the fraternal, social and business organizations are shaped by their loyalty to the church but as a matter of fact with host upon host the reverse is true, their relation to the church is fixed by their loyalty to the other organizations.

My brethren of the ministry, it is useless for us to expect the members of the churches to simplify their lives unless we are willing to set an example. The average American minister is a publicist first and a preacher second. The English and Scottish minister is a preacher first, last and always. His example is worthy of emulation. The time has come for judgment to begin at the house of God and with the pulpit. The day has dawned for the ministry to free itself from the entanglements that hobble, hinder and hamstring the fulfillment of the high calling. The hour has struck for the ministry to put all the irons in the fire, and all in the same fire, and by the

grace of God such a conflagration shall be lighted as can never be put out. Given such a spirit and John Milton's vision of a glorified state will be realized in the victories of a glorified church. "Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks; methinks I see her as an eagle mewing her mighty youth, and kindling her undazzled eyes at the full midday beam, purging and unscaling her long-abused sight at the fountain itself of heavenly radiance."

Two weeks ago I stood upon the tower of the majestic office building, which is at once the pride and glory of this queenly city. I was awed by the splendor of the panorama which greeted my eyes. Below me on the city lay spread out a veritable network of streets and a maze of buildings, distinguished here and there by church spires and an occasional tower. Beneath me, and flowing to the southwest, was the lordly river with its current moving on to join the Father of Waters, and thence to the gulf and the open sea, fit symbol of these lives of ours that are soon to merge into the Infinite. Across the river to the southwest I beheld the hills of Boone County, Kentucky, haloed alike with clouds and romance; and further up the river the twin cities with the Licking winding like a silver ribbon between. I gazed northward across the Ohio shore, my eyes resting upon the impressive sky line with foreground of terraced cliffs. Thus I stood and mused so far above the city traffic that its thunder could not reach my ears, and over my head the blue sky arched in peace unspeakable. Standing on that tower my mind turned to this Convention and I thought how blessed the issue, if this great gathering should become a mountain top experience and lift us high above our petty differences, our unbrotherly suspicions, our wilful ways, and by the power of the Spirit blend us as one mighty weapon for the hand of the Almighty for the triumph of the Old Evangel in the New Era.

Trumpeter, sound for the splendor of God!
Sound the music whose name is law,
Whose service is perfect freedom still,
The order august that rules the stars!
Bid the anarchs of night withdraw.
Too long the destroyers have worked their will.
Sound for the last, the last of the wars!
Sound for the heights that our fathers trod,
When truth was truth and love was love,
With a hell beneath, but a heaven above.
Trumpeter, rally us, rally us, rally us,
On to the City of God!

The Public Impotence of Religion

By Peter T. Forsyth

THE effect of the war upon us is disappointing from the moral and religious point of view. Religiously, the impression was at first great, but the quality of the religion was not able to sustain it. It is too short in the fiber. It goes in spurts. And morally the result has been no more satisfactory. Yet it is the moral core of religion that tells on nations and policies.

It is complained by some students of literature that the brilliant galaxy of genius in the Victorian Age has not had a due effect on the nation. They say that the amazing volume of mental, imaginative and moral energy has reacted too little on public realities; that it expressed our people rather than changed it or gave it effect, that it was our ornament rather than our organ, a culture rather than a power among us. It impressed rather than regenerated us. It conjoined brilliancy and inefficiency. It left us unequal to the deep situation of the great world, moral and spiritual. "It had so much wisdom and so little power of employing it." It worked in the vein of the wisdom literature and not the prophetic.

I am not going to answer the literary question. But I suggest that we might well ask whether something of the same kind might not be said about our Christianity, with its inner wealth and its outward futility as revealed in this collapse of civilization. Has some great perversion been imported from man's heart into the Gospel itself? Let us leave Rome on one side. Does Protestantism construe its creed, or its society, or its Saviour from the one idea which was his own creative and organizing center—the kingdom of God, the action in men and nations of God's sovereign righteousness and holy love in the world's moral rescue? Has the church taught the nations that their public action is a vital part of their public worship? Have we been taught that the greatest work man can do, as soul or nation, is moral worship, to hallow the Holy Name; and to do so not on set occasions nor in special buildings, nor by rapt emotion only, nor in mystic cells, but practically, in the moral purpose and trend of affairs great and small? Is our worship great moral action; is our moral action great worship? Are we being taught that men and nations are not there in chief to give effect to their own genius, but to serve the one effectual International, and the one invincible destiny of the kingdom of God, to seek that first, and to wait on Him instead of making Him wait on them? Do the nations hear that they are not there to exploit or commandeer God, even for a just patriotism?

THE HUNGER FOR REALITY

Religion is really the hunger for reality, and the full and final satisfaction of that hunger in the last reality. And the last reality is the eternal security of the moral and holy powers. It is the kingship of God as at once the prime mover at the interior of things, and the destiny at their close. To ignore that in affairs is the paganism of Western Christianity and its moral impotence.

Private or individual religion must, of course, be largely guided by sentiment, but it is not so with the con-

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The Public Impotence of Religion

(Continued from page 15.)

duct of society; which yet must be guided by religion—only by a moral religion, and (in the present state of society) by a religion of moral redemption. Without that it is but an æsthetical religion, and at last we die of fatty degeneration of the soul.

Our religion belongs too much to the region of indulgence, exemption, and immunity. Love becomes sickly and self-conscious. Piety takes the place of faith. Nothing goes down but what appeals to the instinctive tastes, or to the prompt sympathies, or the æsthetic mysticisms The note of sovereignty vanishes from religion and of control from ethics. We are melted without being molded. We have a religion of mere brotherhood, and a politics of mere pity. Our idea of divine fatherhood has now for long been drawn too much from the home or the prompt affections and too little from God's kingdom; whereas the widest of our creeds, the Lord's Prayer, so treats fatherhood that it has nothing to say about a family and everything about a realm. We have a temperamental piety instead of moral insight, moral redemption, moral control. Hence religion becomes too mobile, too subjective, too unreal, too pliant, too impotent—just as in formal orthodoxy it became too stiff and intellectual, with the hard impotence instead of the soft.

QUALITY OF OUR RELIGION

It becomes dismoralized in either case; and in the end it is demoralized. It eases but it does not cure the public case. It is critical and not constructive, with the ethic of the partisan and not the statesman. It shakes much and settles little. It has no ethic in the grand style, no moral imagination either in posing problems or in handling them on the scale of the soul and the background of eternity. We rightly go to the common man, but we leave him so. We do not rise above pious fancy, or we neglect as ineffectual or unintelligible those who do. It is for easy edification more than hard obedience, the good fight, or real insight. It is a religion subjectivist, and therefore not commanding. It has an objective in view, but not in power. Hence our Christianity has been more of a success on the private than on the public scale. A religion chiefly sentimental has no staying power, no protesting power, against public wickedness. It carries on no historic tradition. Its meek disinherit the earth. At best it is adolescent in its note.

Accordingly the moral effect of a great economical calamity upon us is disappointing. We fail to rise with moral imagination to it as one of the saving historic judgments in a dramatic religion, which is tragic in spirit because founded on a moral tragedy, and is historic in its genius because of its source. We dissociate it from the kingly conscience of the world and of eternity. We detach it from the large orbits of historic causation. We sever it from the immanent and irresistible righteousness of God, with its almost automatic judgment on godless civilization. We lose out of religion the ruling note of eternal moral sovereignty. Love becomes an affectional infinite instead of the moral absolute. We lose it in a worship either of mere sentiment or of crude omnipotence. We lose the note of moral majesty. We lose the vision of nations in a Solemn League and Covenant round the great white throne. A church catholic is sought otherwise than by a church holy. We may speak of a great work, but we do not speak of it with the great note. For the great note comes of great belief; and we are content with vivid or touching impressions. Great belief is damned in advance as theological. We are fumbling at social, national, international religion with the small key of our own safe or a home-made combination. We have little insight into the *Realpolitik* of the kingdom of God. We grasp at realism and miss reality. And we wander in the olive groves of an engaging Neo-Platonism, which cares more for fine intuition or kind charity than for moral power. So our religion, and in the end our politics, belong to our weakness and not our strength, to our instinctive affections and not our moral relations, to our leisure hours and private hobbies rather than to our energetic tasks, to our tastes, preferences and prejudices rather than our obedience.

GREAT WORK IN A SMALL WAY

For want of this great note we do our great work in a small way which does not fit public affairs or public men. We are amid the great world like trippers in the Dukeries. It is the poverty—the stridency in some, the huskiness in others—of our type of current religion that is the source of the Church's lack of public influence in all lands, and its atonic malaise at the present awful juncture. It is irrelevance. The public situation has outgrown the current type of religion or the conventional form of its activities. The prophet of the kingdom of God, its righteousness, and its reality is ousted by the pedant of the actual, or the proud mystic, or the caterer to the public. And, as the hustler has no moral sense, and the caterer is no martyr, so the mere mystic has no historic sense nor public note in his type of religion. He can make religious groups with a fine record of benelovence and excellence, but not the kingdom of God, not the kind of righteousness that involves the conscience of a world of nations. It is not meaningless that the world's greatest debacle has supervened on an age of great religiosity, when the unseen is not denied, nay, is courted, but courted often by occult, amoral, and therefore unholy, means. Is it meaningless, is it but pedantic theology, to say that all permanent reconstruction rests on moral redemption?

YOU need not go to heaven to see God or to regale yourself with God. Nor need you speak loud as if He were far away. Nor need you cry for wings like a dove so as to fly to Him. Settle yourself in solitude, and you will come upon God in yourself. And then entreat Him as your Father, and relate to Him your troubles. Those who can in this manner shut themselves up in the little heaven of their own hearts, where He dwells who made heaven and earth, let them be sure that they walk in the most excellent way; they lay their pipe right up to the fountain.

SANTA TERESA

Heretics and Heresy-Hunting

By Ellis B. Barnes

THOSE who are obsessed with the idea that to them in some peculiar way has been committed the oracles of God to defend and preserve by methods of denunciation and exclusion, are really Romanists at heart, no matter how vigorous their claim to be Protestants. They do not believe in the right of private judgment without which Protestantism is an impossibility, they do not believe in the priesthood of believers or in the direct communication of the soul with God. The priest's robe may be found beneath the Prince Albert coat. They are afraid of private judgment in any hands but their own —and note how they are determined to enjoy it themselves, real infallibles while denying the doctrine of infallibility. They do not encourage men to seek the truth, but they do all they can to suppress every portion of the truth which may be at variance with their own selfish ambitions. To them the truth must be established within denominational lines laid down by them, beyond which a man may not pass except at his own hazard. They do not believe in a liberal but in a denominational education—another form of the parochial school—which, at best, can only be technical and one sided. They emphasize the dogmatic rather than the moral phases of Christianity, estimating a correct belief as of more importance than a blameless character, denouncing errors of logic with more fervor than errors of life, forgetting in practice, no matter what their profession, that—

> Christianity is distinctly not a theology, but a life. It holds its truths, not as dogmas, but as motives. It rests in a Person, not in propositions. It is not concerned with philosophical questions but with questions of character and conduct, with men and with God, with life here and hereafter.

What then, we may ask, is the difference between any form of Protestantism which drives men into hypocrisy and double dealing, which compels men to speak when they should be silent and silent when they should speak, and the older system whose sins in those particulars form such a large volume in the history of the church? What is the difference between the inquisitor's knife which kills the body and the innuendo or the sneer which ruins the reputation and the character? What is the difference between the lordly ecclesiastic who beats every inquiring mind into submission by one form of tyranny or another, and the Protestant in an official position of influence who does precisely the same thing? Let us not be deceived by fair speeches in attempted justification. The sole difference between the two systems is that the older is open and above board, while the newer attempts to hide its tyranny under sheep's clothing.

It will be urged by those who have assumed to regulate the beliefs of men no less competent than themselves, that they are but following the apostolic example in denouncing and excluding those who preach "another gospel", as they are pleased to term the message of those who do not see with their eyes. Such an assumption staggers by its immensity. Surely the heresies of our time and those of the apostolic age are not identical, or all would understand just what is meant by heresy. On the contrary, some of the so-called heresies of our time are faithful attempts to reproduce the teaching of the early church. Other alleged heresies are efforts to coordinate the teaching of Scripture with the additional light that has come to us from many sources in the past century. New light from God is ever breaking through his Word, through science, and in the progress of events. To be indifferent to these disclosures, which some call the later voices of the prophets, is to be deaf to the clear voices of inspiration. If it be heresy to attempt to read the Scriptures in the light of growing knowledge then many of the noblest men of the century must plead guilty. "To ask men to defer to the opinions of those who lived two hundred years ago, and who consequently were ignorant of all that the world has learned in that period, is as absurd as to ask a trained philosopher to defer to the opinion of a youth just commencing his studies." Those who assume the right to indulge in apostolic denunciation (sometimes very unapostolic) should give some guarantee that they have apostolic warrant for their course.

INFALLIBLE GUIDES NOT AGREED

Further, if the Protestant exclusionists have really apostolic powers they could guide us through the labyrinths of all this increasing knowledge, separating the true from the false, dissolving our doubts and lessening our perplexities in a manner that would compel the most obstinate heretic (?) to accept their authority, their inspiration, and their leadership. But the difficulty persists when we remember that those who put themselves in the position of infallible guides do not agree among themselves. To which one of them must we turn for the certainty which their own positiveness demands of us who have not yet accepted as final many of the views which they hold? The men who wield this sceptre of a pseudo-infallibility cannot settle our doubts or our fears, they cannot sweeten the bitterness of controversy, nor can they compel our allegiance as should those who have nothing to learn, to whom our perplexities are simplicities, to whom hesitation is unbelief, and toleration the certain proof of indifference. The men who know everything are like those who have much to learn—all are made of the common clay. Upon examination it will be found that they do not possess a larger measure of truth, or that they are more diligent in the pursuit of knowledge, or that they are more conspicuous for their sacrifices or their purity of life than those who seem to them to be the fit objects of crusading tyranny.

It will also be found that ecclesiastical guardians everywhere are responsible for much of the strife and alienation that exists among brethren, for kindling some of the basest passions of the heart, for preying on the fears of weaker brethren by falsely charging others with errors of belief and teaching, and by sowing suspicion every-

where. To hold the truth in an unbrotherly spirit is the worst form of heresy. All should heed this fine utterance of Emerson—

> The history of persecution (and heresy-hunting ends in persecution) is the history of endeavors to cheat nature, to make water run up hill, to twist a rope of sand. A mob is a society of bodies voluntarily bereaving themselves of reason, and traversing its work. The mob is man voluntarily descending to the level of the beast. Its fit hour of activity is night. Its actions are insane, like its whole constitution. It persecutes a principle; it would whip a right; it would tar and feather justice, by inflicting fire and outrage upon the homes and persons of those who have these. It resembles the prank of boys, who run the fire-engines to put out the ruddy aurora streaming to the stars. The inviolate spirit turns their spite against the wrong doers. The martyr cannot be dishonored. Every lash inflicted is a tongue of flame; every prison a more illustrious abode; every burned book or house enlightens the world; every suppressed or expunged word reverberates through the earth from side to side. Hours of sanity and consideration are always arriving to communities as to individuals, when the truth is seen, and the martyrs are justified.

THE BEGINNING OF BROTHERHOOD

What then is to be done with the errors and frailties of the human mind in the church? In the first place it must be agreed that error is not necessarily heresy. To learn that is the beginning of brotherhood in any communion. Christians, too, must learn to separate the interests of truth and the interests of institutions. Every man owes something to his communion and its organizations which he ought to pay, but he owes more to truth which, according to every page of the New Testament, is the supreme thing. Organizations grow out of truth, not the reverse. To love truth is to love the Author of truth. The most radical differences in many communions are those which grow out of these conflicting interests, and are felt as soon as any community gets strong enough to view its material progress with any pride. Every sect builds its Babylon which totters to its fall with every brick imposed. It is well known that some phases of truth which are not in harmony with institutions and their aims will be sacrificed every time, and the truth must suffer. What is logical may not be theological.

But religious organizations cannot afford to temporize; they must choose whether they will serve temporal or permanent interests, whether they will exalt truth above every other consideration and save themselves. To nothing must the truth be subordinated. Men must sit down with open minds and reverent hearts and pray God to help them reach the only goal where lie security and peace. No man who joins such a quest can ever be a heretic. Every lover of the truth knows that but a small portion is vouchsafed to mortals on this earth, and is happy if in its discovery he can have a part. Where there is humility of spirit the truth will not elude the seeker long. There must always be a disposition to live and let live in the search, to keep down all discord, and allow the greatest liberty to all concerned. Where such a spirit prevails, heresy is impossible, any assumption of authority is impossible, dogmatism is impossible, and the peace and concord which should possess the hearts of believers are always possible.

Why should any persecute fiercely or persecute at all when that course has done nothing but to discredit the Christian religion and fill the earth with bitterness and bloodshed? If persecution or arrogance or infallible assumptions could have saved the church from error, the last trace of error would have been purged a thousand years ago. For the eminent historian was literally right when he said: "Measured by the quantity of suffering (persecution) has entailed, as well as by the wholesale disregard of moral rectitude it has involved, the history of the attempt to enforce 'religious unity' is, no doubt, the blackest of all black chapters in the awful career of mankind upon the earth."

"MONSTROUS ASSUMPTIONS"

Or course, no man will admit himself to be a heresy-hunter. With the growth of intelligence, the activity has become as odious as piracy on the high seas. Yet specious pleas for the regulation of denominational belief are urged under one pretext or another, such as devotion to the church, a love for the "old paths," a zeal for the faith once delivered to the saints, etc. But the harness has to go with the horse, and no special pleading, no benevolent ambitions, no change of the name of the thing, can relieve those who have practiced heresy-hunting from the responsibilities and the penalties attached. The spirit of such men is too well known to be disguised even under the shelter of a beatitude. Their speech betrayeth them; their ambitions reveal their ancestry; their desire for the chief seats in the synagogue is a matter of general knowledge, and the branding of their brethren with dishonorable names will not blind the discriminating to fallacies from which the self-appointed trustees hope to divert attention. That such men have a monopoly of truth, of the love of the Bible and the church and its institutions, that to them have been committed in some unknown way the oracles of God and their interpretations are final, are assumptions which demand the highest kind of proof before reasonable men and women should be asked to acquiesce in them. How vain the conceit, so characteristic of the denominational spirit that God has chosen a few men to preside over the consciences of the many! Since when, we inquire? And the only answer that can be given is, "Since we were appointed to our present offices." Then we say, show us your credentials from the Almighty, not from any individual or group to whom you owe your appointment, and we will gladly revere and concede the apostolic functions to you as readily as we will to a St. Peter or a St. Paul. But to make such monstrous assumptions and ask men and women just as intelligent as those who make them to concede the claims which are being put into effect, is to ask them to become Romanists, whose fathers died that they might be freed from the bonds of Rome.

> God is the heart or source of Nature.
> Nature is the body of God. JACOB BOHME.

The Conscientious Objectors

By William C. Allen

ON September 3, 1919, a delegation representing the College Park Association of Friends, California, visited the United States disciplinary barracks at Alcatraz, San Francisco Bay. This memorandum is my individual report and comment on the visit referred to. Colonel Garrard, commandant, and all his subordinate officers were very courteous to us and seemed sincerely desirous of letting us have full opportunity to observe the actual conditions in this prison.

We first interviewed those conscientious objectors to military service who were then in dark cells. These men, like the various criminals, are locked up for fourteen days in "solitary," then are released for fourteen days, and this is followed by another fourteen days in "solitary" on bread and water if they still adhere to their convictions that they will not work under military orders because they conscientiously reject military ideas or methods. These men have no cot, no chair, nothing but four medium-weight blankets to wrap themselves in at night when they lie on the miserable, cold concrete floor, to obtain such sleep as they can. In the old days of medieval torture some of the finest productions of the human brain were written in solitary confinement by men who endure it for conscience' sake. But these young men at Alcatraz have no writing material, no books, nothing to employ the mind save their own thoughts. The writer has been thirteen times in Europe and, like so many other tourists, has sometimes looked with horror at the dungeons or cells where men were incarcerated because of religious or political convictions. But I believe that most such wretched places of abode had a little ray of light from a small window. On the occasion of this visit to Alcatraz we were also shown the dungeons where we were told that up to three weeks ago these sufferers for conscience' sake had been kept during the regulation fourteen days at a time. But these dungeons were so placed in the heart of the prison that not the slightest ray of daylight could ever penetrate them. This savage brutality has recently been discontinued and the men are placed in the cells in which we saw them, which are cut off from all light except that entering a few little holes about seven feet above the ground over the top of the door.

COLORED OBJECTOR TO WAR

After luncheon we were introduced to a colored religious objector, who is standing faithfully by his interpretation of Jesus Christ's Sermon on the Mount. He, too, will not work and will not even walk under military commands. Whilst this may seem a mistake, there would seem to be small excuse for the abuse which has been poured upon him. He needs a different sort of treatment. The morning of our visit to Alcatraz we were told by eye witnesses that he had been hauled out of his cell, put upon a cart and finally dumped off of it, as if he had been a bag of meal, onto the ground. When we saw him he was sitting in a doorway looking out through the bars upon the beautiful San Francisco Bay, with a mystical look upon his suffering face. He had been at first hardly able to converse intelligently with us. He had remarkably fine and regular features even from the Caucasian viewpoint. We left this unhappy victim of modern prison treatment and in a corner of the chapel met with almost one dozen other conscientious objectors who, for the time being, were participating in ordinary prison conditions. Among them were some of the most simple-hearted and cleanest-looking young Christian men I have ever met with. There was also a Dunkard, who, by the President's ruling, should apparently have been released long ago. One of these young men is a brilliant fellow, a lawyer and highly educated. Another is a Rhodes scholar.

Our delegation felt a sympathy for the officials at Alcatraz. They, too, are the victims of conditions largely beyond their control. Colonel Garrard told me that the dungeons and other methods had always heretofore been sufficient to break the determination of the worst cases in the army who had come under his care of recent years, but he said that he could not force the conscientious objectors to military service to comply with the requirements of the institution. I told him that all history reveals that you cannot coerce conscience. Colonel Garrard evidently wishes that such cases were not sent to Alcatraz. He does not know what to do with them.

TYPES OF CONSCIENTIOUS OBJECTORS

Of the men in the dark cells I found one who would not accept army service because he thought this war would jeopardize the liberties of the country, swell the great fortunes of the rich, etc., and be bad for America. The other socialistic objectors seemed opposed to all war as being an unrighteous system, destructive of humanity and creating terrible burdens, and they therefore felt they must testify against it and favor a better way by not participating in it. The religious objectors based their objection to the fact that Jesus Christ repudiated the law of Moses when speaking of force and declared that his people instead were to do good to them that hated or abused, and His apostles definitely declared that His followers should not resist but overcome evil with good. These objectors, therefore, would sooner face death than be as they thought disloyal to His plainest teachings.

Many unthinking people call these young men shirkers, who with high characters and often fine intellectual attainments are thus incarcerated among army convicts. But we see that such a charge is quite silly when we remember how bravely they suffer medieval punishments for conscience' sake, when by yielding they can secure easement for themselves. Their bravery no one can question. Some say that a minority such as they is made up of people of unsound mind because almost all "Christian civilization" thinks differently. We would just as truly say that the early reformers in all departments of life have been crazy because in their day the majority was opposed to them and generally persecuted them.

It is to the honor of England that although in the

earlier days of conscription in that country the conscientious objectors suffered much, the press, preachers and members of Parliament were not dumb, and many publicly protested. The condition of this unfortunate class in England was relieved and since the conclusion of the war they have been released. To the dishonor of America, it has to be said that almost all the press has been dumb except to misrepresent or ridicule; so far as the writer knows, not a single voice in Congress has been raised in their behalf, while no church conference or convention has uttered a single genuine call that these men be delivered from persecution since the beginning of the war. This shows that our people are dangerously near the condition of Prussia before the war and bodes ill for the future of America. Cannot something be done to relieve this age from the charge of such inhumanity as is discovered in the situation of these men?

After I left Alcatraz I remembered how, when I said good-bye to one of the religious objectors telling him to "be of good courage," he replied to me with a beaming countenance as the door slammed on him and left him in the dark, "I am *rejoicing* in hope." No efforts of man to coerce conscience will ever overcome such constancy.

Are the Disciples Ready for Church Union in China?

By George B. Baird

IN PAST years the Disciples of Christ have been leaders in many of the union movements centering about Nanking. We have taken part and given of our men and support far beyond the strength of our own small mission. In comparison with other missions we are quite modest and occupy a very small portion of the field. These union movements in the past have all had to do with institutions, schools, hospitals, and not with the church organization itself. Now a great union movement is under swing which looks toward the actual organic uniting of the churches. It is the very thing for which our people have stood throughout all their history, and yet we have had no part in it, least of all a leading part. We are not looked upon as a people ready to unite except upon our own terms. Yet this great union is open to us if we are ready, and, at least, when it is almost consummated we are getting in touch with it. It is up to us to say whether we are willing and ready to go full-heartedly into this great union project or whether we wish to remain an isolated group with our own small following.

This present movement started in an effort to unite all the Presbyterian churches in China. The London Missionary Society and the American Board (Congregational) asked permission to send delegates to the conference called to study the possibility of such a union. At this conference the discussions were open and frank and at its close all felt that there was no reason why the plan should not be enlarged to include all three missions and any other churches that are ready to enter into such a union.

Recently I had an interesting visit with Dr. Murdock MacKenzie, who is chairman of the committee promoting this larger union. He says it is no longer thought of as a movement to unite denominations from America and England, but an effort to establish an autonomous Chinese church, including all Evangelical churches in China that are willing to enter it. He feels that the basis of the union should be the most simple possible and that difficulties concerning creeds, organizations, etc., should be left more or less to this autonomous church to work out for itself.

Are the Disciples willing that the churches under their direction in China shall go into such a union? Are they ready to allow their missionaries to lead them into such a union? Can any true Disciple give any other answer than a whole-hearted assent? The movement is still in its formative period and the men directing it are sincere, broad-minded, and ready to face and remove any obstacles that may reasonably keep any communion out of such a proposed union. Are we ready to commit ourselves at once to such a union and go in during this formative period with our own contribution, or shall we wait until the principles and policies are fixed and the organization complete and then either go in accepting the viewpoint already determined or remain an isolated group? Already this movement has grown far beyond the three missions that met in the conference. There is no tendency to rush in and complete an organization that might keep others out, but rather a tendency to lay a foundation that is firm and sure and then let the church of China build thereon.

Of course the Mission in China must have the support of the churches in America before we can go very far with such a movement. We feel sure that we can count on such support. It is the day for which the Disciples have been praying for a hundred years. Are we ready to have our prayers answered? Are we willing to pray, "Lord, Thy will be done"?

Safed the Sage

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CORRESPONDENCE

Our Articles Untimely

EDITOR THE CHRISTIAN CENTURY:

My admiration for the work which you have been doing in The Christian Century has been an increasing quantity. I think you are doing a great service for the Disciples, and I assure you that no one has a higher appreciation of that than I have, as I am viewing your work and your influence in the paper from a Church Federation office where we have a very fine way of watching movements and influences.

However, I beg of you to let me protest most earnestly, and as your friend, against the continuance of the two articles that you wrote with reference to the League of Nations and President Wilson. In my judgment the articles are untimely to say the least, and surely no good can come from such an attitude by any Christian journal.

Believing that you will receive this suggestion as from a friend interested profoundly in you and the great cause for which you stand, and likewise as one who has had some meager part in bringing to the present status the greatest of all movements towards universal peace, namely the League of Nations, I beg to remain, yours,

Louisville, Ky. W. S. LOCKHART.

Playing Into Enemies' Hands

EDITOR THE CHRISTIAN CENTURY:

I have read with regret your recent editorials on the League and Treaty. Generally the "Century" seems to me to be fair, but not so in this case. You are playing into the enemies' hands and thus imperiling the future peace of the world. You have flatly contradicted the President's written and spoken words without making good your contention. Your opposition to the League and Treaty is hurtful to a good cause and positively mischievous. I believe the President's broken health and almost broken heart is the result of political and partisan opposition to a document which is the immediate hope of the world—and he knows it.

Knoxville, Tenn. RITCHIE WARE.

Friendly Counsel

EDITOR THE CHRISTIAN CENTURY:

Permit me to say that I am disappointed at the editorial attitude of the "Century" toward the League of Nations and toward President Wilson. I shall not go into my objections as I see others are doing that quite thoroughly, but I can not refrain from telling you frankly that I believe partisan bias has gotten the better of you. The "standpattest" newspaper in Des Moines has been able to rise above this thing in this matter. All the more we should have expected you to do it. My renewal is some evidence of the value I place upon The Christian Century: our paper. I can not do without it.

Des Moines, Ia. F. E. ROBEY.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Episcopalians Not Overcrowded in Their Seminary

That men are not thronging theological seminaries, even though schools offering secular education are crowded, is indicated by the small attendance at the Western Theological Seminary this year. This institution of the Protestant Episcopal Church, which is conducted at considerable expense, has this year only twelve students. Certain favors were offered men who had been in military service in the way of academic credits, but it seems that this has not availed. The supply of candidates for the ministry will not increase materially until certain obvious changes are made. The miserable salaries, the over-crowding of churches in small communities and the conservatism of many church authorities are considerations deterring many young men from the ministry.

Miss Margaret Slattery Returns from Europe

Foremost among Christian laywomen in America is Miss Margaret Slattery, who has recently returned from her work in Europe and who has been addressing summer meetings with regard to her experiences. On account of courtesies shown her in Europe she has been able to travel more widely than most of the workers there and has spoken to large groups of women war workers. She has met many of the celebrities of Europe, including Cardinal Mercier, President Paderewski and several members of the Belgian nobility. Miss Slattery will write and lecture this winter and she will assist the Congregational City Missionary Society of New York in some special enterprises.

Congregationalists Have Appointed a Rural Expert

The Home Missionary Society of the Congregational denomination has opened a department of rural work and has called to the secretaryship of this department, Rev. Malcolm Dana, of Charles City, Ia. He is an alumnus of Carleton College and Hartford Seminary. He will make his headquarters in New York and his program will be put into operation in many rural Congregational churches.

Baptist Minister Is Invited to Address the Jews in Chicago

Dr. William P. Pearce recently delivered an address in Cairo, Ill., on "Our Indebtedness to the Jew." A large audience of both Christians and Jews heard the address and the Jews were so well pleased with it that they invited the Baptist minister to attend the Zionist convention in Chicago and put up the expense money for him to go. In several other places in the country the Zionist movement has been supported by ministers.

North New England Training School in Religious Education

The North New England States co-operate in a School of Religious Education which brings to Sunday School workers the practical conclusions of the departments of religious education of the colleges. Two sessions were held this summer, one at the University of Vermont Aug. 4-10, and the other at New Hampshire State College August 11-17. This is the fifth summer for this work. Diplomas for the completion of the three year course were presented to fourteen persons and certificates for one and two year courses were given to ninty-seven. The total registration was much larger than this.

Congregationalist Millionaires Not Giving Generously to Pilgrim Fund

The Congregational denomination is usually looked upon as one that numbers in its ranks many people who are rich in this world's goods. This is hardly indicated on the face of the returns of the Pilgrim Fund. There has been only one gift of fifty thousand dollars and comparatively few of ten thousand. The campaign is not finished yet, but unlike other popular movements in church finance this one is starting with the masses and working upwards.

Pastor of Church of All Nations Becomes National Figure

So successful has been the work of Rev. Edgar J. Helms in the Church of All Nations at Boston, that he has been taken on by the Methodist Centenary Movement to duplicate his idea in other cities. His church in Boston was designed to reach men of various nationalities and Americanize them, and he includes within his membership Chinese, Armenians, Greeks and Syrians. His idea of church organization among immigrants is being introduced in Baltimore, Cincinnati, Cleveland, Denver, Minneapolis, Los Angeles, San Francisco and other cities.

Methodists Are Shipping Supplies to Europe

The Methodists are tackling the problem of reconstruction in Europe in a concrete way as is indicated by their freight shipments. They have recently sent large consignments to France and Italy. Among the contents of the cases shipped are 1,100 ladies' coats, 550 ladies' waists, 1,000 skirts, 600 girls' coats, 500 children's dresses, 300 caps, 400 men's overcoats, and 850 suits of men's underwear. Owing to the difficulty of getting a sufficient quantity of ready-made clothing, 135,000 yards of dress materials, flannel, and muslin have been included in the cases. Over $80,000 has been spent in purchasing this clothing, and between $90,000 and $100,000 for the cases and their total contents.

Dr. Campbell Is Less in Public Eye Than Formerly

Rev. Harry Foster Burns, an American minister, spent the summer in London this year and has written with regard to English church life. His impressions of the career of Dr. Reginald J. Campbell are interesting. "Since his resignation from City Temple, London, American ministers have not followed closely the work of Rev. Reginald J. Campbell. When from that noted pulpit he was sending out such noted volumes as 'The New Theology' he was often quoted on the other side of the sea. Since then one rarely hears his name mentioned save in an inquiry as to what he is doing. This is partly because he is not publishing as he was before. And it is partly because many ministers felt that his entrance into the ranks of the clergy of the Church of England constituted a retrogression to the things from which the Pilgrims and the Puritans gained their freedom at a great cost. An English army officer on his way to a Sunday morning service at Westminster Abbey avowed that the minister in question is 'much less sensational than he used to be.' This is a different point of view from which to judge the action."

Church Union Is Proposed for All India

A recent conference was held at Tranquebar, India, in which the representatives of all the non-Roman communions at work in India considered the matter of organic unity. It was proposed to accept the principle of the historic episcopate from the Episcopalians and the principle of spiritual equality from the free churches. The Reformed Syrian church of South India was invited to unite with this group and the Syrians have replied as follows: "This appeals to us the more

deeply as we ourselves have been praying fervently for years for the healing of the sad divisions which have rent asunder the church of Christ. These divisions have been particularly disastrous and destructive in India, where the church has at times become almost a by-word among the non-Christians, where religion which was meant to unite mankind has actually divided it. Confronted today by the call to return to our original obligation of winning the world, we find ourselves united by a common task and in the very presence of Christ our Lord lifted to a plane which transcends the mediaeval dissensions which formerly divided us. . . ."

Premier of England Speaks in City Temple

Premier David Lloyd-George spoke recently in the City Temple, London, the Congregational church of which Dr. Joseph Fort Newton is pastor. In the course of his address he declared war on poverty He said, "It should be the sublime duty of all, without thought of partisanship, to help in the building up of a new world, where labor shall have its just reward and indolence alone shall suffer want."

Returning Soldiers Join Y. M. C. A.

The Y. M. C. A. in Chicago has been of great service to returning soldiers and sailors. There have been issued since the war 9,290 free memberships. The interviews held were 14,386; positions secured, 2,818; religious interviews, 6,568; Christian decisions, 102; men referred to churches, 4,348. This work indicates that the Association in the home-land is appreciated by the men.

Advertises Bible in the Street Cars of St. Louis

A wealthy lady of St. Louis wants the great texts of the Bible to live in the hearts of the people. She has signed a contract for five hundred dollars a month for display space in the street cars and has the great texts of the Bible printed upon advertising cards for the use of the people.

McCormick Seminary Has Good Fall Opening

The opening of McCormick Theological Seminary (Presbyterian) this fall has brought some reassurance to the leaders of the Presbyterian denomination with regard to Presbyterian ministerial supply. Seventy-seven young men were new matriculants, though twelve of these were former students whose studies had been interrupted by the war. The seminary year was opened by an address by Dr. Cleland B. McAfee on "Theological Reconstruction for the Immediate Future."

Church Federation in the Air in Chicago

The burdens imposed upon the churches by the war has led to quite a general desire for fewer and stronger churches in Chicago. Two federation projects in Chicago at the present time involve relatively strong Presbyterian and Congregational churches. On the south side the Englewood Presbyterian church has invited the Second United Presbyterian church and the Pilgrim Congregational church to form a large federated church. On the north side the Belden Avenue Presbyterian church and the Lakeview Congregational church are now negotiating a federation.

Dr. Jowett Is Back in America for a Time

Dr. J. H. Jowett, of London, is back in America at his former church, Fifth Avenue Presbyterian church, of New York, and will preach for four Sundays. Dr. Jowett has not wished to appear in his old church until a successor was chosen, but now that his friend Dr. John Kelman, of Edinburgh, has been called, this embarrassment is removed.

Baptist Campaign for Church Papers Is Succeeding

The Baptists of the south have a campaign on to raise seventy-five million dollars for denominational enterprises. One of the features of the campaign is the rapid increase in the circulation of the Baptist newspapers and the making of these into house organs for the movement. The Alabama state paper has been increased in circulation from 3,500 to 10,000 in a few weeks. The slogan for the south is "A Baptist paper in 700,000 homes."

Mrs. John Clifford Passes Away

For several years Mrs. John Clifford, wife of the well-known pastor of Westbourne Park Chapel, London, has been an invalid. Now in the evening time of life the great Baptist minister is deprived of his life companion. She passed away recently, and her going has brought keen sorrow to a large circle of friends.

Knights of Columbus Taking on New Functions

The war has been a great stimulus to the Knights of Columbus. They are now proposing to raise scholarships for young men who will need technical training. They will help young men into better jobs, train them for scientific management, field organization, sales management and many other lines of work.

Church Inefficiency Uncovered by Interchurch Survey

A coal-mining community in Montana, of 2,000 population, with no sort of church building, and which for the last ten years has had only the ministry of summer students and occasional services from ministers of other towns, has been revealed and investigated by the Rural Survey Supervisor for that state in the country-wide survey undertaken by the Interchurch World Movement of North America. An entirely different condition from this exists in one of the Connecticut counties—a community of six churches for one hundred and fifty people. The purpose of these rural surveys is to find out just what the religious conditions and needs are in this country and then when the facts are known to set about improving them. The rural surveys are under the direction of Dr. Edmund deS. Brunner, of the Moravian Church, and Herman N. Morse, of the Presbyterian Board of Home Missions. A great variety of underchurched and overchurched communities are being brought to light. From Oklahoma it is reported that in one town of 3,500 population there are fourteen church buildings, fourteen denominations, eight preachers, and only one full-time pastor. In a small town of Iowa we have a striking example of an over-churched community of seven hundred people with eight churches. In contrast with this is a neighboring college town with a population of 1,800, exclusive of the student body of the college, with but two churches. Some startling facts are given in the summaries of which the following covering ten mountain counties of California, is an illustration: Population, 50,000; church members 1,000 or 2 per cent of population; registered voters, 17,868; children in public schools, 7,646; children in Sunday schools, 2,005. In two of these counties no record could be found of an evangelical Sunday School or church, though there are a few nondescript Sunday Schools. In one of these counties, with a population of 10,000, less than one per cent of the people are church members, according to all available records. This statistical survey of the religious forces and needs of California was made by the California State Church Federation a few months ago and the results of this survey will be correlated with the Interchurch World Movement Surveys.

THE SUNDAY SCHOOL

Can We Trust God?*

IF we can trust Jesus, we can trust God, for the only way in which we can come to know the heart of God is by understanding the Son. We need a God whom we can trust. In a university a questionnaire revealed the fact that almost one-half of the students did not believe in God at all; but one bright Russian Jew answered, "Yes, I believe in God, for I need Him in my business." When we understand this answer it will not shock us. It is the truth—we all need God in our business. We could not live without Him. We need Him every hour and there are hours when we particularly need Him. If we needed Him in the dark hours of the war, we must not forget Him now. I noticed by the paper this morning that a celebrated preacher said that we had already forgotten God, and that profiteering in commodities necessary to life and the unbrotherly attitude of labor and capital proved that God was already left out of account; we were living as if there were no God. Can this preacher be a prophet? Our memories are very short; we soon forget the heroes who saved us and we soon forget the spies who would have ruined us. It is immoral to have short memories in such matters. Coningsby Dawson, who has visited Germany, tells us of the sleek and prosperous condition of that country. Belgium is charred and ruined but Rhineland is whole and happy. The Germans are unrepentent. They seem to have no moral sense. Having lost the war, they plan, with stolen machines and commercial tricks to win the coming commercial battle. Already German goods are being bought and sold because they are cheap. We need God to keep our moral natures sound; to keep alive the ethical verities; to call us to moral integrity.

One is called upon by this study to ask whether one actually puts his trust in God. Gladstone wrote this scripture text upon the wall of his bed-chamber: "Thou wilt keep him in perfect peace whose mind is stayed on Thee." He believed that. The great souls of all ages trust God. Were we not so familiar with them it would be interesting to trace the heroes and heroines of faith in Old and New Testaments. They would kindle anew our sense of confidence in God. It would be interesting also to trace the men and women of firm faith and abounding confidence in God in the days since the canon closed. What an array of fathers, martyrs, reformers and saints! How stimulating to our faith! It would be thrilling to call the roll of living men and women, statesmen, soldiers, business men, labor leaders, preachers and teachers, fathers and mothers who now believe in God—believe freely and fully without the shadow of a doubt.

But I cannot support myself by scaffolding. Do I, myself, fully trust God? I answer, "Yes." Jesus taught us that God cares for the birds and flowers, how much more for us. Birds and flowers obey the laws of God. I, also, must obey his laws and as I do so he cares for me. My trust is not a lazy trust; God will not do for me what I can do for myself. I must sow the seed; He will send the rain. On the other hand, my trust does not err in over-independence, the feeling that my work is all that is necessary; for how empty and fruitless would all my effort be without God! My balanced confidence begins with a Loving Father-God and ends in my personal adjustment to His ways and laws. God's vast wisdom, power and love are all about me and I put myself in league with Him. There is still more in my trust—there is the certainty that someway God cares for me individually. His love seeks me out and pours itself out upon me. Sometimes it seems to me like the vast wheat field—but the kindly sun searches out each individual stock, each particular kernal; if it failed to do this that stock would die. I trust God and His love enfolds me in His care.

*International Uniform lesson for October 26, "A Lesson in Trust." Scripture, Matt. 14:22-33.

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NEWS OF THE DISCIPLES

H. J. Loken Resigns to Take a Community Church in California

H. J. Loken will soon be finishing two years of service at Liberty, Mo., as the successor of Graham Frank. He offered his resignation on Sept. 21. During his vacation, he revisited California, and while there supplied for a community church at Atascadero. This is a new town in a fruit-growing country and has only one church for its two thousand inhabitants. Twenty-two denominations are represented in the membership of this church. Most of the people of the town are easterners who have gone into the fruit business. Mr. Loken has long been known as an advocate of practical Christian Union and he declares that the church to which he is going is different in no essential from a true church of Disciples.

Twenty-fifth Anniversary of Hyde Park Church, Chicago

About two hundred and fifty people gathered on the roof garden of the Sisson hotel of Chicago, October 7, to celebrate the twenty-fifth anniversary of the founding of the Hyde Park church. Prof. W. D. MacClintock, of the department of English of the University of Chicago, was the toastmaster. There were addresses by the leaders of the local church. Dr. Willett, the first pastor, spoke felicitously. O. F. Jordan, president of the Chicago Christian Missionary Society, brought the greetings of the Chicago churches. Dr. Ames spoke last and made two announcements of more than usual interest: There were 94 accessions to the membership during the past year, and a second gift of $25,000 had been received toward a new building to cost a hundred thousand dollars. Thus with half the amount provided by two gifts it would seem that the new building is assured. In addition to its other achievements, Hyde Park church is known as one of the leading missionary churches of the Disciples, and is now contributing $1,200 each to foreign missions and to city missions, besides supporting many other causes. Its missionary budget for the new year is $3,400. At the close of the meeting a "vote of confidence in the administration" was passed with unanimity.

Kirby Page Has a Successful Year in Brooklyn

Kirby Page has had a successful fourteen months with Ridgewood Heights church, Brooklyn. He has received 87 new members, 61 of them by confession of faith. This success in a difficult field arises partly out of the rich experiences by which Mr. Page has been prepared for his work. He traveled around the world as the private secretary of Sherwood Eddy and was at one time the private secretary of John R. Mott. He was educated at Drake University, the University of Chicago and Columbia University.

A Church School of Methods

Highland church of Denver, Colo., now has a school of methods, conducted by the pastor. The school meets at the hour before the evening service. The official board of the church, the C. W. B. M., and the Bible School Council are cooperating in the school. The pastor explains the purpose of the school in these words: "If we are to have a large school and if Highland continues to grow as it should, the workers must be trained so that we can take care of the growth in numbers. We must have a real school and not simply a mass meeting."

Graham Frank Lives on a Moving Van

Graham Frank has been pastor at Central church, Dallas, Texas, less than two years, but has had to move five times on account of houses which he rented being sold. He is now looking for a place to live. Meanwhile there is an agitation in the congregation for the erection of a parsonage which would obviate these frequent changes on the part of the pastor.

Excellent Year's Record at Central Church, Dallas

The summary of the work of Central church for the second year of the present pastorate, as recently submitted, showed that there has been ninety-six additions during the year—all at the regular services. That there has been raised in all departments of the church for local expenses $14,268.26, and for missions, $7,357.96; making a total for all purposes of $21,626.22. Last year the summary was as follows: Additions 54, thus showing an increase of 43 for this year. For local expenses last year, $11,567.20, showing an increase for this year of $2,701.06. Last year for missions, $5,495.30, showing an increase this year of $1,862.66. The total income last year was $17,136.53, showing an increase for all purposes this year of $4,489.69. Among the remarkable features of the report was that of a total of $2,281.26 given by the Sunday school for missions. When the size of the Sunday school is taken into consideration one may doubt if this record is exceeded by any Snnday school of the Disciples.

* * *

—There was a congregation of Disciples at Hurst, Ill., before there was a town. A few years ago it was discovered that the whole county had coal underneath, which gave rise to the town of Hurst. The rural church of Disciples became the community church and continues to be the only one in the community. In recent years it has been greatly prospered under the leadership of Irl R. Sidwell. He came from Odin to this pastorate four years ago, and in that time the church has grown from a struggling handful to 250 members. There is a Sunday school of 200 members. The pastor considers everyone in the community under his spiritual care and visits in every home. Recently H. H. Peters, state secretary, visited the church and spoke to large audiences in the open. A new church building is now in prospect for the congregation.

—Euclid Avenue church, Cleveland, O., of which J. H. Goldner is pastor, will omit special evangelistic services this year and undertake to maintain a high level of spiritual interest for the whole year. The whole church has been organized into prayer groups. Mr. Goldner in a pastoral letter says to these groups: "Will you pardon me if I venture to suggest several things? Don't wait until all can meet; come together, if there are only two. Get together oftener than once a week, if you possibly can. Have in mind very specific objects of intercession. Here are a few: Pray that God will put it into the hearts of all our people to attend our church services. Pray that our members, one and all, may be spiritually revived. Pray for all our personal workers. Pray by name for some one whom you want to see won to Christ. Pray that we may have at least 250 accessions to our church during the year. From time to time I will send the leaders names of persons and other specific objects for intercession. Over one hundred people praying in this fashion will mean unheard of victories for our church."

—Military titles will be conferred in the Bible school of Second church of Cedar Rapids, Ia., where C. V. Allison is pastor. These titles are given for new members. One new member makes one a corporal, and for only twenty-five new members one may become a colonel. The latter offer should make the plan popular in Kentucky.

—Richmond Avenue church, Buffalo, N. Y., has gotten out a neat folder setting forth the program of the church and the Bible school for the autumn. On Oct. 16 there will be observed a Visitation Day and on the following Sunday every member is expected to be at church. A most ambitious set of aims has been published. These are: (1) Every member a Tither; (2) Two additional Living Links; (3) A Student Fund of $2500.00 per year; (4) An ingathering of souls; (5) The deepening of our spiritual and prayer life; (6) That in all things He may have the preeminence.

—L. J. Marshall is getting settled in the Ozarks after years of fruitful experience in Kansas City, Mo. His church at Carthage, Mo., recently spent $3,000 for repairs on the building and has rearranged some of the class rooms for the church school.

—Main Street church, Kokomo, Ind., has provided the funds to send its minister, David H. Shields, to the international convention. This generous congregation has also provided funds with which to send a young woman to Butler College to prepare for work in the for-

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eign field. Mrs. George Springer made an address on India in this church on September 30 and the churches of the county have organized to furnish two hundred dolls for the orphanage in India.

—Otto P. Irelan is concluding his third year at Edmond, Okla., and has recently accepted a call to Frederick, Okla., where he will begin work Nov. 1.

—A Transylvania banquet was held in Hopkinsville, Ky., recently. The friends and old students of Transylvania sounded the praises of their alma mater. President Gaines, of Bethel College, added some Baptist wit to the occasion.

—The Christian Messenger, a Parish paper of First church, Alliance, O., recently carried an article on the higher criticism, written by the pastor, A. C. McCallum. The article showed by the writings of Professor McGarvey, that the interpretation of higher criticism common among Disciples through the reactionary press is an entirely erroneous one. The real meaning of higher criticism was set forth.

—Transylvania University is much interested in foot-ball this autumn and it is announcing the return of Coach James Park. The spirit of loyalty in the student body is one of the marked features of the life of the university.

—The state convention of Nebraska Disciples, held in Kearney the third week in September, is reported as being one of the very best in its history. The state was redistricted, with two districts south of the Platte and three north. The executive officers for the ensuing year are: C. C. Dobbs, Aurora, chairman; W. A. Baldwin, Broken Bow, vice chairman; President E. L. Rouse, Peru, president of the convention; I. C. Kearney, Harvard, secretary, and Signel Matson, Bethany, treasurer. The next convention will be held a year from this fall at Bethany. The new state board plans an aggressive program for the coming year.

—The Christian Endeavor society of First church, Lincoln, Neb., finds one of the reasons for its existence in providing a warm social atmosphere for the students of Cotner University and of the State University. On a recent evening a reception to students was held and a program of games was given.

—The Christian Endeavor society of Evanston church, Chicago, recently brought down from Ft. Sheridan two auto loads of wounded soldiers from Ft. Sheridan for a tea and a social evening. A number of the students of Northwestern University were also present.

—Dr. Charles W. Sharpe, until recently an instructor in the Disciples Divinity House of Chicago, is now carrying on educational work in Detroit, Mich., for the Y. M. C. A. This opportunity came to him on account of the outstanding services which he rendered in France for the Y. M. C. A. Dr. Sharpe has recently had a painful accident, an automobile passing over his foot, so that he is now getting about on crutches, but the prospects are favorable for a good recovery.

—There are over seven thousand Mexicans residing in Kansas City, and this fact has challenged the Christian forces of the city. B. G. Estill recently conducted tent meetings for these workmen at 24th street and Prospect place, assisted by M. Madrigal of Chicago, and the result of this effort was 63 accessions to the church. The present location of the mission is at 2322 Mercier street. The Roman Catholics are also alert to their oportunity and have recently purchased a Swedish Lutheran building to house their Mexican work.

—Some novel church methods are in use at Norwood Avenue church, Toledo, O. The outside of the church calendar is printed by a printer for several months' use, but the church gets out the inside of the calendar on a mimeograph. On a recent Sunday evening the pastor interpreted the life and service of Lloyd-George to a large and appreciative congregation. R. H. Miller, of Detroit, recently visited the church at a mid-week meeting, when the program of the church for the year was taken up. The interest on the Church Extension loan was recently met by the presentation of a Liberty Loan bond.

—A. L. Chapman, pastor at Bozeman, Mont., is announcing some special ser-

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mon subjects for his Sunday evening services. They are "The Homes of Bozeman and Community Life," "The Lodges and Community Life," "The Schools and Community Life," "The Churches and Community Life," and "Amusements and Entertainments and Community Life."

—The C.W.B.M. organization of Indiana has appointed Miss Lola Blount Conner to succeed Mrs. Esther Trudely Johnson as Intermediate Circle Secretary. Miss Conner is the daughter of a Desciple minister, E. S. Conner.

—The Roanoke Bible School, Kansas City, has a unique plan of promoting attendance on Rally Day. The department having the largest percentage of its enrollment present will be given an automobile ride, the members of the church furnishing the cars.

Foreign Mission Notes

H. C. Saum, Mungeli, India, writes: "We entered and made a beginning in fifteen villages during the year. While we baptized 161 persons, we must have refused at least a score whose motives seemed too doubtful. The frequent and somewhat severe persecutions have added not a little to the burdens and the anxieties of the missionaries."

P. A. Davey of Tokyo, Japan, writes: "At Koishikawa we had a special social gathering for twenty-one inquirers; three of the number were Primary School teachers, and their interest in Christianity was aroused in the recent meetings held for Primary School teachers.

"Our Japanese Conference has just closed. One hundred and eighty attended the Union Communion service on June 22. President Ishikawa gave an able address based on Romans 12:1. Over twenty singers, specially trained by Mrs. Davey, sang a choral anthem, 'Stand up for Jesus.' The communion service was conducted by C. F. McCall and Evangelist Hasegawa. R. D. McCoy presided over the whole service. A basket dinner and a good fellowship meeting followed and were participated in by a large number of members who seemed to heartily enjoy themselves.

"On the 8th of June, in the Koishikawa Church, a combined Children's Day and Flower Service was held. The platform was beautifully and profusely decorated with flowers, which were afterwards taken by the children to a charitable institution."

Ray E. Price of Damoh, India, writes: "July was a month of new beginnings in the Boarding School. The former boys came back to school and with them a number of new boys. We never had such an enrollment. We now have 234 boys. Mr. Plopper has always urged us to get more boys, and we are getting them. The rooms and hotels are filled and there are few places for more. If the number goes beyond 250, measures will have to be taken to house the boys.

"The outside Sunday-school work has gone on very well. Someone in Washington had a lot of picture cards sent out from the Christian Board of Publication, and they are doing wonders in the village schools.

"A grant of about $375 has been made by the Government for the rebuilding of one of the halls. This is much appreciated.

"All on the station are well. Dysentry is our pest among the boys."

Dr. E. I. Osgood of Chuchow, China, writes: "Koh Luen-bu, who has charge of our country churches, baptized five men recently at Kwan-tien. Two weeks ago we baptized two of our school boys here in Chuchow. Both are from Christian homes. Dr. Sung's cottage is nearly completed. The money for it was given by an unknown friend in Texas. The Students' League in Chuchow elected a student of our boys' school as president, who is showing himself to be a capable leader. One of the leading city teachers recently determined to follow Christ. He has been a steady attendant of our Bible Class for a year, and has been a student of the Bible for three years. Five young women, who have the honor of being the first women students to take their entire college course in China and be granted a bachelor's degree, graduated from Ginling College, June 25th."

Mrs. H. C. Hobgood of Lotumba, Africa, writes: "The evangelists are just going back to their fields. We had a glorious ingathering from the nearer outposts of Lotumba. There were 240 inquirers and 160 of these were baptized. Tottering men and women were buried with Christ and rose to walk in newness of life, and little bright-faced girls and boys came out of the water to help make up the great, new Congo population which is to be 'all for Christ!' "

Chas. P. Hedges of Monieka, Africa, writes: "It begins to look as if the reconstruction days are going to affect us more than the war days. It is difficult for us to get goods shipped from the port city by rail up river to the river steamers, so we may have about everything we have ordered for the last two years in the country, yet stored under hundreds of tons of other people's goods at the port city. So many of the white people are going home on their long overdue furloughs that there is a great shortage in white folks to superintend the transportation."

E. K. Higdon of Manila, P. I., writes: We came down from Baguio on the 7th of May. We had no house in which to live, so we began to hunt for one at once. After a ten days' hunt we happened to find a small, four-room bungalow which rents for $35.00 a month. We are about twenty minutes' walk from the Seminary, and thirty minutes' ride from the hospital. The street car strike makes it hard to get around. Rigs are hard to find. It takes forever to get any shopping done in this city. Mrs. Higdon and I spent four hours yesterday; she bought a yard of cloth and I got a check cashed. We had to walk to the city, and that took almost an hour, but we like things here and believe there is plenty of work to do. Mrs. Higdon will teach Dietetics and English in the hospital, and have two years high school English in the seminary. I have the Old Testament work in the seminary, and one course of the New Testament. I am also head of the Department of English in the high school."

Mrs. G. B. Baird of Luchowfu, China, writes: "Last week the four unbaptized girls of our graduating class of six, were baptized; also one girl from another class. This appears to be a victory that we can scarcely measure, that these first high school girls, all from heathen homes, antagonistic to the gospel, should go out from this school as Christians."

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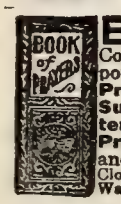

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THE PROTESTANT

Dr. H. L. Willett Says of It:

THERE is a kick on every page. Not the ill-natured, captious kind of kicks, but the sort that compel you to shift your position for fear you get another in the same place. It is perfectly exhilarating to go through these chapters. The author knows a lot of things are wrong in the church, the social order and in human nature generally. But instead of attempting the overwhelming task of setting them right he gives them all a generous and well-administered booting, and then calls for the superman who will put things to rights. This superman he calls the Protestant, not wholly in the religious sense, but quite as much in that of one who finds things out of joint and makes a big and not unsuccessful effort to get them put into order. One who has heard the dignified and scholarly pastor of the leading church in Kansas City in his pulpit will get some cold chills as he runs through these jostling, vociferous, slangy and sometimes profane paragraphs. But he will do a lot of thinking on the way through on such subjects as creeds, sects, conservatism, liberalism, forms, parsons, the irreligious press, bibliolatry, certain rich men, and democracy. Here is a genuine disturber of the peace. But what are you going to do about it when logic, humor, hard-hitting and common sense compel you to go on through to the end, and then to ask yourself how much of it fits you so completely that you have either got to confess and repent, or get mad and swear?

The Christian Century Press
700 East 40th Street, Chicago

The Christian Century

A Journal of Religion

Chicago, October 23, 1919

Beyond Protestantism

By Edward Scribner Ames

The Cincinnati Convention

Editorial Correspondence

Published Weekly—$2.50 the Year

Theodore Roosevelt's Letters to His Children

NOT in years has there been published a biographical volume of such universally irresistible appeal. Wherever parents and children are, there this record of a great father and companion will be read aloud and treasured. The illustrations, "picture letters" drawn by Col. Roosevelt himself for his children, add interest to this revelation of the home heart of this most intensely human American.

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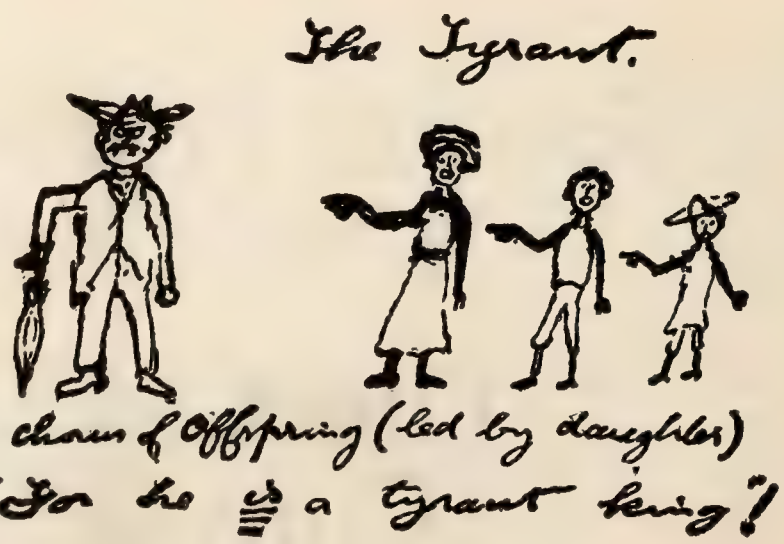
(End of one of Colonel Roosevelt's "picture letters.")



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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer for the Unity of the Church

O LORD, the one Father whom all Thy children confess, we beseech Thee for Thy church that its life may be more truly one life as its faith is one faith. We would confess the failure and weakness of the church through its divisions and its sectarianism. In a world whose many and grave needs demand a united body for Thy spirit to dwell in, we own in humility and penitence the unworthiness of the body we offer Thee. Thrust our hearts through with the shame of our divisions. Smite our consciences with the guilt of hindering Thy Spirit by our party pride and rivalry and strife. Show us how useless and how false are our sectarian claims. How meaningless must they seem to Thee, O Lord!

Call us all, we beseech Thee, from our separate altars, these wayside shrines where now we tarry—call us away from them to the one altar where our hearts find true peace. We do not wish to come to Thee by any partisan path, in any private way, but our feet would reach Thee by the common road whereon all men of simple faith seek Thy presence. Deliver us from those over-refinements of thought which enslave us and obscure from our sight the common human way. When we stand at Thine august altar, Thou God of the burly realities, how unreal and hollow seem those nice distinctions by which we separate ourselves from our brothers! Deliver us from this narrowing pride of opinion, this microscopic and selfish view of truth and life and of Thee. Teach us the spiritual art of finding agreements with those from whom we differ, and make us glad to work and worship with all who seek in sincerity to do the will of God.

Quicken in all the churches the sense of their common share in the one church of Christ. Pour out Thy favor upon all the efforts now being made to bring Thy followers of many names closer together in acquaintance, in sympathy, in fellowship and in common work. By this workaday and human pathway lead us out of the follies into which our creeds have lured us, and bring us at last and speedily into the unity of spirit and of body for which our Saviour prayed. It is in his name we ask it.—Amen.

The Changeless Christ and the Changing Times

ONE of the valuable by-products of the world war has been the relegation to oblivion of much of the sermon material kept in stock by ministers in former days. The gospel is the message of the changeless Christ. But the form in which it is presented varies with the days. Many a minister is finding that the sermons he preached with urgency and unction before the war look pale and feeble as he runs over his notes in these days. A wholly new order of life has arrived. The old discussions of evolution are completely obsolete. The man who felt it his duty to denounce and oppose it as a dangerous theory is hopeless in a world that has accepted completely the basic elements of the doctrine, and has passed on to its new and startling applications. And the man who tried to interpret and defend it finds that such an occupation is a waste of time in a day when it is no longer in question. The man who denounced the methods of historical and literary criticism of the Bible finds that intelligent people have neither interest nor patience to hear him, for the critical method is the foundation of the entire structure of present-day biblical scholarship. Men do not argue these

processes outside of the class-room, where further research is pursued. They accept and utilize their results in the constructive work of the church. The new points of emphasis are elsewhere.

Outspoken Condemnation of Mob Violence by Southern Leadership

IN THESE days of race rioting in the north there is reassurance in the increasing outspokenness of a few brave spirits in the south who feel the ominousness of the present race situation. For years the southern moulders of public opinion in pulpit and press who might have been prompted to speak against lynching and mob violence have been under the inhibition of a thoroughly self-conscious public determination to keep the Negro "in his place." The mob spirit has found justification in that determination. But now at last brave voices are being raised up against the law-defying character of mobs. The Christian Courier, an organ of Texas Disciples, contains a leading editorial which in both its argument and its vocabulary gives utterance to an indignation that the south must come to feel before either north or south can solve the complex problem which both sections now face. The Courier says in part: "Lately in Dallas County a mob was trying to take a Negro from the officers and hang him without a trial, and the Christian men of the community, with very few exceptions, stood by without rendering any aid to the brave officers who were trying to save the prisoner from the mob and protect the good name of their county and state. Holy smoke, Christian people, what has become of your heroism? If God can not get you to lend your support to a stable form of orderly government, he will permit a cataclysm of race rioting to engulf the country, and the church people will be the ones who will suffer most; for the irate Negro without God, and the desperate white man who wants to break down the church and destroy its influence will make this old world a hell for religious people, and you need not doubt it. Hence not only on account of altruistic purposes, but for selfish reasons also the church must set itself against mob violence and race rioting everywhere and under all circumstances. Let the ministers preach against mob law that a public conscience may be created against it; and let Christian men on the juries convict guilty members of the mobs when brought to trial."

Is the Ministry Becoming An Extinct Profession

BALANCING losses with prospective gains leaves the weight still on the losing side in the ministers' profession; and The Christian Register (Boston) wonders if ministers are becoming extinct. Hundreds of churches in New England and thousands throughout the country, it declares, closed for the summer "without the members having the least idea who will be the preacher when their church opens in the fall, if it opens." The dilatory policy about salaries is seemingly reaping its reward: "All denominational magazines confess the same dearth of leaders. Belated movements to raise ministers' salaries and provide proper pension funds are not only belated, but almost toolated. Shall we say that ministers are becoming extinct? And if they are, where have they gone to? Two from our own fellowship are reported to have become undertakers' assistants of a new sort. Another business which has become a profession, life-insurance, has successfully called others."

The Cincinnati Convention

Editorial Correspondence

ONLY two conventions in the history of the Disciples of Christ—the Jubilee Convention of twenty years ago held in Cincinnati, and the Centennial Convention of 1909 held in Pittsburgh—surpass in number of attendants the great foregathering of churchmen now in session in Cincinnati. The formal enrollment to the date of this writing is substantially over 4000, and it is estimated that there are besides at least 2000 others present who have not enrolled.

The real significance of the convention, however, does not inhere in its great numbers, but in the intensity and acuteness of the situations which have here come to a head. The issues long smouldering in the informal councils of Disciples and which have found overt formulation in the newspaper press of this communion have at last gained the attention of its representative assembly and are being faced with an earnestness and passion, not to say apprehension, that is unprecedented.

Now that these issues have come to the floor of this democratic assembly they are dwarfing and almost eclipsing the regular features of missionary society reports and inspirational addresses in respect to which the program of this convention is setting a mark higher than any previous gathering has registered. From the point of view of immediate values it seems deplorable that the non-controversial portions of the program dealing with the constructive tasks of church and kingdom have been compelled to take a place of interest subordinate to the controversial issues which have been fermenting among us for many years. But in a larger perspective we believe the sharp joining of the issues at this time and in this way will have most beneficial results. The issues that have been fermenting among Disciples for years may roughly be indicated in the following questions:

Has a local congregation the right to receive into its fellowship unimmersed Christian people without rebaptism, without forfeiting thereby its organic relationship with the Disciples communion.

Shall Disciples churches and missionary societies cooperate in such interdenominational movements as Federation and the Interchurch World Movement on terms that heartily concede the Christian character and status of other evangelical communions, or shall we participate with but half a heart and with reservations growing out of a certain theory of the distinctive purity of our own church which denies to Presbyterians, Congregationalists

and the rest the full and complete status of churches of Christ?

Shall the colleges of the Disciples be institutions of learning, abreast of the age and producing graduates competent to meet the problems of the age, or shall they be reduced to the level of propagandist institutes on behalf of a fixed body of belief formulated in an earlier generation?

These are the three focal points about which the storms of informal and journalistic discussion have been raging for twenty years, and they are the issues that have now at last been laid in the lap of the General Convention. What the Convention will do with them has not yet been determined, but those of us who have faith in the soundness of heart of this Christian communion of ours are not for a moment in doubt of the outcome. The independency of the local congregation under the leading of Christ's spirit to determine its local practice without let or hindrance from any superior tribunal; the ardent and unreserved cooperation of Disciples missionary societies with the missionary societies of other Christian communions on a basis of such essential equality with them as will enable the forces of American Protestantism to be mobilized and directed as nearly like a single army as our separate organizations will permit; and the granting to the colleges of academic liberty to do their work under the highest standards of scholarship—these are the policies which we dare at this writing to predict will be reaffirmed by the present Convention in unequivocal terms.

But what is it that has brought this Convention to face these issues as no previous Convention has faced them? The answer is that the opponents of these policies held a socalled Congress on the first two days of Convention week, embodied their demands in a series of resolutions and presented them to the Convention for its action. The Congress was called for the expressed purpose of "rescuing the Restoration Movement" from the "domination" of agencies and officials who have committed the Disciples of Christ to such policies as these. The Congress was largely attended. It had been worked up by the most prodigal publicity for more than three months. The Christian Standard, published here in Cincinnati, on its own initiative issued the call for the Congress in July. It utilized its circulation agents the country over to get the signatures of its subscribers to the call, and devoted its leading pages to little else beside the exploitation of the Congress for three months, thus gathering together in Convention week a body said to number about 1500 persons.

For two days they heard addresses dealing with what they called "rationalistic teaching" in the colleges, with the alleged disloyalty of the missionary secretaries and societies, and with the growing number of local churches practicing open membership. At the close of their two days' sessions they passed resolutions setting forth their contentions, which they sent to the Convention asking that they be read. The Convention on receiving them referred them, according to its constitutional procedure, to the large Committee on Recommendations where they are now being considered. These resolutions—facetiously called the Fourteen Points—are printed elsewhere in this issue. They are mild to the point of politeness, as compared to the platform utterances out of which they grew. The Congress utterances were anything but mild. Personalities were flowing coarsely and freely about. Passionate attacks upon the missionary societies, the secretaries, the colleges and many well-known Christian leaders characterized the program from its beginning. Language could hardly be more violent. All in attendance, save those who were committed to the purposes of the gathering, left the sessions shamed, depressed and outraged. The daily press interpreted it as the foretoken of an inevitable split in the Disciples communion.

This interpretation would have seemed quite preposterous had not the spirit of the Congress gained entrance into and found voice in the General Convention itself. It appeared on Thursday. The Convention had voted on Tuesday in the women's session, on Wednesday in the Foreign Society's session and was to vote on Thursday in the American Society's session on the great plan to unify all the missionary societies of the Disciples of Christ in a single comprehensive organization. By evident prearrangement the Congress personnel was present in full force on Thursday afternoon when the question of unification came up. Its leaders, the spokesmen of Monday and Tuesday at the Congress sessions, were well distributed over the house. Following the cue of Rev. W. H. Book of Columbus, Ind., one after another arose to speak. Under cover of discussing the merits of the proposed unified society each launched an attack with great vehemence against the secretaries of the present societies. Personal denunciation seemed to know no limit. The decent courtesies of public discourse were disregarded and charges of doctrinal disloyalty, of intrigue, of favoritism and of a policy of spite were uttered with amazing unrestraint.

One minister brought forth a private grudge which he had been nursing for twenty years and indecently exposed it before the three thousand people present. Another asserted that an officer of one of the societies had declared flatly that he would not care if not another church of Disciples should be established in the next twenty years. President Burnham with the gavel in his hand asked the assailant, Rev. P. H. Welshimer, of Canton, O., to name the man. "Frederick W. Burnham," was the immediate reply. Essaying to speak, Dr. Burnham was met by a storm of hisses and catcalls from the Congress coteries planted at many points over the house. He passed the gavel to Rev. Edgar DeWitt Jones, president of the General Convention, who pounded for order with an imperious demand that the audience "give this man a chance to speak for himself." Whereupon Dr. Burnham entered a categorical denial of the charge. This brought forth from the accuser the information that Rev. S. S. Lappin, former editor of the Christian Standard, had told him the story that very afternoon! So Mr. Lappin got the floor. He rehearsed a private conversation he had had with Dr. Burnham more than five years ago, on a railroad train, in which the latter had said that the condition of so many thousand of our churches was so deplorable that he

would not care if not another church was established in twenty years—if only we could within that time find some way efficiently to man and organize the churches now in existence. With this very different version of the conversation the utter contempt of the audience fell upon both accusers and President Burnham wisely left each auditor's intelligence to render its own judgment without any prompting or persuading from himself.

Our pen rebels at writing down vulgarities such as these for these editorial columns. But the thing that happened on this Tuesday afternoon was so flagrantly scandalous, so public and so humiliating, that any attempt by the church press to gloss it over or skirt around it with euphemistic or apologetic allusions would be utterly wrong. We need not set down further specifications from these speeches. If any person is interested to know what specifically was said let him take up any copy of the church journal in whose name the Congress was convened and read the poisonous vulgarities which have filled its pages for years. He will learn the character of the utterances made on this Thursday afternoon. President Burnham with utmost generosity allowed the denunciators to continue until seven-thirty when, exhausted, they seemed content to allow a vote to be taken on the unification resolution. The proposal carried by a two to one vote and the session adjourned.

It will seem strange to our readers that the great interests of the Kingdom of Christ, as those interests are represented at an international convention of Disciples, should be subordinated in an editorial account to the report of a vulgar display of passion stirred up by mere theological differences and private grudges. Yet this is the only true report of the Convention. For years the storm had been gathering that broke on Thursday, October 16, 1919. The Convention gathered in the full consciousness that some things vital to the peace of the churches and the ongoing of their work were going to be decided. Year after year these things had been repressed. No democratic forum existed for discussing them. But this year everybody felt that decisive action must be taken. The unification of the missionary societies was opposed by the Christian Standard whose owner's ancient grudge against certain missionary leaders is the spring and fount of the poisonous stream that has flowed from that journal for two decades. Hundreds of men and women came to Cincinnati with the conviction that at the cost of the gravest humiliation to the entire body of Disciples our communional skeleton must be dragged from the closet and exhibited to the world. Only in that way could our communion purge itself and save itself.

Sorry, therefore, as was the spectacle of yesterday, one cannot help believing that it was clearly another illustration of the way in which the Lord God makes the wrath of man to praise him. Such unregenerate wrath carries with it its own condemnation and correction if it is allowed to rush into the light of public expression. What awaits us the next few days of the Convention does not yet appear. Whether there will be on Saturday or on Monday another such exhibition as we witnessed yesterday one may not predict. Everybody is in a state of tension. Rumors of all kinds concerning attempts to pack the Convention on Monday with delegations from ultra conservative churches as far away as Canton, O., to wrest from the Convention the control of the societies, are being widely circulated. Threats that if this is not accomplished and if the Convention does not repudiate certain progressive policies and practices there will be a rupture within the communion are also heard. Those of us who are accustomed to these threats take no stock in them. In the next issue of The Christian Century we hope to be able to say that in spite of the most scandalous exhibitions in certain sessions of this Convention the later sessions brought about a unity of feeling and fellowship that sent us all home in the same beautiful harmony which has characterized the close of Disciples conventions throughout the past twenty stormy years.

Cincinnati, Friday, Oct. 17. C. C. M.

Traveling Light

RETURNED soldiers tell pitiful stories of the way in which they were compelled to part with cherished articles in order to make the required marches. Keepsakes from home, souvenirs gathered from the battlefield or bought from thrifty dealers for the dear ones on this side—a large part of these were sacrificed sooner or later for the sake of traveling light. These cases are extreme, even for the purpose of illustration. Beauty and sentiment have a utility of their own. One should not be altogether restricted to articles absolutely necessary to the maintenance of life and health. But who does not know the terrible woman who can not take a journey of fifty miles without burdening herself with a hat-box and some good-natured male traveler with two suitcases? The male traveler, be it said, is usually a stranger to her, for a man of her acquaintance will wait over a train rather than to serve her in the capacity of baggage dray.

We travel through life with too much baggage. We clutter our years with useless impediments, and so are hindered from making the distance which would otherwise be easy for us. We have impeding personal habits. We do things the hard way, and often for absurd reasons—our ancestors did them that way, or we learned that way and not a simpler and better one when we were children. It is worth while to learn the best way of doing whatever must be done every day for a lifetime, if it is only to tie a cravat or to part the hair neatly. Clumsy habits are superfluous baggage. Our minds are far more hopelessly impeded. Notions and prejudices which we have picked up dear knows where, and which we stupidly carry along without giving them an appraising thought, so weight the most of us that a real quest after truth is impossible.

During most of its nineteen hundred years of history the church has been heavily weighted with unnecessary baggage. Unimportant doctrines and rituals and institutions grown meaningless—these have continually impeded the progress of the Lord's army. Here and there, along the slow march, some wise leader has demanded a re-

appraisal of the teachings and practices of the church, and these periods of examination and elimination we call reformations. After each the army moves more rapidly for a time, and then the process of accumulation begins again and the march is stayed. Paul, brought up under the ten thousand rules of Judaism's strictest sect, could say to the jailer at Philippi: "Believe on the Lord Jesus Christ and thou shalt be saved." Paul was a theologian, but his theological processes were largely those of elimination and simplification,—a protest against binding upon Gentile souls a load too heavy for the march. Campbell's simple announcement, "Where the Scriptures are silent we are silent," removed a vast quantity of unnecessary baggage. It called for the loss of some cherished souvenirs, but it quickened the march toward truth.

Today, it would seem, we have come to the place for a re-valuation of the possessions of the church. There is an imperative demand that superfluous baggage be dispensed with. This is the hour for quick marches. It is a time for traveling light.

The Rubber Tires

A Parable of Safed the Sage

IT CAME to pass that I arrived in a certain city, and the day was before me; for I was to speak at night, and I came in the morning.

And a man in that city met me, and asked me how I would spend the day.

And I said, There is an University in this City, and it hath a Library. I will go thither and read.

And he said, All Universities smell alike, and so do all Libraries, save that some are mustier than others. Behold, this is a town where they make Rubber Tires; and I have a friend who is an officer in one of the Big Companies. Come thither with me, and he will give unto us a Pass that we may see the Factory.

So we went thither, and we got the Pass. And with us went four other men who were strangers in the city and friends of some man in the Company, or dealers in Tires for Automobiles.

And before we began, they registered our names in a great Book; and the cities where we dwelt, and they pinned a Yellow Button upon each one of us. And one guide went before us, and another followed after us so that we strayed not. And while they treated us courteously, yet were we always under the eye of one man or more. And in each department that we visited, the Foreman signed a receipt for us when we came and when we left.

Now we walked over about Forty Acres of floor space and saw them handle Rubber and Tires. And the more we rubbered the more I was tired.

And when we came back to the office, then did they remove the Yellow Buttons, and count them, and count us.

And we sat in the Office with the manager.

And I said, I have seen more Rubber than I thought was in the world, and Tires enough to belt the Solar System. And I have seen Crude Rubber washed and transported and washed some more, and I have seen machines that squirted out Rubber Tubing by the Mile and machines that Baked Tires and did many things to them. But I notice that I have seen nothing that would enable me to make a Rubber Tire.

And he said, It was not always thus. There came once to this Factory a man dressed like a Prophet of the Lord in a long black coat, and we showed him through. And he told us of what Synagogue he was the ruler, and he showed an Intelligent Interest. And when it came to the place where the Rubber was in the most important and delicate process, he asked if he might cut off a Small Piece to show unto his Sunday School Children. And we told him that he might. And he drew forth his pocket knife, and passed it over his tongue, and essayed to cut the rubber. But we spake unto him, saying, Put up thy knife, and get out of here. For in what school of the prophets didst thou learn that rubber cannot be cut with a Dry Knife?

And we kicked him out speedily. For a rival firm had sent one of their Chemists to spy out our secrets.

And I considered these things and I remembered that it may be dangerous for a man to have a little too much knowledge.

The Dream of the Ages

THOUGH every day now bears a stain,
Though pride and greed are regnant still,
The dream abides; that right shall reign,
That good shall vanquish every ill.

The men of earth shall grieve at sin,
And beauteous shall their vision be;
All souls shall trust the light within,
In reverence and purity.

What though the years be long and dark,
And men be found of little worth?
Still glows the living, God-born spark
In every God-made soul of earth.

A spark that through the distant years
Shall grow unto a ruling sun:
The Kingdom day by day appears,
The tasks of God are never done.

The dream, the dream! All else shall pass—
The lust of gold, the pomp of kings,
The pride of power, which fade as grass;
The whole wide universe of things.

The dream of God—that dream of light
Which lit the prophet's sacred page—
Today is vanquishing the night,
To bless the world from age to age.

THOMAS CURTIS CLARK.

Beyond Protestantism

By Edward Scribner Ames

A SURVEY of the changes in the underlying conceptions and convictions of religion suggests that we are in the midst of a vast movement of man's spiritual life, which is fully as profound as the Reformation in which Luther led the revolt against Catholicism, or as the transformation of early primitive Christianity by its acceptance of the instruments and methods of Greek philosophy.

In order to appreciate what is carrying the development of Protestant Christianity beyond the bounds of Protestantism it may be helpful to glance at the Catholicism of the Middle Ages, from which Protestantism arose. There were two important factors in Catholicism. One was the doctrine of the depravity of human nature, and the other was the conviction that the Church and its sacraments offered the means by which man's sinful nature could be redeemed from this wicked world and made fit for heaven above. The Church surrounded the child from infancy and offered its good offices as the means of grace. Through baptism the child experienced birth out of its inherited evil nature into spiritual life. Through confirmation he advanced to mature strength. In the Eucharist or Lord's Supper the inner life was renewed and nourished. Man's nature was held to be so deeply sinful that the cure of his maladies required also penance and extreme unction. Further, special consecration was needed for those who were to bear offspring and this was provided in the sacrament of marriage. The seventh sacrament was that of ordination by which one was given the spiritual qualities necessary to the priesthood and the various clerical duties.

LUTHER'S PROTEST

Protestantism as seen in its first great leader, Martin Luther, was a protest against the second feature of Catholicism, against the plan of trying to obtain and develop the spiritual life by these sacraments or good works. Against the first principle of Catholicism, namely, the depravity of human nature, he made no protest but accepted and accentuated it. With him, as with the older system, there was complete agreement as to man's original sin and inherited taint and deformity. Luther's disagreement with the Church was as to the means of salvation. He repudiated the good works, the priestly offices, and the mortifications of the flesh as the way of salvation. For him, salvation was an absolutely free gift of God's grace. "The just shall live by faith" were the words which rang in his soul until he understood them as the real way of deliverance. Man feels himself a helpless sinner, impotent and unworthy, without means of salvation and justification. Then he comes into contact with Christ. "Christ took all our sins upon Him and for them dies upon the cross." When a sinful man sees this innocent Son of God borne down by the sin and sorrow of others, the sinner feels the pangs of his own guilt. Through remorse and contrition he is led to experience faith in Christ and by this faith, he becomes one with Christ, "incorporated in Christ," and all that Christ has is his. From this new life in Christ good works flow as a natural consequence. They are not the source of salvation but the fruits. We perform them not to acquire merit but as the natural, spontaneous expression of our love and faith.

Since this faith is an experience in the heart of the believer, he is not dependent upon priest or pope. Therefore Luther discarded the distinction between the clergy and the laity. He also went beyond Catholicism in holding that a Christian man who has been redeemed from his sinful nature, may enter into the life of society with full consistency. He should marry and engage in business and in affairs of State. Such a life is not inferior to the seclusion of the monastery or the convent. The common pursuits of daily existence are avenues of religious service for a Christian man, for one whose life has been transformed.

PROTESTANTISM AND CALVINISM

After Luther's time Protestantism approached Catholicism again in its doctrines of authority and of the ordinances. The old dogma of man's inherent sinfulness continued, and more importance was attached to baptism and the Eucharist. One may say that the orthodox Protestant position today is that man is impotent in himself, because of his sinfulness, to attain salvation. He needs the aid of a divine Saviour, through whose love and sacrifice he may be saved. Specific directions for appropriating this saving power of Christ are found in the Bible. Whatever the Bible teaches is to be accepted, whatever it forbids is forbidden, and only where it is silent does man have freedom to follow his own opinion. That opinion, however, is not the judgment of the natural man but of one who has been transformed by divine grace. This explains the deep hostility which orthodoxy feels toward the good moral man who is sometimes an eminent character in the community. He may be an upright and honorable citizen, generous in his charities, responsive to public need and to the call of public duty, a faithful husband and a kind father, but not a member of any church. Abraham Lincoln was of that type. The churches cannot be comfortable in the presence of such a man. They are unable to acknowledge the genuineness and value of his goodness. He is an unconverted man, an unregenerate soul. He has never acknowledged the need of the divine institution of the Church to insure his place in the spiritual kingdom, and therefore he remains outside, a child of the world and under the condemnation of his sinful nature. Such a person is often pointed out as the most subtle and deadly foe of true religion. His very virtues become dangerous because they may influence others to remain in an unsaved state. A vicious, degraded man of the world would be more tolerable, for he would at least be repulsive and unattractive.

Just the clear statement of these conspicuous features

of Protestantism is sufficient to make men of the modern spirit shrink and withhold their full allegiance. There is doubtless much in and about orthodox Protestant churches which attracts them. There are family ties and congenial social attachments. The philanthropies and social service and spiritual aspirations all make their appeal. But the doctrines are distasteful. They seem remote and unconvincing. The churches appear to nourish certain impossible estimates of human life and of the present world. Religious leaders have not been insensitve to this. They have introduced gymnasiums and amusement parlors and reading-rooms and night schools. They have moving pictures. Gradually they have lessened emphasis upon doctrines and creeds, upon the necessity of conversion and the observance of the ordinances. The candidates for membership are examined less thoroughly as to their "experience," and the number of ministers and members is increasing who are cherishing, consciously or unconsciously, a fundamentally different feeling about religion and the church. In this quiet, steady process of the secularization of religion Protestantism as a definite body of doctrines and practices is passing away. That which is coming in its place has scarcely been named. One writer calls it the religion of the spirit, in contrast to the old religions of authority and of the letter. Others call it the new social religion, and still others name it the religion of democracy and the religion of man. A few would like to have it known as the religion of science, or free religion, or simply natural religion.

I shall call it here the religion of the spirit, not forgetting that it is also social and democratic and natural and scientific and free. Neither should it be forgotten that it is, in the best sense, biblical and Christian.

THE RELIGION OF THE SPIRIT

This religion of the spirit stands in most marked contrast to Protestantism, and to Catholicism as well, in the fact that it feels itself to be natural to man. It accepts the view of modern psychology and ethics, both of which reject the doctrine of the innate sinfulness and evil disposition of the child. It holds that the infant should be regarded as an open possibility for good or for evil according to his environment, his education, and his experience in life. If of normal physique and mentality he may be expected to respond to intelligent, sympathetic direction and instruction. He will be naturally affectionate and imaginative, active and idealistic. Growing up among earnest reasonable Christian people he will see the attractiveness of the character of Jesus and respond to his heroism and to his vision of human brotherhood. He will naturally be drawn into the association of those who cherish the same ideals and who band themselves together in the church to labor for the coming of the gracious kingdom of love and beauty. He will have a divine passion for serving his fellow men as is the case with multitudes of teachers, nurses, physicians, social workers, artists and scholars who have grown quite naturally into their enthusiasm and lifelong devotion.

Such an individual is not the ruthless superman of Nietzsche. He is conscious of his own limitations and failures and cruel mistakes. Suffering and remorse chasten him, but he seeks strength and courage and wisdom to renew his efforts. The pain of the world pierces his heart, but he does not accept it as wholly inevitable or as entirely beyond human power to correct. Like the patriot and the social reformer, he, too, labors for an incipient and unpopular cause, believing that it will become more powerful and more beneficent.

UNIVERSAL APPEAL OF RELIGION

Modern knowledge of the history of religion strengthens faith in such a religion of the spirit. All peoples, even the most primitive, have their rites and ceremonials which idealize their life and extend the horizon of their world. Sometimes these religions are crude and occasionally they are vicious from the standpoint of more developed civilizations, but the impressive things are their organization and control, their social sympathy and idealization. The missionaries among the more developed cultures of India and China and Japan find many sentiments and customs in the religions of those lands which they can endorse and incorporate in their interpretation of Christianity. Just as family affection and honest dealings within the group and regard for public opinion prevail throughout the world, so it is found that God has not left himself without witness. When modern Christianity is presented adequately to people in the most diverse places it finds response in the natural sentiments of gratitude and of eager faith. It is beginning to be apparent that in so far as Protestantism has virtually prefaced its appeal to the races of men with the doctrine of depravity it has stood in its own way and wasted measureless energy and emotion. How much more attractive is the figure of Jesus surrounded by the crowd of hardened faces, saying "Let the little children come unto me for of such is the kingdom of heaven." He never administered any purificatory rites to overcome the evil nature of men before they could join his company. On the contrary, he said to them, "Come and follow me," "If any man will come after me, let him deny himself, and take up his cross and follow me." Human nature has changed since then, but it has not become so depraved and sinful that a new method of joining the company of Jesus is necessary. It was as easy and as natural to become a follower of Jesus in his day as it is to matriculate in a free public school now. The religion of the spirit which is taking possession of the churches in our time repudiates the fundamental Protestant doctrine of original sin and substitutes in its place a vital faith in the idealism and spiritual energy of unfallen human nature.

This new form of Christianity, in the second place, is free. It is free from dependence upon the Church and its sacraments, as Luther held. That is, man does not languish in the bonds of original sin and remain there helpless until brought to the spiritual birth by baptism and the other sacraments of the Church. But neither does he depend upon some supernatural gift of grace as Luther and as Protestantism have taught. The light of divine love and aspiration is in and about every normal

human being. "That was the true light which lighteth every man that cometh into the world." It is not necessary that a miracle be wrought upon every soul before it can believe in the love and righteousness of Christ or have saving faith. As Jesus himself knew, the natural human soul, whether child or publican or nobleman or harlot or thief on the cross, had the capacity to hear his voice and to follow him even if it should be at first afar off. He said, "If any man thirst let him come unto me and drink." It was the old prophetic call straight to the heart of mankind, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."

VIEWS OF HUMAN NATURE

The Protestant view despised and pitied human nature; the newer view asserts the value and dignity of man and has faith in his capacity to advance through the unfolding of his native powers, taught by the great teachers of the race. This is the same conviction which has made for the new order in the State. The traditional conviction was that only those who had been divinely appointed and empowered should rule, but the modern State is founded upon the natural and inalienable rights of all men. Democracy rests upon the sense of the power and wisdom and justice potentially present in all citizens. The great political revolutions of recent centuries and those now in progress are the struggles of the masses of men to take possession of their own and to develop their native resources of mind and soul with full freedom and by the authority of their own experience and ideals.

Protestantism in seeking freedom from dependence upon the Church wrouht a new bondage to the Bible. The religion of the spirit proclaims freedom here also. The Bible is accepted today by thoughtful people of all churches with discrimination. It is recognized that in this vast collection of scripture there is great diversity. It shows differences of culture and of spiritual ideals. In some parts social institutions are enjoined and allowed which in other parts are condemned and prohibited. Animal sacrifice, human slavery, polygamy, war and violence, are sanctioned in some records of the Old Testament and denounced at least in spirit in the New Testament. We have learned to test all sayings by our most enlightened standards. We do not accept everything which the Apostle Paul says as of supreme importance, nor because he wrote some things which seem unimportant, do we therefore abandon him entirely. We are not much concerned about his views of marriage and of woman, but we cherish with genuine appreciation his psalm of love in the thirteenth chapter of Corinthians. Or again the scholars may have proved that the Fourth Gospel, the Gospel of John, is not so early as the Synoptics and that it is probably a less accurate record of the sayings and deeds of Jesus, but nevertheless we often find it richer and deeper and more persuasive, more satisfying to the heart.

Not only is this religion of the spirit free in its rejection of the authority of the letter of Scripture. It is free also in its appropriation and creation of other literature. Men are still writing psalms and hymns of faith. We use in our devotion the lyric poetry of Tennyson, Longfellow, Whittier, Goethe, and a host of other poets. Their words inspire and illuminate us. Similarly we employ the literature of our statesmen, moralists, and dramatists to refresh our souls and to direct our wills. They are our living prophets, and we have no doubt that they too speak inspired messages.

A third characteristic of the religion which is superseding Protestantism is its relation to the social order. Luther did indeed approve of Christians entering into marriage and into business and industry. But he felt that they were able to do this safely because they had first been "saved" and regenerated. He did not regard society itself as sacred. The present world remained for him a foreign and hostile realm. It was only the special grace of God in the hearts of men which could enable them to participate in this common life.

The newer spirit of religion regards this social order as itself sharing in the divine life. It regards patriotism and labor and art as inherently sacred, sacred because they contribute to the fulfilment of man's larger and nobler life. Existing social institutions are not perfect. They are in the keeping of finite and fallible hands, but they are the organs and instruments of our corporate life. They preserve the finest fruits of the long struggle of the race up from savagery and superstition. The modern Christian therefore takes them in good faith and with full enthusiasm. He is entirely in earnest when he asserts that he has abolished the distinction between the secular and the sacred. To him all life, all occupations, are saturated with ideal meaning, with tender spiritual intimacy and aspiration.

SCIENCE AND RELIGION

Therefore there is a new *rapport* between science and religion. Protestantism was doubtful of the value and validity of science. Even to this day one may find survivals of that old suspicion of learning and of inventions and the arts. But religion is becoming conscious that natural science is the instrument and workman of our wonderful modern social progress. It is destined to include the experimenters, discoverers, and inventors with its apostles, prophets, and martyrs. It is becoming apparent that modern medicine, especially in foreign lands, is like the healing hand of Christ himself, and that the introduction of sanitation, efficient agriculture, better political systems, together with education and the fine arts is transforming the waste places of Christian and of heathen lands. All of this gives substance and vitality to the spiritual life. It makes objective and commanding the kingdom of brotherhood and of mutual love and service which Christianity has proclaimed. It brings a new unity and an unprecedented assurance and hope into the message and the ideals of Christianity.

The passing order was negative, it was a reaction against the old, while the new is positive and is constructively moving forward to new achievements and creations.

The old despised human nature; the new trusts it and labors for its development. The old relied upon external authority and was in bondage to the past and to the Scriptures; the new is free from all authority of that kind and is controlled from within by conscience and reason and the law of love. The old viewed this world as a desert and foreign land to the soul; the new regards human society as the developing kingdom of God, in which the spirit of Jesus reigns more powerfully and more completely.

NOT A MERE LIBERAL CULT

This religion of the spirit has not emerged in any one organization or party. It is not identical with any of the liberal groups such as the Unitarians, Ethical Culture Society, or rationalistic societies. Much less is it particularly represented by Christian Science or Theosophy or any of the archaic Oriental cults which are sporadic in a mixed and restless population like our own. Rather this coming development of Christianity is that which is already represented in the progressive parties of all the great evangelical bodies. These parties are constituted of those who are possessed of the modern mind either through their education in the schools or by their reading and practical contacts with life. This modern mind is characterized by understanding sympathy with modern natural and social science and with the history of religious and social institutions. Men of this type together with those who are sympathetic and responsive toward their leadership, constitute today a large company in all denominations, and these people have more in common with those of the same temper in the various religious bodies than they have with the traditionalists of their own communions.

But this characterization of the new tendency would be misleading if it gave the impression that we are entering upon a revival of the older intellectualism or rationalism. While it has of necessity an intellectual aspect, it is something far richer and more human than that term suggests. This new movement has the fervor and piety of evangelical orthodoxy, but it is a social and not merely an individualistic enthusiasm. It is as serious as Puritanism but it is more artistic and cultivates a nobler ritual and liturgy. It has missionary zeal and courage, but it is not merely blind and ruthless toward other faiths, nor does it restrict itself to evangelism alone. It cultivates educational missions and medical missions and industrial missions, and seeks to transmit to the less fortunate of the earth the full cubic contents of our Christian civilization.

This form of Christianity, which promises to identify itself with the twentieth century, is already revitalizing the churches, enlisting the devout laymen and eager college youth. It proclaims its message in the language of the time and it meets a response from the soul of the people, which proves that men are beginning to rejoice again in religion as a natural possession and a transforming power.

We may lay aside all anxiety and fear. So long as God has anything for us to do in the world, He will take care of us and deliver us from danger.

HENRY VAN DYKE.

Classic Utterances on Heresy and Heresy Hunters

Collected by Ellis B. Barnes

STUDENTS of the history of heresies will recall how difficult it is to find definitions that are satisfactory. As ever, one man's certainty is another's doubt, one man's orthodoxy is another's heresy, one man's meat is another's poison. Phillips Brooks has an excellent chapter on the subject in his "Essays and Addresses" from which some of these citations are made. All heresies are errors, but not all errors are heresies. If we could find a common agreement in our day on what constitutes heresy our discussions would be brief and, possibly, they would come to an end.

ST. AUGUSTINE: "Every error is heresy (?) though every heresy which is blameworthy cannot be heresy without some error. What, therefore, makes one a heretic I think it is impossible, certainly very difficult, to comprehend in a regular definition."

"He is an heretic, in my opinion, who for the sake of glory or power, or other secular advantages, either invents or embraces and follows new opinions. But he who believes men of this kind is a man deluded by a certain imaging of truth and piety. . . As to those who defend false and wicked opinion without any self-will, especially if they have not invented it by an audacious presumption, but received it from their parents, who have been seduced and fallen into error, and if they seek the truth with care, and are ready to correct themselves when they have found it, cannot be ranked among heretics."

"Suppose that a man holds the opinion of Photin about Jesus Christ, believing it to be the Catholic faith, I do not call him a heretic, unless after he is better instructed, he prefers to resist the Catholic faith than to renounce the opinion he has advanced."

ST. JEROME: "Whoever understands Scripture otherwise than the sense of the Holy Spirit demands, by which it was written, though he has not left the church, yet he can be called a heretic, and is of the works of the flesh choosing the things that are worse."

THE ABBE BERGIER: "Heresy is a voluntary and obstinate error, contrary to some dogma of the faith. How can we know whether the error is voluntary or involuntary, criminal or innocent, the result of vicious passions or defective light? The answer is: First, as the Christian doctrine is revealed by God, it is a crime to wish to know it of ourselves, and not by the instrumentality of those whom God has set to teach it. Second, since God has established the church or the body of pastors to teach the faithful, when the church has spoken it is on our part an obstinate pride to resist their decision and prefer our light to theirs. Third, the passion which has led the leaders of sects and their partisans has been shown by the means which they have employed to establish their opinions. A man may deceive himself in good faith at first; but as soon as he resists the church, tries to make pros-

elytes, forms a party, intrigues, makes a noise, he no longer acts from good faith, but from pride and ambition."

That definition makes all who dissent from Rome heretical, so it is in order for the exclusionist in Protestantism to read out of the church all Romanists, and with both read out we may well ask, "Who then can be saved?"

JOHN MILTON: "Truth is compared in Scripture to a streaming fountain; if her waters flow not in perpetual progression, they sink into a muddy pool of conformity and tradition. A man may be a heretic in the truth, and if he believes things only because his pastor says so, or the assembly so determines, without knowing any other reason, though his belief be true, yet the very truth he holds becomes his heresy."

JOHN HALES: "Every Christian may err that will, heresy being nothing else than wilful error."

CHILLINGWORTH: "There is no heresy unless the truth be made clearly known to the heretic, and be by him deliberately rejected. Heresy we consider an obstinate defense of an error against any necessary article of the Christian faith."

STILLINGFLEET: "Mere diversity of opinion is no ground of heresy, laying men open to the censure of the Church. It is only the endeavor by difference of opinion to alienate man's spirit from one another, and thereby break the society into factions and divisions, which makes men liable to restraint and punishment."

JEREMY TAYLOR: "Heresy is not an error of the understanding, but an error of the will. If it be a design of ambition, and making of a sect, if it be for filthy lucre's sake, as it was in some of the circumcision, if it be of pride and love of preeminence, as it was in Diatrophes, or out of peevishness and indocility of disposition, or of a contentious spirit—that is, that their feet are not shod with the preparation of the gospel of peace—that is all these cases the error is just as damnable as is its principle, but therefore damnable not of itself, but by reason of its inherency. And if any shall say otherwise, it is to say that some men shall be damned when they cannot help it, perish without their own fault and be miserable forever, because of their own unhappiness to be deceived through their own simplicity and natural or accidental but inculpable infirmity."

ALEXANDER CAMPBELL: "Who that has his eyes open has not seen that men of the lowest intellect and of the lowest mental endowments are the most zealous in the cause of orthodoxy? and that the reason is, that they are conscious that unless they can raise a clamour about orthodoxy, they are likely to pass off the stage as they ought. I have always found those of the most orthodox scent the slowest in the race and the loudest in the sound. The foremost hound makes the least noise about the course, but those hindmost are always sounding lo here, or lo there."

DR. ROBERT RICHARDSON in "Memoirs of Alexander," Vol. II., p. 330: "Mr. Crichfield was a man of considerable ability, though superficial in his attainments. He seemed much devoted to the cause, and afterwards edited for some years a periodical which he called the *Heretic Detector*. In this, growing heady and opinionative, as is common with those who consider other people's faults to the neglect of their own, he lost for a time the confidence of the brotherhood. This, however, by an abandonment of his censorious and imprudent course, he subsequently in a good degree regained, for he was a sincere-hearted believer, and falling after some years into a decline, gave ample evidence, not only of his confidence in the truth, but of his regret for the improper spirit in which he had essayed to defend it."

DR. THOMAS ARNOLD: "Look through the Epistles, and you will find nothing there condemned as heresy but what was mere wickedness."

"I think that you will find that all the false doctrines spoken of by the Apostles are doctrines of sheer wickedness, that their counterpart in modern times is to be found in the Anabaptists of Munster, or the Fifth-Monarchy men, or in secular High-Churchmen, or hypocritical Evangelicals; in those who make Christianity minister to lust or to covetousness or ambition, not in those who interpret Scripture to the best of their conscience and ability, be their interpretation ever so erroneous."

VICTOR HUGO: "The press is the paralyzer of heresy."

DEAN FARRAR: "Morbid uniformity, enforced by the tyranny of a dominant sect, is the most certain indication of dissolution and decay. Since Christianity is manysided, the worst form of heresy is the mechanical suppression of divergence from popular shibboleths. Every great reformer in turn, every discoverer of new forms of expressions of religious truth, every slayer of old and monstrous errors has been called a heretic. When a new truth could not be refuted, it was easy for the members of a dominant party to gratify their impotent hatred by burning him who had uttered it. . . .

But the real heretics were, in most cases, the supporters of ecclesiastical tyranny and stereotyped ignorance, by whom these martyrs were tortured and slain. He, and he only, is, in the strict and technical sense of the word a heretic, who denies the fundamental truths of Christianity, as embodied in the Catholic creeds which sufficed to express the doctrines of the church in the first four centuries of her history. But we are taught by daily experience that it is possible to hold catholic truth in an heretical spirit, and heresy in a catholic spirit. By the fraud of the devil many a Catholic has acted in the spirit of an infidel; and, by the grace of God, many a heretic has shown the virtue of a saint. As for the existence of diversity in the midst of general unity, it is not only inevitable, but in our present condition of imperfection, it is the only means to secure the right apprehension of the truth. Christianity may be regarded in two aspects—as a law of life and as a system of doctrines. But neither was the law of life laid down in rigid precepts nor was the plan of salvation set forth

in dialectics. Men may be true and pure Christians, though their holiness reveals itself in manifold verities of form; they may be in faithful and conscientious communion with the Catholic church, though the inevitable differences of individuality lead to different modes of apprehending the essential gospel. All that is indispensable is that their varieties of opinion should be subordinate to one divine unity, and that their mode of life under all differences should express some aspect of the one divine ideal.

The moral fibre of bitterness from which all heresies spring is one and the same. Whether they result from the blind and tyrannous unanimity of corrupt churches, or the wide self-assertion of opinionated individuals, they owe their ultimate origin to the pride and ambition of the heart."

HENRY WARD BEECHER: "We have made orthodoxy a study. And by an attentive examination of ——— and other unblemished confessors, we have perceived that no man is truly sound who does not pitch into somebody that is not sound; and that a real modern orthodox man, like a nervous watch dog must sit on the door-stone of his system, and bark incessantly at everything that comes in sight along the highway. And when there is nothing to bark at, either he must growl and gnaw his reserved bones, or bark at the moon to keep up the sonorousness of his voice. And so, for fear that the sweetness of our temper may lead men to think that we have no theologic zeal, we lift an objurgation now and then—as much as to say, 'Here we are, fierce and orthodox; ready to growl when we cannot bite.'"

As Seen From the Outside

By Alan Rogers

IT WAS a great convention from a news point of view, for history was made, and news is history in the making. Looking at it from an outside point of view—the view of one who knows neither the saving grace of immersion nor the sin of "open membership"—it was an interesting event and worthy of columns of space even in these days of Bolshevism, race riots, Congressional fights, political prognostications and the League of Nations which, while it has not yet included arguments regarding the "Restoration Movement" and "German rationalism," still has its Fiume and Shantung. Some convention it was to secure daily display heads in the face of such competition.

Naturally, it was a bit disconcerting right at first to find two factions among the Disciples, meeting in separate sessions, applauding the principles of closer cooperation and breaking down the walls of selfish denominationalism as advocated by the Interchurch World Movement and yet so far apart in their own ranks as to be unable to meet in common—not to mention Christian—unity until after the "Covenanters" had assembled in special session sufficiently long to file resolutions containing "fourteen points" of protest. The regulars accused of straying from the straight and narrow path of 100—or was it 2000?—years ago and boldly stalking along what appeared to me to be the broad highway of "malice toward none and charity for all." And, if I remember correctly, this generous policy was voiced by one who, while not an avowed Disciple of Christ, is still recognized by those of the "wide open membership" as a savior of men who died before he could entirely reunite two divided factions into peace.

Be that as it may, this difficulty was easy as compared with writing the unbiased reflections of a neutral regarding some of the discussions on the proper policies of Christian missionary societies where personal accusations were made—even if not sustained—in a glib and nonchalant manner which would (and to my mind should) have resulted in little short of murder, battle and sudden death in, say, a convention of the "wicked wets." Indeed, in gatherings of those who are opposed to prohibition—and I have reported many—a man's personal record and honor, even when stained by the unholy liquor traffic, are looked upon as much too sacred a matter to be tampered with in any free and easy manner unless backed by supported and incontrovertible evidence, accompanied by a carefully and properly loaded gun.

CONVENTION MYSTERIES

Solomon admitted several mysteries. Then why should I be afraid to admit that this was one of the great mysteries of the convention to me? If a man can head a Christian missionary society and direct salvation for the souls of either the unregenerate at home or the heathen of foreign lands for many years, only to be charged at last with doctrinal heresy and personal disloyalty, apparently the days and politics have changed but little since the time when an angry mob, led by the chief priests and elders, cried, "Crucify Him," because He had presumed to question the doctrines of an established faith. Such accusations may be the result of excess of enthusiasm. I was assured by leaders of both factions that they were. Looking at it as a rank outsider, it is difficult to understand why Christian zeal should, or could, make men forget conventionalities and decencies and permit them to resort to methods which would not be tolerated at a convention of bartenders in the pre-Prohibition days.

I have been preached to for seven days. May I voice a sentiment which, perhaps, is worthy of consideration by Disciples? Is it not true that the outside world, both those of the "open membership" and the "wide open membership" who do not so much as belong to a pressing club to keep straight the creases of their trousers, will remember and repeat every wrangle long after they have forgotten some of the beautiful sentiments and inspiring messages delivered by many speakers? There was one time at the convention when, listening to one of the eloquent pleas of a modern Paul to the Cincinnatians, like Agrippa, I was almost persuaded. I walked out to the ante-room to think it over. There I found a wild and angry mob surrounding a man who presumed to dispute the physical resurrection of Jesus. He was beset by as many Disciples as could reach within earshot. His attempt to explain that the physical rising from the dead was both unimportant and immaterial as compared with the spiritual resurrection

which was vital, essential and of tremendous importance to all the world, was hooted down. He was accused of blasphemy. He was consigned to Gehenna (I believe the four-lettered word is strictly censored in all religious publications when used in the way of editorial comment). He was even charged with German rationalism and, as everybody knows, to be accused of any kind of Germanism during the last two years has been considered everywhere a fighting matter save, perhaps, in a Christian convention. I may be wrong—I hope I am—but I firmly believe that if the object of this uproar had been facing a tribunal, I should have heard his accusers crying madly for Barabbas. I had come out into the foyer to consider the question of becoming a Christian. I returned to the press table still a mere newspaperman.

SOLDIERS AND CIGARETTES

Here is one of the most vivid impressions of the great gathering. One speaker told us that 2,000,000 of our American soldiers had become cigarette fiends. That when these men dropped out of battle—always miles beyond their objectives, as most of us are proud to remember—they were not suffering from the fatigue and exhaustion of days and nights of fighting or shell shock but merely victims of the nicotine habit, sneaking to shelter for a smoke. This was discouraging. Where—and as a smoker I ask it—were the anti-cigarette boys at Chateau-Thierry and the Argonne? Why were *they* not at the front saving perishing Belgium and struggling France? Does the coy and reluctant cigarette instill patriotism in the soul while it shatters the body with convulsions worse than shell shock? Seriously, would not such a deduction be as near the truth as some of the ridiculous and untrue statements of this particular reformer?

And wouldn't it be interesting to know how far our men would have advanced if they had left all tobacco behind? Why didn't the chewing gum boys rush ahead and capture Berlin? Or is that particular form of relaxation also under the ban in these days? Of course, it is unimportant and will not be of the slightest interest to anyone but, still speaking as a rank outsider, when Christian conventions—I doubt if any other kind could save the speaker from the men who wore the khaki—permit speakers to advocate alleged reforms in such glaring exaggerations and misstatements, it makes me ill. Incidentally, I do know—which may be of some importance—that when other outsiders who have not yet decided whether smoking is more damning than infant baptism read such gross falsifications they lose all interest in the reported proceedings of such a convention or discount the true, inspiring and uplifting messages of the many really able and gifted speakers on the program.

Anyway, it was a great convention. I met many men whom I hope to meet again. Personally, the assignment was delightful. Doctrinally, I am still a bit obscure, standing—figuratively speaking—somewhere between the press table and the higher criticism. Politically, it was tremendously valuable, greatly enlarging in vision hitherto limited to the reporting of mere party conventions, amateur, tame, cut-and-dried affairs, for the most part, with plenty of partisan charges but no personal accusations.

Whatever happened, I am sure it was a success. Any gathering, Christian, Jewish, Greek, Republican or Democratic, which can break into print by the column and carry day and night stories over the wires of the Associated Press in these days of turmoil, disaster and white paper shortage, is some convention. For those who will accept them, progressives and conservatives, my congratulations. For those who will not, I gladly accept their sincere sympathy and cordial condolences which I am sure as Disciples of Christ they will bestow with Christian charity on one who still stands on the outside looking in.

If It Were Not So

By Joseph Fort Newton

"If it were not so, I would have
told you."—John xiv. 2.

NO PAGE in the Bible, whose leaves are for the healing of human hearts, is more beloved than the fourteenth chapter of St. John. For ages the weary, the distracted, the sorrowful, the heavy laden have made a path to it, finding in it the truth they most wanted to know. Aye, it has been as a spring of bright water to many a dusty pilgrim, a shrine of rest, an oasis of peace. If one could write the history of these words, and what they have meant to the generations past, what a record it would be! They are wet with the tears of countless multitudes of the great, the humble, the baffled, and the sorely tried. When faith burns low and life is hard, we open to this chapter and there falls over us a quiet in which the soul can lay hold of the things that endure, and we know, somehow, that our labour and sorrow are not in vain.

Examples are many in literature and in life. Lockhart tells us of the last days of Sir Walter Scott, how he desired to be drawn into the library and placed by the central window, where he might look down once more upon the Tweed. He expressed a desire that some one should read to him; and when asked from what book, he said, "Need you ask? There is but one." Lockhart chose the fourteenth chapter of St. John; he listened quietly to the end, and said, "Well, this is a great comfort—I have followed you distinctly and feel as if I were yet to be myself again." How often it has been true. How many times we have felt in the quietness and confidence of this chapter its rich suggestiveness, its familiarity of friendship, its innate candor and veracity, that we shall

be ourselves again, if not here, then out yonder with the dwellers of the city of many mansions. Such words, and the atmosphere in which they were spoken, let us see the faith of Jesus in its strength and serenity, moving in a realm of realities and values when the soul breathes a purer air than that of our common day.

The text reads like a parenthesis in the midst of a quiet conversation, but to the modern mind it shines like a star. For we have come upon times when the critical mind will accept no authority save that of experience and the test of life itself. The "will to believe" is under suspicion in our day, because it so easily runs wild and ends in every kind of over-belief, in which fancy does duty for fact. "If it were not so,"—those words show that Jesus had faced the possibilities of deception and the alternatives of faith. He had faced the worst and tested his vision. He had looked over the side of the ship into the depths. "I would have told you,"—there speaks the innate truthfulness of his nature and a faithfulness that will not merely refrain from uttering falsehood, but refuses to evade the truth by silence. The basis of his teaching was truth first; truth above all things; truth, however hard and painful—that truth that makes us free. If the worst had been true, he would have told men so. Such divine candor is worthy of One who called himself the Truth, and who could not be near error or hypocrisy without unmasking it.

FAITH AND FICTION

There are those who hold that the high faith of humanity is a fiction from which we are doomed to be disillusioned by cold facts. It is not make believe—at least not consciously so, except with a few—but a merciful illusion by which men live amid the hard realities of the world. Some are willing for us to go on enjoying this romance of faith rather than cause a pain for which there is no healing. "Leave thou thy sister while she prays," wrote Tennyson, who was too considerate to disturb her faith, if it helped her. But others are not so reticent. They deem it a token of superior integrity and courage to face reality. Having found out the fiction, they will not allow their fellows to go on building on false hopes, dreaming delusive dreams. In his little poem, "The Problem," Thomas Hardy asks himself whether youth ought to be told the bitter, old and haggard truth. There are so many, young in thought if not in years, who will never "know," unless the saddening knowledge is pressed upon them. He is puzzled as to his duty in respect to so sinister and forbidding a secret, namely, that the earth is a blighted apple on a gnarled and twisted tree:

> Shall we conceal the Case, or tell it—
> We who believe the evidence?

By all means, if this be the state of fact, let it be told at any hazard. Let our scepticism be thorough, and our despair complete, if it will breed a sturdier and more heroic race. If the bells are tolling a march to everlasting death in which Jesus and Judas sleep together, and all moral values are erased in dust, let us face the fact. No good will be gained by attempting to muffle their tones by seductive phrases. But surely we have a right to ask ourselves whether such a version of reality is true, and the whole truth? Jesus did not find it so. Who was in closer touch with reality, the poet-novelist writing in his garden of a worm-eaten world, or Jesus of Nazareth going about doing good and finally giving his life on the cross to reveal God and redeem the world? Any reckoning of reality must take account of that Man, in whom humanity finds the realized ideal of moral loveliness, who appeared in the very heart of this stupendous world of nature and history. In such a world as that described by Hardy in his terrible lines, "God-Forgotten," such a life would not only be incredible, but impossible.

CARLYLE'S CONVENTION

It is told of Thomas Carlyle that once he was passing a wayside crucifix in Brittany. He stood for a little, gazing at the helpless, thorn-covered Figure, and then said, pityingly, "Aye, poor fellow, your day's up now." Time passed, and the great sorrow of his life came upon him. His wife died. In the chill and shadow of the approaching night, some one read to him the opening words of the fourteenth chapter of the Gospel of St. John: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Then the old man said, as if speaking to the Master himself: "Aye, if you were God, you had a right to say that, but if you were only a man, what do you know more than the rest of us?" But that is not the end of it. Even if we think of Jesus as a Man and nothing more, such a conclusion does not follow. Who dropped a deeper plummet into life, Christ or Carlyle? The question answers itself, as Carlyle would be the first to agree, but it also gives us a clue to another question not to be avoided: What was the secret of the calm assurance of Jesus?

THE SECRET OF JESUS

Years ago Matthew Arnold said that the secret of Jesus lay in the principle "die to live," but that is only partly true. No, there is a deeper secret in his life. The real secret of Jesus, the source alike of his serenity and his power, his healing sympathy and his revealing insight, was his unwavering faith in God. Here is the sovereign wonder of his life. As one of the old Puritan writers said, "Jesus was the greatest and best Believer that ever lived." His whole life, from the cradle to the cross, was lived and wrought out in simple, absolute trust in God the Father. Take that fact out of his life and it is unintelligible. No one in history, of whom we have record, has ever had anything like the same swift, secure, unclouded, certain sense of God. Some have attained to it in rare moods and moments, but what was a fitful vision in others was a constant, abiding, habitual experience of Jesus. The background of his life was luminous with the great Presence, and all his days were transfigured by it. He trusted God always, everywhere, in everything; he took the risks of his faith, staked his life upon it, and finally gave his life for it—confirming in his death the

assurance that had sustained him in his swift and gentle years.

But the question still remains, how did Jesus attain to such absolute assurance of God? Not by thinking alone, nor by insight alone, but in the same way in which he tells us that we may attain to the truth; that is, by obedience. He said, "Anyone who wills to do His will, shall know whether my teaching comes from God or whether I am talking on my own authority." Jesus came, as we read in the volume of the Book written of him, to do the will of God. Whenever he saw what was the will of his Father, he accepted it as his own. It was his bread, his meat, his milk. If that will required that he suffer, he obeyed. If, as at the end, it demanded his life, he gave it. Never was obedience more absolute, more joyous, more revealing. It was not merely a passive submission, but an active and eager acceptance by which his will was merged into the Eternal Goodwill. He fulfilled the great word of Dante, "In His will is our peace," and it was therefore that he could say with the authority of experience: "My peace I give unto you; let not your heart be troubled." It was not merely a self-surrender, but the discovery that life is only fulfilled, and its real purpose and worth revealed, when we live in the will of God.

THE HEART'S RESTLESSNESS

No one knew better than Jesus what it is that troubles the human heart with a mysterious restlessness. It is not so much the passing problem, vexing as that may be, but a deep unwillingness to let the will of God be our law, our guide, our sanctuary. "Pride ruled my will," said Newman when at last he discovered the relief, the wisdom, the joy of the guided life. Disappointment befalls us, bereavement beshadows us, and in our agony we cry out against God, saying in our hearts that He cannot be good and allow such woe. How well we know that mood of bitter, sullen rebellion. Such things came to Jesus, but he did not let go of his trust in God. No tragedy of our lot can be put alongside the disappointment, injustice, betrayal, and unspeakable brutality that fell to his lot. Yet he accepted his tragedy as the will of his Father, and found in it a Love that hath in its keeping unknown revelations. When the Cup was pressed to his lips he drank to its bitter dregs, drank it as a Man with such agony and support as other men may have—no other! No wonder his insight was so clear, his courage so calm, his faith so mountain-moving—he faced the worst and found the best.

Jesus lived his truth before he taught it; experience was revelation. His words give us always the impression that they are the voice of life itself, not mere theory, or tradition, or anything less than reality. There is a noble passage in "War and Peace," by Tolstoi, about the basis of faith in a future life, one sentence of which is as follows: "Yes, that is Herder's doctrine, said Prince Andre; but it is not that, my friend, that will convince me: Life and Death—they convince me." In his poem on "Clifton Chapel," Sir Henry Newbolt has a golden line to the same effect:

> This is the chapel; here, my son,
> Your father thought the thoughts of youth
> And heard the words that one by one
> The touch of life has turned to truth.

Jesus lived amid labour, poverty, sorrow, disease, sin, death—all the dark, sad facts that make up the life of man—lived not as a spectator, but in the thick of it. By the very quality of his nature, he felt more keenly and suffered more intensely than we can ever know. Surely if any faith was ever tested by the facts of human life it was the faith of Jesus, and by it he won his victory and ours. What wonder that his words, which "the touch of life has turned to truth," have become as guiding stars showing us the way of the blessed life!

Let us follow this clue a little further in detail. In the parable of the Temptation—for in that form it has come to us—there is a vivid picture of a lonely battle in which Jesus had to face the foes which assail every man. The terror of it is felt in the telling. If he triumphed where so many fail, it was by implicit obedience to the will of God. The Tempter left him, but only "for a season," and later he speaks of the "temptations" by which all his days were beset. For he was tempted not once, not twice, but all the way to the end, haunted by all the misgivings that torment our humanity. As the shadow deepened he met the ultimate tests by which the soul of man may be tried. His foes were on the eve of triumph, and treachery was plotting in his own circle, but he turned not aside, but faced every rebuff, every indignity. In the Garden of Sorrow, in the Judgment Hall, walking the Sorrowful Way, and at last on the Cross, he obeyed the awful will of God. Even pain could not conquer him, save for one brief, black moment. He lost his life, but he kept his faith in God the Father. Through it all, in it all, his faith held true, and he could say at the end, as he said in the Upper Room, "If it were not so, I would have told you."

Here is assurance made doubly sure, truth tested by life in its final tragedy, by death in its "masterful negation and collapse,"—the highest truth revealed in the loveliest life. With sure insight the ages have agreed to say, *Here is reality.* Here is that to which we may trust our souls unto the uttermost, hereafter and forever. All spiritual revelation in its beginning is a seeking, in its completion a surrender. God beggars us, taking our all that in return He may give us His all. "Whosoever will lose his life for my sake shall find it." Jesus not only reveals the truth, he is the truth and the way to it—leading us from facts to that realm of values, which is the home of the soul. Those who follow him arrive, because they have a Leader who knows the way, a Guide who is the way.

> Poor sad humanity
> Through all the dust and heat,
> Turns back with bleeding feet
> By the weary road it came,
> Unto the single thought,
> By the great Master taught,
> And that remaineth still:
> Not he that repeateth the name,
> But he that doeth the will.

THE SUNDAY SCHOOL

The House That Lacked a Man*

THAT is a most striking word which one finds in the 19th verse of the 35th chapter of Jeremiah: "Therefore thus saith Jehovah of hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me forever." Here we find a family that on account of remarkable self-control shall go on through the generations always having representative men worthy to do God's work.

I heard a prominent lecturer, not long ago, call attention to the fact that few great men had children of any particular note. On the other hand, another lecturer asked us to notice in "Who's Who" how many famous folk were the children of ministers. The house of Saul fell because of disobedience and the story of that house is the common story of the race, "The house that lacked a man."

I have in mind a powerful six-foot Scotchman who came to Ohio and cleared a farm. Toward the end of his life he built a large house and immense barns. Every Sunday in every kind of weather he drove two miles to church. While he had deep convictions, he held broad views in religious affairs. Being often in his home I came greatly to admire him. He was of massive frame, powerfully built, with a dome-like head. His voice was deep and musical. He had a warm, sympathetic nature beneath a stern exterior. He was one of the builders of this western world. His son was old enough to know something of his father's struggles and to have had a share in them. He had helped clear some of the woodland, lay some of the ditches and he witnessed the removal from the old log house to the large, white frame structure. But he was a lesser man than his father in body, mind and soul. He lacked the rugged health, the keen mind, the wide sympathy, and his religion expressed itself in devotion to certain easily understood dogmas—form was taking the place of reality, letter was absorbing the spirit, in his experience. This man, in turn, had a son. He was lazy, irreligious, empty-headed and cold-hearted. All he could do was to spend the accumulations of his sires and to exist upon the reputation others had made for the family—he was the last of his line. How very often this cycle is repeated! The secret of the decline is to be certainly located in the progressive laxity of self-control. The grandfather knew heroic toil and perfect self-restraint even to the point of denial; the father lived, in a large measure, upon his predecessor's efforts; while the son was a mere parasite. The penalty of being a parasite is progressive weakness—the house lacked a man. The problem which many a city father faces is how to find employment for the restless energies of his boys so that self-control may develop. Boys must be trained to do the hard things as well as to avoid the debilitating things. Self-control means that one can hold himself to the hard paths of constructive work as well as to refrain from harmful pleasures. "Blessed be drudgery" here has its vindication. Jesus lived in no palace; he walked not in primrose paths; on the contrary, he had no place to lay his head and he strode bravely forward in that hard road that led to Calvary. He exercised perfect self-control. Any of us who spent some time with our soldiers in their training camps know how they met discipline—the early-morning call, the plain food, the severe drills, the lonesome hours. The athlete knows something of the same idea. The foot-ball player eats at the training-table, abandons smoking, endures painful practice. Does the church member know anything of this self-control? Religion is something more than easy pews, beautiful music and rhetoric! Is your house gaining or losing in you? A true son adds to the glory of his house and resolves that his house shall never lack a man.

JOHN R. EWERS.

*Lesson for Nov. 2. Scripture, Jer. 35:1-8, 12-14, 18, 19.

BOOKS

INDUSTRIAL GOODWILL. By John R. Commons, of the University of Wisconsin. This book, by a master in his field, is one of the most useful written in the past five years. It could be made a handbook by all employers and workingmen in working out the readjustments made inevitable by the war and the coming into power of the labor union. The students of the industrial situation will find it invaluable as a means of comprehending the progress that has been made in the application of the principle of good-will to the world of work. The Christian leader will find in it an exposition, in terms of actual affairs, of the methods through which goodwill, the fundamental solvent offered by the gospel, has been and can be further applied to the intricate and complex problem of modern industry. (McGraw, Hill Book Co.)

THE NEW WORLD ORDER. By Samual Zane Batten, Social Service Secretary for the Baptist Church. Dr. Batten has written several good books, but none more vital or virile than this one. It comes from his pen with the fire and ardor of a prophetic mind, yet with the balance and good sense of a statesman. He does not balance until his position is a mere pose between the lines with a legend of sophomoric wisdom on his shield, but raises his legend of "A New World Order" aloft and calls Christian forces to the adventure. He treats of the rebuilding of community life on a democratic basis; of the democratization of industry, the socialization of national life and of the coming of the vision of an international life and challenges the church to face these radical turning points in the world with courage and energy. (175 pages. American Baptist Publication Society.)

SCIENTIFIC MANAGEMENT AND LABOR. By Robert F. Hoxie. Social economics and, indeed, social ethics suffered a great loss in the untimely death of Prof. Hoxie. This his last book is a characteristically scientific study of the stake of labor in the new and much vaunted "scientific management" in the shop. He brings together in a comprehensive digest the claims of its advocates, the changes proposed by some who sought modifications in it and the objections of labor leaders to it. Half the book is a publication of his thorough-going questionnaires. The claims of its advocates for it and of labor against it are stated dispassionately and left to the reader's judgment. One could wish for the author's own conclusions as a guide to thinking by the less initiated. The net conclusion would seem to be that labor does not share adequately in the net increase of profits accruing from the use of the system but is reduced more nearly to a machine. (302 pages. Appleton.)

Contributors to This Issue

EDWARD SCRIBNER AMES, Ph. D.; Professor of Philosophy, the University of Chicago; Minister Hyde Park Church of Disciples, Chicago; author "The Psychology of Religious Experience", "The New Orthodoxy", etc.

ALAN ROGERS, a reporter on the Cincinnati "Inquirer", assigned by his newspaper to "cover" the Disciples Convention.

JOSEPH FORT NEWTON, D. D., Litt. D., Minister the City Temple, London.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Salvation Army Cares for Unfortunate Girls

The world knows but little of the service which the Salvation Army is rendering to the unfortunates whom society has cast off. This organization has in Chicago a Rescue Home and Maternity Hospital and during the past year 185 girls were received. Seventy babies were born here during the year. Of the girls, 96 left the home to take positions where they could care for themselves and their babies, 41 were returned to parents who had cast them off and who later repented through the efforts of the religious workers. Ten were married, 1 died, 8 were unsatisfactory and 29 were in the home at the end of the year. The girls receive industrial education while in the home. The Salvation Army conducts twenty-six of these homes in the different cities of the country.

Korean Pastors Assert Japanese Persecute Christians in Korea

A Korean committee has set up headquarters in Philadelphia and is sending out literature to the Christian churches of America setting forth the woes of the Korean churches. A recent document emanating from the Philadelphia office asserts: "Ever since annexation, we, the Christians of Korea, have been the principal sufferers. . . . . The work of the church has been interfered with in every possible manner by the Japanese, and Christians have been subjected to constant persecutions. The notorious conspiracy case of 1912 is an outstanding example of the legalized persecution of the church. The Christian leaders have been tortured, imprisoned and murdered; Bibles and other Christian literature have been burned and destroyed, and our children in the mission schools have been subjected to insults and mockery by the invaders."

Building of New York Community Church Burns

The Community Church of New York, formerly known as the Church of the Messiah, was ruined by fire on Sept. 11. A twenty-one thousand dollar organ went up in the flames and scarcely anything of value is left in the church except the monument to Robert Collyer and a few windows. The congregation will rent a large auditorium in which to continue its work and a committee will canvass the whole question of the future building equipment of the church. This is the congregation of which Dr. John Haynes Holmes is pastor.

Cardinal Mercier Receives a Welcome in America

Protestant ministers are serving on the reception committees for Cardinal Mercier in many parts of the United States, as his coming is looked upon not as a denominational event but as a visit from a prominent citizen of Belgium and a much loved leader of the Allied cause. Cardinal Mercier and the King of Belgium are studying industrial methods in this country looking to the rehabilitation of their country. The cardinal said in a recent address, "Belgium is a weak nation. We shall have to lean on you for many years, but Belgium will recover, thanks to the 'big brother.'"

Japanese Issue Warm Invitation for World's Sunday School Convention

The holding of the World's Sunday School Convention in Japan will take hundreds and perhaps thousands of Americans to the Orient and should result in a juster attitude toward the Island Empire than is reflected in the jingo press of this country. There has been organized in Japan the Patron's Association, composed of seventy of Japan's leading business men. Of this organization Marquis Okuma is president and Baron Shibusawa and Baron Sakatani the two vice presidents. The Patron's Association says: "We are preparing to welcome the convention because your organization is preeminently the one to bring the representatives of the world together early in the inauguration of peace;

"Because we believe Japan, being so far removed from the past war, is the most appropriate country in which to hold a world's convention;

"Because the representatives of the world, who are propagating the teachings of the "Prince of Peace," can best promote true spiritual fellowship among the nations of the world;

"Because we wish you to bring to the children and young people of Japan the same high moral standards and spiritual power and inspiration that you have given to the children of Christian nations."

What Interchurch Means to the Sunday School

Professor W. S. Athearn, director of the American Religious Education Division of the Survey conducted by the Interchurch World Movement of North America, defines the aim of the Movement in this department as being to make the church accountable for the moral and spiritual training of every child. The Sunday School is to hold itself as much responsible for the development of character in America's children as the public school is responsible for their mental progress. This is a patriotic as well as a religious ideal. "We look forward to the time when no child will grow up in America without being touched by spiritual ideals," says Dr. Athearn. "That does not mean proselyting. Our greatest interest will be centered on the large number of boys and girls who are receiving no moral or religious instruction whatsoever. To that end we are now starting a study of all our Sunday schools, in which commissioners of education, members of public school boards, college professors and other educational leaders are helping. We shall also seek means for a revival of spiritual education in the home."

The Church in the Small Town

Leon A. Losey has just taken charge of a department of the Interchurch World Movement surveys which will study the territory that is neither urban or rural. He will survey the problem of small towns to obtain facts about their needs on which a forward program may be built. Mr. Losey has shown his fitness for this task by the energetic survey of his parish which he carried through while he was pastor of the Presbyterian church in Byron, Genesee county, New York. His parish there contained about forty square miles. He visited every house in the parish and produced an ingenious map showing the results of his inquiry so that they could be seen at a glance.

International Brotherhood Congress in London

One of the most significant meetings this year in the Christian world is the International Brotherhood Congress held in London in September and participated in by men of various nations. On Sept. 14, St. Paul's Cathedral was packed to hear a sermon by Dr. Winnington Ingram, Lord Bishop of London, and in the evening of the same day Dr. Joseph Fort Newton preached to an overflowing congregation in the City Temple. At the close of the Congress a permanent organization was formed to be called the World Brotherhood

Federation. Dr. John Clifford was made president and among the vice-presidents are Dr. Robert E. Speer, Rev. J. Albert Moore, of Toronto, and General J. C. Smuts, of South Africa. A provisional committee for the United States was organized, with Dr. S. Z. Batten as president and Dr. Andrew Todd Taylor, of New York, as secretary.

Methodists in Germany Want Peace Treaty Amended

The Methodists of Germany have been holding a conference recently at Plauen. In their meeting they considered the peace treaty and adopted resolutions beseeching "the mother church" in America to labor for some softening of the terms of the Peace Treaty. It is said that no church organization in Germany has passed any resolution on the war indicating any other point of view than that Germany fought a righteous war of self-defense. Prof. Axenfeldt, an official of a leading missionary society in Germany, recently published an article in which there is the statement that the present woes of Germany are due to the ruthless cruelties of her foes.

A Bible Sunday Is Named

The American Bible Society has requested the churches of America to set apart the last Sunday in November as universal Bible Sunday and has sent forth an appeal throughout the entire country calling upon ministers of all denominations to arrange for the appropriate observance of the day, emphasizing the priceless worth and marvelous power of the Christian Scriptures. The local Bible societies of the country have been asked to change any announcement of other dates for the celebration of Bible Sunday.

English People Aid in Congregational Tercentenary

The English Congregationalists are greatly interested in the Tercentenary of American Congregationalism to be celebrated next year on both sides of the sea. Rev. Dugald Macfadyen, of England, has been touring this country to apprize Americans of the British efforts to make the occasion a noteworthy one. The Free Church council of England has created a "Mayflower Council" of which Dr. Rendell Harris is chairman. The plan now is to hold the first celebration during the last week of August at Leyden, Holland, where the Pilgrims sojourned after they left England. This will be followed by a still more elaborate celebration at Plymouth, Sept. 5 and 6 on the exact date of the Pilgrims' departure from that harbor. One of the plans is a sunrise meeting participated in by the Congregationalists of the world.

Boston University Has Amazing Success

One of the most astounding pieces of administration in a denominational school in this country is that at Boston University. The student body of this school in 1911 was 1,300. Under the administration of Dr. Lemuel H. Murtin the school has grown until this autumn it has a registration of 5,000. It has a budget this year of $435,000.

What Happened in a Combination Church

A few years ago at Dixfield, Me., there were two struggling churches, a Free Baptist and a Universalist. It was thought necessary to unite these churches. After they were united they applied for fellowship in a Congregational Association. It has recently made a contribution of over nine hundred dollars to the Tencentenary Fund, five times the amount asked.

Rides Automobile Ninety Miles Every Sunday to Preach

Probably the biggest parish in the United States is that of Rev. A. B. Claypoole, of Rapid City, S. D., who rides an automobile ninety miles every Sunday afternoon to make his second appointment. This distance is equal to that across the state of Massachusetts.

Baptists Will Enter Interchurch Movement

The Northern Baptist denomination has become an integral part of the Interchurch World Movement. The Northern Baptist convention this past year laid down some conditions on which they would participate in the movement, and these conditions have been met. The Baptists will use Dec. 7-14 as Christian Enlistment Week and it is their purpose to make this week help forward their contribution to the Interchurch World Movement.

Romanism Makes Headway in New Zealand Church

The Romanizing of the Anglican church has made considerable headway in New Zealand, as is indicated by a recent report from there indicating the practices of the local churches. The bishops of these churches allow reservation of the sacrament for the sick, the private use of the angelic salutation to St. Mary, the use of the crucifix in the church and in a processional; the use of the church bell at the consecration if outside the church; kneeling at the incarnatus in the Nicene creed; voluntary confession and the custom of fasting in connection with communion. These practices have been approved after a session of the Court of Appeals of the New England church.

Episcopal Convention Approves of Prayers for the Dead

One of the questions early arising in the convention of the Protestant Episcopal church in Detroit was that of prayers for the dead. Rev. George Craig Stewart ably defended the practice by an appeal to war-time experiences and after considerable debate and division of sentiment the practice was approved by the church.

Eighth International Convention of the Student Volunteer Movement

The eighth International Convention of the Student Volunteer Movement will be held at Des Moines, Iowa, beginning Wednesday afternoon, December 31, 1919, and closing Sunday night, January 4, 1920. These student volunteer conventions are held but once in each student generation—that is, once every four years—and constitute the largest, the most representative, the most powerful, the most fruitful, and the most notable gatherings of the students of North America. It is expected that the convention will be attended by delegates (students and professors) from more than one thousand institutions. In addition there will be present, as invited honorary delegates, secretaries of foreign mission boards, foreign missionaries at home on furlough, editors of papers, representatives of student movements of other lands, and other Christian leaders. The convention will have four prominent features. In the first place, the main program will occupy the morning and night sessions, and will include the strongest speakers of Christendom on the various themes to be presented. In the second place, there will be held on each afternoon sectional conferences, each with its own complete program. The third feature will be a large and impressive exhibit bearing on the progress of Christianity in the world. The fourth feature will be the exceptional opportunities for intercollegiate, interdenominational and international fellowship.

NEWS OF THE DISCIPLES

Big Year at East End Church, Pittsburgh

One hundred and eight new members have been received into the East End Christian Church, Pittsburgh, Pa., where John Ray Ewers is minister, since Jan. 1, 1919. $1700.00 has been sent to Foreign Missions alone, an amount exceeding by $500.00 any previous offering. The beginning of Mr. Ewers' eleventh year was celebrated by a great floral offering on the morning of Sept. 11, when the church was elaborately decorated. An overwhelming majority of the members have asked Mr. Ewers to remain as minister of this great church. All departments start the autumn's work with vigor, the Sunday and midweek attendance being particularly encouraging. It is probable that the actual building of the new church will be started soon. The minister spent his vacation motoring in New England, at the sea shore and at Chautauqua, N. Y. Eight hundred and seventy-four new members have been received during this pastorate.

J. J. Castleberry Rounds Out Ten Years

The church at Mayfield, Ky., recently had a big function to celebrate the tenth anniversary of the pastorate of J. J. Castleberry. The local churches were all represented with prominent speakers of the community and in addition B. A. Abbott of the Christian Evangelist and Dr. E. L. Powell of Louisville were present and made speeches. The pastor was presented with a gold watch and the church was resplendent with floral decorations. The ten years have been filled with services for which the community is deeply grateful.

G. H. Combs Takes Place on Staff of Christian Evangelist

George Hamilton Combs, for twenty-five years pastor of Independence Blvd. church, Kansas City, has provided himself with several tasks which will occupy his time. He will hold some evangelistic meetings and will deliver some addresses for the Inter-Church World Movement. The most interesting announcement concerning his plans is that he is to become a member of the editorial staff of the Christian Evangelist. He is the author of three volumes published by the Christian Board of Publication.

Prosperity in First Church, Joplin, Mo.

At the annual report meeting of First church, Joplin, Mo., October 8, it was shown that $9,255.84 was contributed for all purposes by the congregation during the year. Of this amount $3,273.59 was for missions and benevolences. During the year the pastor, C. C. Garrigues, made 222 pastoral calls, preached 94 sermons, gave 82 other addresses (not including informal talks), solemnized 11 marriages, conducted 47 funerals, wrote 542 personal letters, wrote 270 personal post cards, besides sending out over 11,000 pieces of personal and circular mail in connection with the Wet and Dry fight and the Armenian-Syrian Relief Campaign led by him. Mr. Garrigues traveled over 6,000 miles in connection with county, district and state work during the year. A significant action taken by the women of the church was the consolidation of all the women's societies of the church into the Women's Council, which includes all the women of the church. The departments of this council are: Missionary, Educational and Community Service. Since this consolidation in January over 900 calls have been made. The city is divided geographically. Eight district meetings and one united session are held each month. Another important action during the year was the consolidation of the missionary treasuries of the church, the Bible School and the C. W. B. M. These funds are prorated among the participating interests on a percentage basis which, in the main, follows pretty closely the suggestions made by the joint missionary budget of the national missionary societies. The percentage schedule is subject to adjustment from year to year. The church board has adopted a set of by-laws for the guidance and regulation of that body in its work.

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—The every member canvass method of raising funds has produced some very gratifying results at Nelsonville, O., recently. There were 172 new pledges and 67 people increased their pledges. With this has gone a great revival of religious interest. C. L. Johnson is the pastor of the church.

—The school of methods idea is taking hold in many local churches. The Valley Junction, Ia., Sunday school has recently enrolled 69 pupils in such a school. Several outside teachers, some from Drake university, have been assisting in the teaching.

—R. H. Robertson, superintendent of the southern district of the Illinois Christian Missionary Society, reports: "We have just completed a series of county meetings in twenty-two counties and I have not seen such interest manifested both in missions and in the local church. This interest is shared alike by the congregation and the preachers. Where the congregations have real leaders their liberality is most beautiful."

—The first nine months of the pastorate of Ralph V. Callaway at Sterling, Ill., have brought a great uplift to the church. At a fellowship supper recently the reports for the nine months were presented, showing $4,621 raised for local expenses and missions. Pledges were taken from 134 people for the new year. The church expects to give nine hundred or a thousand dollars for missions the coming year. The pastor was given a three hundred dollar increase in salary, and his expenses paid to the international convention.

—"Bills all paid and money in the treasury" was the cheering report of the treasurer of First church, Danville, Ill., at the close of the summer. Under the active leadership of A. F. de Gafferelly, the lay forces of the church have been organized for service with most encouraging results.

—J. E. Jupin recently left the fellowship of another communion to accept the pastorate of Fourth church, Danville, Ill., and the congregation has recently raised several thousand dollars to clear the property of debt.

—The Sunday school enrollment at Walnut Hills church, Cincinnati, has doubled the past year and is now 300.

—The Christian Messenger, a state paper founded by J. Charles Frisbee, has been purchased by the Colorado Christian Missionary Society and will be edited by a publicity committee of the state organization henceforth. C. A. McDonald, minister of Highlands church, Denver, Colo., is chairman of the committee and Chas. M. Dean is the managing editor.

—Prof. Snoddy is teaching a very interesting Bible class at Central church, Lexington, Ky., and recently gave a lecture on "Christianity and the War of the Classes."

—The death of Prof. Bailey Sutton Dean at Hiram College removes from the college its oldest instructor. He had a record of thirty-seven years of service.

—The Highland Park church of Des Moines, Ia., had moving pictures in the church the evening of October 10, to which the community was invited without any admission fee. There was a combination of movies and preaching on the following Sunday evening, together with orchestra music.

—At the close of five years of service with the church at Beaumont, Tex., the report of H. R. Ford is most impressive. In this period the congregation has raised $41,948.42, of which $13,256.81 was for missions and the remainder for the local church. The active membership is two hundred and fifty people.

—Baxter Waters led in a series of evangelistic meetings at Bolivar, Mo., recently and there was a large ingathering into the church. The congregation plans to erect a new edifice soon. Powell A. Smith is the pastor.

—Four mortgage burnings in his ministry testifies to the success of F. E. Mallory as a leader in local church finance. The South church, at Joplin, Mo., recently burned its mortgage.

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—The Disciples church at Liberty, Mo., had a service Sunday evening, Oct. 5, to which only sinners were invited, the saints being requested to stay away. A display ad invitation was printed in the local paper on the front page.

—Mrs. Decima Barclay is breaking her habit in not attending the international convention of the Disciples of Christ this year. She has gone to spend several months with her son, Dr. John Judson Barclay, in Grinnell, Kans. Her health has grown more feeble in the past year. She is honored as the only surviving child of Alexander Campbell.

—The Presbyterians have recently paid to Edgar DeWitt Jones a prize of fifty dollars in a nation-wide contest for the best story of rural life. The title of his production was "When a Minister Is a Man."

—The death of Mrs. Mary Elizabeth Eubank in Chicago recently is significant to the Disciples in that she is a granddaughter of Alexander Campbell. She is mourned by four children.

—The resignation of Homer E. Sala at Central church, Peoria, was announced recently. The reason assigned was ill health since his return from France.

—In the chess game of ministerial supply J. N. Jessup, of Magnolia Avenue church, Los Angeles, has resigned to go to Lafayette, Ind., where he will preach to the students of Purdue University, and G. W. Watson is leaving Lafayette to succeed Cloyd Goodnight at Uniontown, Pa., the latter having become president of Bethany College.

—Silas Linkletter, a former student of Drake university, died in England August 27 from injuries sustained by a fall in an airplane. His wife arrived in England from America four days before he died.

—F. E. Davidson, of Spencer, Ind., has accepted a call to become E. E. Moorman's successor in Indianapolis and Mr. Moorman will go to Frankfort, Ind., shortly.

—Howard E. Jensen, after several years of successful work in Milwaukee in a relatively new field, has resigned and has accepted a position with the Inter-Church World Movement as a superintendent of survey work.

—Lowell C. McPherson has been overseas for a year and a half but has recently returned to this country and has been in attendance at the national convention. Mrs. McPherson has been acting as dean in the college of Missions while Mr. McPherson has been absent in his war duties. He will make headquarters in Keuka Park and will enter evangelistic work.

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—H. H. Peters continues to add to his fame as a money raiser. He assisted the Centralia, Ill., church recently in clearing off its indebtedness. Mr. Peters was chosen to lead the two million dollar campaign in Illinois, but he has withdrawn his acceptance of this task and will confine his activities this year to state missions.

—J. W. Street has secured his discharge from the hospital in New York where he went following his service abroad and has taken up his work again at Nashville, Ind.

—After lecturing several months on the subject "Fourteen Months in Red Russia." Cyrus R. Mitchell has accepted a call to the church at Sikeston, Mo.

—The church at Newton, Ia., recognizes that ministers as well as laymen face the high cost of living, and they have raised the salary of their minister two hundred dollars a year.

—An event of interest in student circles at Drake this Autumn has been the wedding of C. D. Titus, a student minister, and Miss Hazel Wright, a graduate of Drake, employed in the advertising department of "Successful Farming." The young couple will live at University place until Mr. Titus finishes his studies.

—Louis Patmont, several years ago known in connection with immigrant work, who has for the past five years been pastor of an English speaking church in Cincinnati, resigned recently to accept a pastorate in Iowa. He was connected with Riverside church in Cincinnati.

Congress Resolutions

The following resolutions were adopted by the Congress called by the Christian Standard to meet on the first two days of convention week in Cincinnati:

"This congress is an assembly of Disciples called together to consider certain matters that are of special interest to the Restoration Movement at the present time. It is a voluntary assembly, met for a single session and having no desire or intention that looks to more permanent organization. It desires, however, to go on record as voicing certain convictions, which are believed to be well nigh universal among the people set to restore New Testament Christianity and known in census reports as "Disciples of Christ." Be it Resolved:

"1. That we reassert our faith in (the plea for the restoration of the New Testament Church in its doctrines, ordinances, and fruits. That the plea is as urgently needed by all the world now as at any former time and that it ought, therefore, to be as aggressively taught. Declaring our allegiance to the old and yet ever new Gospel of the Christ, we desire to emphasize the necessity for restoring the ideal fellowship of the early church, including its embodiment of fraternal love and good will and its passion for social justice and the spirit of prayer.) Unless we possess the spirit of the Christ we are none of his, and the presence of his spirit is manifested alone by the presence of the fruits of the spirit in our lives and, through these lives, in hope of a broken and shattered humanity in these days of reconstruction lies in making real to the world the original gospel of good will proclaimed by Jesus Christ.

"2. That we look upon the attempt of some to emphasize union, at the expense of loyalty to New Testament teaching, as perversive of and out of harmony with the restoration movement. That since certain among us are advocating and practicing "open membership," this Congress would express the conviction that all such have apostatized from the Restoration movement and should be so regarded by the brethren at large and by the agencies that serve churches.

"3. That we pledge ourselves and our best abilities not only to loyalty to (the clearly defined principles of the Restoration plea, but that we also pledge ourselves individually and collectively to an aggressive and united program which shall include:

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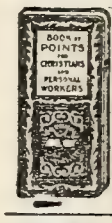
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"(a) Renewal, on the widest possible scale, of the New Testament evangelism, which is the crowning glory of the Restoration.

"(b) The repudiation of the materialistic philosophy which discredits the Scriptures.

"(c) The repudiation of methods of compromise which would substitute a variety of human creeds for the simple creed of the New Testament.

"(d) Reassertion of the New Testament plea with clearness and increased vigor, and to insure its perpetuation unimpaired.

"4. Be it further resolved, that we earnestly beseech our present organized agencies to each confine itself to the purposes in general for which originally organized, namely, the planting, fostering and restoration of the New Testament Church at home and abroad, that our agents in charge be asked to formulate and publish clear cut programs of work in strict harmony with the Restoration Plea, that confusion among the supporters of our agencies may be ended.

"5. That we beseech our various missionary agencies to employ men as their directing agents, who are committed to an aggressive program in forwarding the Restoration plea and planning and fostering New Testament churches, rather than a program of compromise and experiment.

"6. That we earnestly beseech our Foreign Christian Missionary Society and Christian Woman's Board of Missions to heed the earnest and persistent plea of hosts of brethren and churches that they choose as our representatives on the foreign and home field, only those of unquestioned loyalty to the well defined plea and principles of the Disciples of Christ including wholehearted belief in the diety of Christ and the Scriptures as God's revealed word.

"7. We insist upon the right of churches and brethren to cooperate in any laudable undertaking whenever and wherever need exists. We contend that the missionary and benevolent agencies now serving the churches are within their rights in so doing and that they are entitled to such support as the merits of their services may command. But we insist that they are in no sense official, authorized or exclusive. The right to organize such agencies still exists, and there should be no discrimination as between the older and the newer agencies, between those now existing and any other that may be formed.

"Further, we condemn and reprobate the disposition manifest in certain quarters to decry and reproach churches and oppose or hinder preachers, who may not have seen fit to make use of this or that agency. Such practice we deem an attempted exercise of ecclesiastical prerogative, wholly out of place among Christian brethren and free churches of Christ.

"8. That we demand that our colleges, supported by money raised by general appeals to the brotherhood, employ teachers of unquestioned loyalty to the Bible as the inspired Word of God and that the directors of all schools operating as schools of the Disciples of Christ and bidding for support and patronage from the brotherhood shall recognize that they are but trustees handling in trust that in which the donors and patrons have a natural and unquestioned interest and that such trustees shall not refuse a fair, open, accurate and unbiased consideration and presentation to the brotherhood of the kind and nature of religious instruction presented to the students and prospective preachers.

"9. We express deepest interest in and cordial sympathy with the officially stated purposes of the Interchurch World Movement. We wish to join our brethren in the different denominational bodies in every cooperative effort and every move looking to closer relations between Protestant bodies just so far as may be done without sacrifice to conscience or perily to principles, which our own religious movement is set to sustain. But we protest against any attempt on the part of any group or agency to submit the Restoration Movement to any policy, program or organization. In the very nature of the case this cannot be done by a people who have no tribunal superior to the local congregation and any attempt to do so can but lead to confusion and controversy.

"10. Resolved, that we request that the so-called year book of the Disciples of Christ contain a report of all missionary and philanthropic contributions of the churches so far as possible, both home and foreign, or that it cease to be called 'The Year Book of the Disciples of Christ,' and be published frankly as merely the report of the specified agencies.

"11. Resolved, that our suggestions to or criticisms of the policies of organized agencies or their agents shall in no sense be interpreted as opposition to the great enterprise of home and foreign missions, that we are enthusiastically and whole-heartedly for spreading the message of the New Testament to every community in all the world through cooperative effort and at the earliest possible time, and to that purpose pledge ourselves, our abilities and our means.

"12. We wish to commend the 'group evangelism' now in operation in several states, notably in Lake, Lawrence and Bartholamew Counties in Indiana; Clay County, Illinois, and in parts of Iowa. We believe such endeavor can be encouraged and duplicated greatly to the benefit of the cause of New Testament Christianity, and without hurt or hindrance to agencies now in the field.

"13. We desire to reemphasize most emphatically the original plea of the Restoration Movement as expressed in the motto, 'Where the Scriptures speak we speak; where the Scriptures are silent we are silent,' and we urge that preachers and churches and all agents of publicity and gospel extension turn now with zeal to a renewed proclamation of those plain teachings of the New Testament that give us right to a place in the religious life of the world. We are persuaded that as never before the world needs and will welcome and receive a clear cut representation of New Testament first principles including a far more consecrated and unselfish giving of our hearts, lives, abilities and means to Christ. Painfully conscious of the laxity with which our churches and individual Christians hold their solemn vow and realize the urgent need of a great revival of Christian living, we urge upon the members of our congregation the necessity of a closer walk with God, a deeper spiritual apprehension of Jesus Christ in his ideals and commands, that we may testify to the transforming power of the gospel of God's grace.

"14. Be it further resolved, that copies of these resolutions, as adopted, be presented to the General Convention, to each of our Missionary and Benevolent agencies, to our leading papers and to the secular press of Cincinnati."

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THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, October 30, 1919

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer for the Church

GOOD FATHER, from whom the whole family in heaven and on earth is named, who hast made of one blood all the nations of men, and who desirest to have fellowship with Thy children, made in Thine own image, we turn our thoughts to Thee.

We thank Thee for the Church, the great company of redeemed spirits elect from every nation, into whose fellowship by Thy grace we too have been called. What inspirations focus in our hearts from distant spaces of the earth and from the far-stretching centuries as we take our place in the Church of God! The noble company of martyrs and saints, of apostles and prophets, of teachers and builders, whose devotion has brought Thy Kingdom near—from their amphitheatre in the Unseen, a cloud of living witnesses, they watch and encourage our efforts in the stadium below. Keep us aware of their august and inspiring presence, and nerve us for our contest so that we may fill out on their behalf the victory they so gloriously won for us.

For this binding of the mighty past with the vivid present through fellowship in Thy living Church, we thank Thee. And we also thank Thee for the innumerable influences by which through the Church our lives are knitted in with the lives of our fellows. What discoveries of unsuspected moral beauty in their souls we are making as with common consecration we work at their side in the sweet ministries and fellowship of the Church! And what sensible greatening of spirit comes to us as we faithfully pour our own life into the common need of those who make up the beloved community!

O Lord, bless Thy Church, so helpless yet so mighty; so torn with schism that none would think we followed the same Lord or held a common faith, yet mystically and eternally one; so wayward and self-willed, yet held fast in Christ's love who bought her with his own precious blood. May the spirit of Christ break down all barriers and unite us all in his glorious service.—Amen.

Attempt to Revive the Inquisition

A TENSE and humiliating moment at the Cincinnati General Convention of Disciples was that at which some preposterous upstart whom nobody knew, demanded in a frenzied speech that the secretaries of the Disciples societies should stand forth and say whether they believed in the divinity of Christ. In his excitement the speaker could think of three names—Abram E. Cory, Grant K. Lewis and Robert M. Hopkins—which he called out, demanding that those persons answer his charges of disloyalty and unbelief. To the humiliation of everybody they came forth—Cory, Lewis, Hopkins, in order—and solemnly testified. After Mr. Hopkins had finished and was stepping from the front of the platform to take his seat, Rev. W. H. Book of Columbus, Ind., who from his seat on the platform, acted as a kind of cheer leader for the reactionary forces and gave the cues for their well-framed-up procedure, took him by the shoulder and led him back shouting, "I want to ask Mr. Hopkins two questions." Whereupon as many as fifty outraged delegates were on their feet protesting against this inquisitorial violation of the most sacred liberty of Disciples of Christ. So Mr. Book had to abandon his purpose to cross-question these Christian freemen. Then a young minister from Paducah, Ky., got the floor, Rev. Roy Rutherford. He flung out this defiant interrogation: "Who is this man Book? Is he *the* book?" It relieved the situa-

tion as nothing else could have done. It was a case of asking certain "hounds of the Lord" to show their hunting permits. The personalities irresponsibly flung about at the Cincinnati convention have done untold injury to the cause of Christ, and to the Disciples' prestige in the Christian world. It seems a strange thing that after one hundred years of freedom from human creeds the creed-making and intolerant impluses should still persist. After adjournment of this humiliating session an indignant but still humor-loving pastor suggested that the upstart whose speech had impelled three distinguished secretaries publicly to toe the theological scratch should now send an evangelistic telegram to those church papers that still publish such things, saying: "Great revival at Cincinnati. Spoke ten minutes to 4000 people and had three confessions."

New Form of Intervention In Mexico

APPEARANCES indicate that the plans for military intervention in Mexico, to prepare the way for which such huge sums of money were spent in newspaper propaganda, have received a set-back. The hearing that was conducted by the committee from the Foreign Relations Committee of the Senate was not altogether to the liking of the interventionists, in spite of the one-sided nature of the inquiry and the efforts of two of the members of the committee and the paid attorneys of the commercial interests to discredit the evidence of the missionary and educational experts who appeared. The new danger lies in the fact that the oil and other financial interests that have sought to exploit Mexico to their own advantage have changed their tactics for the present, and are now endeavoring to induce the missionary and educational forces at work in that land to accept large contributions to "aid" in the proposed cooperative plans. The discredit that would attach to any such combination with the forces that have merited and aroused the distrust of all the progressive elements in Mexico is at once apparent. The churches need to insist both upon the abandonment of all plans for forcible intervention in Mexico, and upon the refusal of all compromise with the sinister groups that under another guise are seeking the same ends.

Bethany's New President and Program

THE oldest of Disciples colleges is Bethany. Very sacred names are associated with the history of the place and the institution. The death of the late president removed one who had accomplished some notable things for the material improvement of the college. At the same time the alumni and friends of Bethany have for some years been unsatisfied with the educational program prevailing there. While buildings have gone up and transportational facilities have been improved, the college has lost its former position as an educational force. The report of the American Association of University Professors regarding conditions prevailing there was not creditable either to the president or the board of trustees. But a new president has been chosen, and the meeting of the alumni and friends of Bethany College held in connection with the Cincinnati Convention was the occasion of a frank and courageous statement by him. If he can keep to the ideals then presented, and can be secure from the living hand of conservatism and the dead hand of tradition, he will have the loyal and heartened support of all who love the place and the college by reason of its sacred memories and its former honorable name. Success to President Goodnight, is the wish of all who believe that without adequate educational ideals no material progress of a college is of any significance.

Christian Opportunity After the War

MANY people were quite certain a year ago that the millennium (in a social sense) would follow soon after the war. The idealistic aims of the war workers seemed to promise the continuance of their wartime devotion over into the days of peace. This exaltation of spirit has given way to a deep depression in some communities. One war worker recently said: "In a moral and spiritual sense, we have lost the war." The Church Federation in Chicago recently held a large meeting which was addressed by some eminent war workers who summarized the duties of this present period. They urged among other things that we stabilize our own lives in this unsettled period. This advice means a thoughtful consideration of the problems of the world and a working out for each one of us of a personal point of view. Christian leaders above all others should in this time have the light and leading which arises out of thorough study and devout prayer.

An Element In the Economic Situation

HIGH prices are reigning all over the world, but in America we have some peculiar factors which are contributing to the abnormal condition. There can be no doubt that there has been a moral and spiritual slump during the past year. The exalted community spirit has given way to a flabby selfishness. Victor Murdock, writing in Association Men heads his article, "A Fat Stomach and a Lean Soul." At mounting prices, goods for fleshly indulgence continue to be sold in big volume. The butcher, the tailor and the automobile salesman may continue to charge any price and find customers. Not so with the purveyor of books. People pay a high price for groceries but there has been no corresponding willingness to pay a hight price for the goods of religion. Most people continue paying their church pledges with a fifty cent dollar and look into the face of their underpaid minister with complacency. Our country would need only to economize a few weeks in its indulgence of the physical needs to break the backbone of the high price movement. At the same time, some of the other life interests might begin to come into their own.

The Educational Film is Gaining in Popularity

THE appetite for wild west pictures and suggestive pictures of social vampires is beginning to pall in those quarters where wise factory and school authorities have put on the educational film. Homer Croy makes a report recently showing the rapid development of the use of educational film in factories by the Y. M. C. A. He says, "At the big factories of the country where thousands have a hard time speaking an English sentence, let alone reading one, this department in 1916 put on 186 shows; in 1917 it put on 1.050; in 1918 1,182, but this year, now that the work in France is done, the number has turned a hand-spring and executed a few fancy steps on the side. The first seven months of this year it put on 2,577 shows." There is growing interest on the part of churches in the use of the educational film, especially for mid-week audiences, where the motive is frankly educational.

Criticism of the Y and the Inquiry Now In Hand

THE wave of criticism that passed over the Y. M. C. A. in reference to its war program came at just the right moment to offer the Association the opportunity it needed for a fresh and vital study of the entire problem of its work, and of its relation to the churches. Next month there is to be held in Detroit the International Convention of the Y. M. C. A., and at that time a commission that has been at work for many weeks on an exhaustive inquiry based on conference and correspondence with ministers and laymen throughout the country will make its report, and offer its recommendations. It is understood that every effort is being made to go to the bottom of every question as to the work of the Association in relation to its cooperative program with the churches. That much amendment and improvement may be found necessary and practicable is conceded. The criticism of the "Y" may turn out to be a providential blessing.

The Church School of Missions

THE Church School of Missions was at first an experiment; more recently it has become an institution. The first school was conducted in First church, Pomona, California, where the plan met with splendid success. Since then it has been tried in many places. Its originator is that tireless missionary, once of Africa, and now in the homeland, Mrs. Royal J. Dye. The usual plan takes the place of Sunday evening service. Meeting at six o'clock, after a brief devotional period, the gathering divides into groups and classes, much as the Sunday school divides. In the curriculum this year there are two books of stories for those of primary age. For the junior age there are provided four books, also largely in story form, two on foreign work and two on home missions. Only one book is offered for the intermediate department. There are two books for those of senior age and two for adults. Supplemental material which will be of the greatest value may be obtained. At the close of the study period, the classes assemble for a brief address by the pastor. Many churches which have been wrestling with the Sunday evening problem have discovered that the school of missions provides just the interest that is needed to bring the people to church a second time. The plan is admirable in that the whole family may study the inspiring literature of missions together. Provision is made for occasional dramatizations of the materials which greatly adds to the interest.

Francis Marion Rains

THE long-expected passing of Rev. F. M. Rains from the scene of his strenuous and fruitful earthly labors in the Gospel to the peace and triumph of the life that is life indeed, is announced by letter from President A. McLean just as we are making ready for the press. He died on Friday, October 25, at his home in Cincinnati. The funeral was to be held on Monday. During the recent General Convention there were frequent expressions in the prayers indicating the tender solicitude and affection in which this great servant of Christ was held by his brethren. On the closing day, President McLean brought a report from his bedside, telling the Convention that in a lucid moment between long periods of coma Mr. Rains looked into his visitor's face and declared, "I love the brethren, I love all the brethren." It was as if in his unconscious state he had been reacting to the fact that the Convention was meeting in his home city and had prepared this message to utter when consciousness should come to its focus again. And the utterance perfectly fitted the soul of the man. His was an inclusive affection. He lived for the church and its welfare. Graduating from the College of the Bible at Lexington, Ky., in 1878, Mr. Rains had held two pastorates in Kansas, at Winfield and Leavenworth, when he was made secretary of the state missionary society, a position which occupied him for three years. In 1889 he became secretary of the newly organized Church Extension Society, the national church building agency of the Disciples of Christ, and having put it fairly on its feet in three years of service, he resigned the task to Rev. George W. Muckley whose leadership has continued to this day. In 1893 Mr. Rains entered upon the work of the Disciples Foreign Missionary Society, which as vice-president, treasurer, corresponding secretary and secretary, he served with great ability and enthusiasm until his death. During all the years of his active ministry he was famed as a dedicator of churches. He was to the Disciples what Chaplain McCabe was to the Methodists. His humor, enthusiasm and eloquence marvelously opened up the purses of a congregation and the dedicatory services at which he officiated were literal illustrations of what the New Testament calls "hilarious" giving. To the administration of the Foreign Society Mr. Rains brought business sagacity and personal dynamic. His associates in the Foreign office mourn his departure as that of a brother and father.

"Carry On!"

ONE of the decisive and significant results of the Cincinnati Convention is the new consciousness of strength and coherence which has come to the men of progressive thinking as the outcome of experiences in the sessions and on the side lines of the gathering. It is a fact beyond all questioning that for years past there has been a certain hesitance in utterance and action on the part of forward-looking men and women among the Disciples, for fear of offending some of the more conservative people of the group, whose opinions were not at all persuasive, but for whom as individuals there was cherished the respect of association and mutual loyalties.

Progressive minded Disciples have spoken and acted with great reserve, although firmly convinced of the sure ground on which they stood. Their consciousness of fellowship with the vast majority of the Christian forces of the age in their acceptance of constructive and assured views on biblical literature, Christian history, religious education, Christian unity and the modern view of the world, has given them a feeling of keen regret that any of their brethren were disquieted by the manifest leadings of the religious thought of the times, and were using their utmost endeavors to retard the effective service of the Disciples in the realization of all the historic ideals of their movement.

There can be no denial of the fact that some of the most modern and worthful men in our communion have been smitten with this blight of timidity when confronted with the alternatives of loyalty to truth and duty on the one side, and the fear of offending certain weak consciences among the conservatives on the other. They have gone on in the quiet and undemonstrative path of isolated thinking and service, asking nothing for themselves, and hoping for freer days ahead. They know now that such days are not to come by the policy of reticence and silence. The time for a more conscious and courageous vindication of the fundamental ideals of the Disciples has come.

It was not alone the lamentable exhibitions of unbrotherly and vulgar opposition to all forward-looking policies witnessed in certain sessions of the Convention which brought them this conviction. It was as well the discovery in conversation in the intervals of the sessions, and in chance interviews, that the heart of the brotherhood is sound, and that the noisy self-exploitations of a few misleaders are not symptomatic of the real thinking that is going on. They are discovering that the future does not lie in the lap of conservatism. The great truths of Christ's religion are for those alone who keep their faces to the light. The cry for loyalty to the Scriptures and to the Fathers sounds remote and unconvincing when it is uttered by men who in spirit are disloyal to all the courageous radicalism which was the very heart of the Fathers' plea, and who back up under the shadow of a half-understood text at the approach of an idea.

Moreover these progressive men, who know that they have just this generation with which to deal, and are not minded to be held longer in the leash of outworn theories of the literalistic sort, have long been uneasily conscious that the good men who have been given leadership in the administration of Disciples missionary and educational work have themselves been under the same inhibitions of timidity. They are accused by the reactionary press of the sin of holding liberal opinions, and having a secret liking for the men of the more modern group. This is but to say that they are sensitive to the same divine and inspiring forces which are making over the entire church of God in these pregnant days. They would be unworthy of the confidence placed in them if they were not leaderlike men and women, fitted to hold comradeship with the leaders of other groups of Christians in days when the cherished hope of the Disciples seems coming to fruition.

Yet for years these leaders both consciously and unconsciously have kept their eyes fixed in question and apprehension upon the backward-looking company who have been the disturbers of the peace. The theory of this nervous and hesitant leadership was that they could count without question upon the fidelity and cooperation of the educated, progressive and good-natured portion of the church. Men of that type would not be unsympathetic, no matter whether they ever had any recognition or not. Year after year the policy of timidity and compromise has gone on. Now at last the men who really accomplish things in the churches, and who are the loyal friends of every cooperative cause, know that this policy is futile and wasteful, and the leaders in the missionary and educational work know it as well. The time for self-deception is past. After the shameful convulsions of the Convention sessions, the evil spirits are no longer disguised. Whether the wholesome exorcism of complete oblivion, so far as any recognition in the programs of future work is concerned, have really accomplished their effectual casting out or not, the issues are understood; and the leaders chosen for the direction of our cooperative affairs know the sort of men who can be trusted, as in the past, to bear their full measure of the burden and responsibility.

These leaders, whom we have honored for years, and whose unanimous election was the decisive answer to the campaign of detraction and opposition to which they have been subjected, have now the open road before them for a leaderlike and commanding program. They know their loyal comrades. They know the real longing in the heart of the brotherhood is to get on with the serious things of our Christian testimony and to have done with the child's play of an obscurantist propaganda. They have been given a mandate to open a new era in the history of the brotherhood. We await with expectancy and confidence their untrammelled interpretation of the new adventure, and their fearless summons to new areas of achievement.

In the war, when there came a moment of indecision, or where some company of comrades was wiped out, or where some act of cowardice or disloyalty threatened the issue of the day, the cry of the unbroken ranks, of the undismayed officers, of the valiant men of faith was "Carry on!" This is the word that springs from the heart of a million Disciples of Christ. Let us be done with the waste and folly and inhibition of fear. Our call is to "Carry on!"

The Convention and the "Fourteen Points"

YES, the General Convention of Disciples at Cincinnati voted to "heartily endorse and approve" the so-called Fourteen Points, the set of resolutions passed by the Christian Standard's "Congress" which met in rival session, overlapping the first two days of the Convention itself. Nothing is to be gained by asserting otherwise. The fact is unquestionable on the face of the record. The resolutions were printed in last week's issue of The Christian Century. They declare that those who advocate and practice open membership in local congregations—that is, the receiving of Christian people into fellowship who have not been immersed—have "apostatized" from the "Restoration Movement." The resolutions are reeking with criticism of the policies of the several missionary societies in the matter of cooperation with other Christian bodies in such movements as Federation and the current Interchurch Movement. They imply a comprehensive indictment of the Christian good faith of the foreign missionaries of both the Woman's Board of Missions and the Foreign Missionary Society. By solemnly repudiating "the materialistic philosophy which discredits the Scriptures," they imply that the ministry of the churches is guilty of preaching such a philosophy. They charge the officials of the various societies—secretaries and presidents—with autocratic meddling in the affairs of pastors and churches. They demand by implication that the societies employ other officers in place of those who have carried their several causes to the high level of present achievement, whom they hold guilty of a policy of "compromise and experiment." They demand that instead of urging the churches to perform a single missionary or benevolent function through a single agency, there be made a place for rival agencies or societies in the performance of a single function. They reflect discredit upon the Christian loyalty and faith of the teachers in Disciples colleges and upon the probity of the trustees of these institutions.

These are some of the points we have cursorily picked out from the series of resolutions adopted by the Congress, presented to the Convention and "heartily endorsed" by the Convention. It seems incredible. Yet as representative a convocation of Disciples as ever gathered under one roof did actually set the seal of approval to resolutions meaning precisely what we have set down in the above summary. If there could be any doubt as to what the words of the resolutions were meant to convey, that doubt would have been dissolved in the atmosphere in which they were discussed. The proponents of the resolutions hurled charges of unbelief and compromise at the secretaries, the colleges, the missionaries, demanding at the white heat of the discussion that certain officials who were then on the platform should stand forth and testify their faith in the divinity of Christ! The whole intent and purpose of these Fourteen Points was to hurl shafts of suspicion into the administrative offices, the mission stations, the college class-rooms and many pulpits of our communion, and to embarrass any free and hearty cooperative participation with other Christian bodies in organized Christian work.

Yet the Convention, the General Convention itself, gave its "hearty endorsement and approval" to the resolutions designed to do just this.

There was one qualification, a vague adverbial clause, which could mean whatever the reader might take it to mean, but which could not by any stretch of interpretation be made to cover the accusations against societies, secretraies, ministers, missionaries, teachers and trustees as above summarized. The Convention is on record, and the accusers have the technical right to claim a verdict in their favor. How did it come about? How could it have come about? Let us look directly at what happened.

The Fourteen Points were presented to the Convention on Wednesday, and referred without debate to the large Committee on Recommendations whose sittings were held simultaneously with the sittings of the Convention itself. This Committee brought the Fourteen Points back to the Convention on Saturday and followed the reading of them by a recommendation as follows:

> The Convention receives in Christian fellowship the recommendations from the Congress recently in session in this city. We declare ourselves in favor of a more democratic form of organization. The Convention recognizes that, concerning matters of faith and practice therein contained, the several congregations of the church of Christ are subject to no superior authority, for "in the very nature of the case this can not be done by a people who have no tribunal superior to the local congregation, and any attempt to do so can but lead to confusion and controversy." Therefore these Congress resolutions are commended to the respectful consideration of those severally concerned.

There were three things that the Convention under its Constitution could do—accept or reject the recommendation or recommit the resolutions to the Committee. The "Congress" followers, led by Rev. W. H. Book, were for rejecting the recommendation. Those who were opposed to the contents and spirit of the resolutions were for accepting the recommendation on the ground that it showed due fraternal respect to the personnel of the gathering that had formulated them, and yet passed no judgment upon their intrinsic worth or truth or pertinency. The debate waxed hot. Vulgar and private personalities filled the air. The same group of speakers that had humiliated the Convention on the previous Thursday with the indecent exposure of personal disgruntlements and irresponsible accusations, were given the floor. In his determination to give them full swing President Edgar DeWitt Jones tactfully went out of his way to open to them the privileges of the floor. They were reaching the same point of exhaustion as on Thursday and the vote was about to be taken when Rev. F. D. Kershner, who had been conferring with several persons on the platform, secured the floor and offered a motion to recommit the Fourteen Points to the Committee with this recommendation:

> Insofar as the above resolutions do not require a definite creedal statement on the part of this Convention, constituting as such a statement would a creedal pronouncement contrary to the established plea and practice of Disciples of Christ, this

Convention heartily endorses and approves the resolutions in question.

This motion was seconded by several, among them Dr. A. E. Cory; Judge Henry, the chairman of the Committee on Recommendations; Rev. Graham Frank, secretary of the General Convention, and Rev. John T. Brown, one of the Congress leaders. It was explained that the Committee had had its last meeting, that to recommit would therefore have the practical effect of burying the resolutions. In the confusion and fatigue, and especially in the sentimentalism of the hour, the Convention voted Mr. Kershner's motion by what seemed to be about a two to one vote. The gathering soon adjourned. From that hour on through the next two days wherever you saw a clump of delegates talking earnestly you could be sure they were debating this question: What did the Convention actually do with the Fourteen Points?

Leaving to others to talk in terms of parliamentary technique, The Christian Century asserts it as a fact that while technically the Convention buried the Fourteen Points in a Committee that was not to meet again, it actually vitalized them by writing their obituary in terms of hearty endorsement. The Convention played directly into the hands of the newspaper organ that called the Congress, that poisoned the minds of the speakers who railled at our missionary officials, our college teachers and our missionaries. The man who saved the Convention for the Christian Standard was Mr. Kershner, whose role of compromiser, assumed in a tone of voice and a certain casuistry of words, at the critical moment, has more than once rescued a lost cause for the forces of reaction. His "compromise" resolution offered at this juncture never could have carried the convention had there been time and wit enough left to debate it on its merits.

As it was, it was carried by the votes of some of the most stalwart progressive leaders of the Convention—even Dr. E. L. Powell, of Louisville, voting for it. We say this action had the effect of a triumph for the forces of reaction, and we now add that it will continue to have that effect. As these words are going to press there is no doubt in the world that the Cincinnati journal going to press at the same moment is carrying a triumphant interpretation of the Convention's action. It will say when it appears, and it has the technical right to say, that the Congress won the Convention to the endorsement of its charges concerning the unbelief and disloyalty of those godly men and women who have borne the burden of teaching and preaching the Gospel of Christ and administering the missionary and benevolent enterprises of the church. It will say, and it will have the technical right from its point of view to say, that the Convention—the General Convention of Disciples of Christ—declared that all who advocate or practice open membership have apostatized from the Disciples fellowship. There can be no doubt of this. Nor can there be any doubt that this was the precise quality of goods Mr. Kershner set out to deliver to his former employer when he "hurriedly dashed off," as he says, the resolution which men like Henry, Frank, Powell and others seconded and hundreds of others equally bewildered voted for.

What is the value of going into this episode in this analytic fashion? The reason by this time should be obvious. It is not because we have any interest at all in discussing the parliamentary point involved in the motion to re-commit, nor yet because we fear that the equivocal character of the motion will have a harmful effect upon those who were in attendance at the Convention. For everybody at the Convention knows that the reactionary element, thought five or ten times larger in proportion than usual (due of course to the Christian Standard's three months' campaign of beating the bushes to get its constituency out) was an ineffective minority when it came to voting on any clean-cut issue between reasonable progress and reaction. The serious thing about the episode was that under the cover of a fictitious good-will the Convention let slip a providential opportunity decisively to settle the mischief-making agitation of an astonishingly small coterie of irresponsible men who have been used for years by the Christian Standard for its own rule or ruin ends. Instead of decisively saying to this coterie: "We take no stock in your charges against A. McLean, S. J. Corey, A. E. Cory, F. W. Burnham, Anna R. Atwater and all the rest, and we refuse to brand as apostate any self-governing congregation or minister in our fellowship whose only offense is the desire to practice Christian unity with all Christians as the Disciples of Christ started out a hundred years ago to do," the Convention guilelessly allowed itself to be wheedled sentimentally into action that breathes into these charges the breath of life, justifies the vulgar peddlers of private gossip and misrepresentation and gives ground to the interested newspaper organ to continue its policy of unscrupulous agitation for at least another year. Our criticism is not leveled at the reactionary group, nor yet at Mr. Kershner for presenting this cunningly devised motion. Mr. Kershner's attempt to maintain associations in the more congenial fellowship of forward-looking men whole he consistently serves with nimble wit the cause of reaction, is placing him, as he complains in his communication found elsewhere in this issue, in a position uncomfortable enough without our adding our straw to his burden.

It is the Convention and the Convention leaders who deserve criticism. The reactionary leaders found contact with the yellow streak of sentimentalism that has run through Disciples Conventions and their less formal councils for years, and they worked this vein until they got what they wanted and, indeed, infinitely more than they dreamed in advance they could get. What wonder that, with the Convention on Saturday "heartily endorsing and approving" their set of resolutions they were satisfied to let the unification of the missionary societies go through on Monday without voicing so much as a syllable of objection, and without turning over their hand to oust the present secretarial force or to determine the personnel of the Board of Managers! In their Congress they concentrated their followers' minds on the outstanding importance of being present on Monday, but with the fluke of Saturday to their credit their essential game was already

won. What is the essence of the game the Christian Standard is playing? Its game is to keep these charges in suspense, to threaten but never to let the issue be conclusively drawn. Its chief journalistic asset is the indecision, the thin sentimentalism, of the rest of us who stand in such fear of division that we yield anything for the sake of momentary unity. It capitalizes our fear. It has no idea of leading a defection. Its defection would be pitifully small, if it could create one. Its journalistic stock in trade would be gone if it allowed the divisive issue to come to a head. From one Convention to another it tries to project into the year ahead a cause which it can exploit upon the uninformed and poisoned minds of its followers. This is the game the reactionary leaders are playing.

And the guilt of our Conventions consists in the fact that we play that game with them. We throw a sop to Cerberus in order to get through the Convention harmoniously, and leave him alive to growl and threaten after the Convention is past. Our Conventions think only of *unity in the Convention,* when they ought to be thinking of *unity in the brotherhood.* They desire unity to prevail during that single week of fellowship and deliberation, when they ought to be working for unity for the long year that lies ahead. And what kind of action would make for unity and reassurance in the long year that lies ahead? We answer, decisive action, unambiguous action, action that definitively disentangles the Disciples of Christ from the vulgarity and bigotry and popery and ignorance and reactionism by which our own hearts have been torn and which have been regarded all too long by our Christian neighbors as representing our true spirit and quality. Action of this sort would not result in division. It would result in unity. And we will never have unity, though we may have ever so many happy endings to our Conventions, until we take such action. If this Convention had faced the triumphant use the reactionary organ was bound to make, and is even now making, of the "hearty endorsement and approval" of the Fourteen Points, and had considered not merely the extrication of itself from a parliamentary embarrassment but the recovery of the brotherhood from a chronic state of perturbation and fear, it would have summarily sent the resolutions back to the den of hate where they were conceived and to the hands that cunningly sugar-coated them for the Convention's palate.

The judgment is defining itself in the hearts of thousands of Disciples of Christ that the spirit exhibited by the so-called Congress and imported into the Convention by the presence of the Congress in Cincinnati at the same time is utterly alien to the spirit of Christ. More than that, a great company of the choicest souls among us are declaring openly in words like those spoken after the Saturday session by one of the most prominent and helpful laymen at the Convention: "I feel that I do not belong to the same church with men who think and act as these men do." To pamper the spirit of such men is to keep it alive. It is an evil spirit, and should be cast out. But it will remain in us as long as our moral reactions are indecisive and hesitant and compromising. Only by facing it with clean hands and hearts that are unafraid can the Disciples of Christ be freed from its spell and power.

Theodore Roosevelt

HOW deep the hold Mr. Roosevelt had upon the hearts of American citizens and how great a place his personality held in their public life is being revealed in the universal outpouring of appreciations and gifts in these days set apart to his memory. Our national policy has been less sure-footed since he has been withdrawn from us. When he was responsible for our public procedures the nation gave him peculiar confidence, and during his later years when he stood as a private citizen watching the unfolding of events his reactions were always illuminating. It was as if he stood on a high eminence and could see things afar and as a whole which the man below could see only in part and understand in part. Even his opposition, vehement and often incontinent as it was, had the effect of reassuring and steadying national will. Though things might be going wrong, any tendency toward panic or hysteria was inhibited by the sheer fact that Roosevelt was amongst us. He helped us to keep the sense of control, of mastery of our fate, the sense of supremacy of mind and moral purpose over every sinister thing that might arise. He was a mighty force supporting the national structure like a huge pillar.

With his going there went sensibly out of millions of hearts a stimulus and reassurance which never have been so needed in American morale as just now. The foundations never before seemed doubtful, the future never before seemed so incalculable, and the need of great leadership never was more clamant and pathetic than since our great Colonel's voice was stilled. Conceding to the full the most friendly measurement of President Wilson's stature, it will also be conceded that our national mind would be less unsure and our trend less tentative were the "Old Lion" yet amongst us. Who does not wonder where we would be in the Treaty discussion were he yet alive? Who does not wish the reaction of his mind upon the vast and penetrating industrial problems of the hour? With Roosevelt's reactions added to the counsels of President Wilson and our lesser statesmen, we somehow felt that we had compassed the circle of human wisdom on any given issue or problem or event. But with Roosevelt gone our national mind is somehow haunted with the fear that a particular arc of the circle has not been traced, that there is a certain falling short of the full complement of counsel to which the nation is entitled.

A man who has left this sort of feeling behind him in the common consciousness of his fellows may be safely set down, even within the first year following his death, as a hero whose immortality in national memory is already assured. The name of Theodore Roosevelt will hold rank with the names of Washington and Lincoln in the calendar of the nation's saints. It is a privilege to share in building the first memorials to such a man, to

have a part in fashioning the initial symbols which shall be the carriers from generation to generation of the affection and trust in which he was held by those in whose generation he lived and moved.

Cardinal Mercier

WHEN the four grim horses and their sinister riders, the red horse of carnage, the black horse of famine, the white horse of conquest, and the pale horse of death, came down across the fair fields of Belgium, Cardinal Mercier was the one man who remained calm and unmoved. He has made known in little groups here and there on his present visit to the United States some of the experiences through which he passed in those lured days. The city that he loved, and in whose university he had spent most of his life, was ravaged and looted. Its classic buildings were torn with shell-shot, and its priceless treasures were given to the crisping flames. It is reported that German scholars in the army of invasion, men who had not shrunk from massacre and outrage, wept when the treasures of the library of Louvain were swept away in the conflagration.

During those terrible days the Cardinal stood indomitable, the comforter of his stricken people, the proud and defiant rock against which all the arrogance and brutality of Prussian militarism beat in vain. When the German commandant sent word to him that he wanted him to report for an interview at headquarters the following day, the Cardinal answered the messenger, "Tell your master that I cannot see him tomorrow". "But you must see him. He is the Governor General, and commands". "Tell him", quietly replied the prelate, "that I will not speak with him tomorrow. Tomorrow is the Sabbath, and on that day I speak with God. I will speak with him today, or I will speak with him on Monday, but tomorrow I will not see him". And in that resolution he abode, to the chagrin of the man who fancied himself the master of the fate of the city and its people.

In all the dark days through which Belgium passed the faith of the Cardinal remained unshattered. When he saw the field-gray legions moving onward through the city, southward, ever southward toward Paris and the conquest of the world, although he knew the thinness of the walls of Belgian and French flesh and blood that stood between them and their goal, he was not dismayed. "I knew they would come back", he said in his graphic and intimate description of his experiences, to little groups of men to whom he has talked on this visit, "I knew they must come back". It was that calm faith in God and in the moral order of the world that kept him from despair, and saved his people from collapse.

It is well known that the visit of this liberal-hearted churchman to America, with the outpouring of good will which it is evoking, is not altogether pleasing to the more conservative of the Roman clergy in America. They are compelled to facilitate his progress, and they are in a way anxious to make capital for the Church out of his enormous popularity. But as a scholar and a liberal they are fearful of the effect of his visit upon Church policies and politics. It is inconsistent with Vatican methods to allow a priest of modernist tendencies to receive too much attention. It was that fact which kept Archbishop Ireland from receiving his expected and deserved red hat, which was so often announced as about to be conferred, but never came. But some men are greater than the organizations to which they happen to belong, and of that number the Cardinal of Malines, Desire Mercier, is a conspicuous example.

Among the incidents which marked the two days stay of our great Belgian guest in this city, was the special convocation, the One Hundred and Thirteenth, held by the University of Chicago, for the purpose of conferring upon him the honorary degree of Doctor of Laws. It was a most picturesque and impressive occasion. At the close of the formal exercises, two rare old volumes from the libraries of the University and of Armour Institute respectively, were presented to the Cardinal by Dr. Gunsaulus. They were a first edition of Balbus' "Catholicon" and a first edition of "Euclid". With impressive words the picture of the destruction of the library at Louvain was recalled, with its priceless volumes and manuscripts, and the wish was expressed that the two most valuable works then presented might form the beginnings of a restored collection. It was a satisfaction to the citizens of Chicago to have the opportunity to see and to honor the man who, so much greater than the church whose vestments he wears, kept alive the traditions of heroism and unwavering fidelity to religion and to his country, in a time when the foundations of civilization seemed crumbling, and the Roman Church was a weak and wavering reed, shaken by compromise and conflicting policies. One will not forget soon the kindly face, and the quiet dignity of this intrepid prelate.

A New Thing in Disciples Conventions

A NEW thing amongst Disciples of Christ was the little "annex" convention, composed theoretically of about 150 men and women appointed by the various state and provincial conventions of the United States and Canada. It was called the Committee on Recommendations, and its sessions were held parallel to those of the main convention except that there was no evening session. All motions, resolutions and reports introduced in the main convention were referred without debate to the Committee on Recommendations whose function it was to debate and deliberate on each matter and recommend specific action to the Convention. The Convention could approve, reject or recommit to the committee. The plan worked well. The members of the committee, coming from all parts of the country, represented many lines of activity, many types of mind, many phases of religious thought,—from staid conservatism to mild and moderate radicalism. Presiding over the sessions was an eminent lawyer, who knows legalities so well that he is able to

dispense with them when they are not needed,—a kind of knowledge from which the mere layman in such matters often prays in vain. The utmost freedom of expression was therefore not only permitted but encouraged, and it was possible for the members of the committee quite fully to know one another's minds.

An excellent illustration it was of the wisdom of a well-known saying of Charles Lamb, who, when asked if he did not hate a certain man of aggressive and often repellant manners, answered, "Hate him? No, I can't hate him,—I know him!" Persons grow more likable as we know them, in proportion as we are convinced of their sincerity and right intentions. This was surely the case with the Committee on Recommendations, whose members all came to feel the common denominatorship of a common honest purpose to serve the will of Christ, even though there were differences as to theological points of view.

The variety of subjects considered was almost as great as was the variety in personnel. In this it was not the province of the committee to choose, but merely to deal with whatever matters should be sent up from the convention. Naturally there were differences of opinion concerning the best method of approach to the great national and international questions which are before the church today, such as the industrial problems of our time and the endorsement of the League of Nations. These opinions were freely and candidly expressed. But from the first session of the committee until the last there was not spoken an inconsiderate word, nor was there any real difference of opinion concerning the immediate task of the churches,— the missionary and philanthropic work in whose interest the convention had met. All seemed equally eager to find the surest way to the full enlistment of the resources of a great people in the service of the kingdom of God.

The sessions of the convention were more important and more prolonged than had been anticipated by some of those in attendance. Yet these Committeemen stayed on without complaint or apparent restlessness for the completion of their work when they had planned to remain for but a short period. Business men and lawyers cheerfully pocketed telegrams and negatived long distance messages calling them home to their usual duties, pastors arranged to have their pulpits filled, housewives suppressed their anxiety over disturbed domestic machinery. All of these recognized the affairs of the kingdom as of supreme importance. The results were good-will and sympathetic understanding. How could an honest-hearted man fail to love a brother in whom he saw such plain evidences of devotion to the work of the Lord and the subserviency of all personal interests and ambitions to a desire for its promotion?

The lesson is obvious. It is not good for any set of people to flock by themselves. We need the corrective of other views than our own. Nowhere is this more noticeable than in the present economic situation. Those who look at it fairly and broadly agree that one great underlying difficulty is the fact that it is all but impossible under existing conditions for employers and employees to know each other. The same thing has been partially true among the churches. The Disciples of Christ should know each and prejudice, and make more effort to get acquainted with one another's minds and hearts. It is poor business to begin to hate before we have taken the trouble to know.

The Shortness of Sugar

A Parable of Safed the Sage

KETURAH spake unto me, saying, I went unto the shop of the Grocer, and I desired of him Sugar, and he had none. And I went unto another Grocer, and he sold me One Pound, and he charged me a great price, and said that he knew not when I could get any more.

And I said unto her, It will go hard with me if I have nothing sweet.

And it came to pass in due season that she called me for my Luncheon, and there was no Sugar on the Table; but she had made Corn Bread. And the color of it was like unto Fine Gold.

And she had provided a Plate of Honey. For we have a friend who keepeth Bees, and his Bees are Intelligent so that they know what bowers have the sweetest Honey. And Keturah set of this Honey before me.

Now George Washington ate freely of Corn Bread and Honey, and he became a great man, and the leader of armies, and the President of his country.

And I ate freely of the Corn Bread and the Honey, and I am not yet President, but who knoweth what I shall be?

And when night came, then did she call me again. And she set before me Hot Biscuit and Maple Syrup.

For Keturah hath a brother who hath Maple Trees, and he sendeth unto her Maple Syrup that cometh out of the Trees and not out of the Shop.

And Keturah can make Hot Biscuits to beat the band.

And when we had partaken of the Hot Biscuit and of the Maple Syrup, Keturah said, I still have my Precious Pound of Sugar, but how will it be in the morning, when my Lord desireth Coffee?

And I said, While we have Sugar, let us use Sugar, and thank God. But when the Sugar is gone, we should worry. For then shall we feast upon Corn Bread and Honey, and Hot Biscuit and Maple Syrup; and as for Coffee, thou mayest smile at it for the sweetening thereof.

Then I considered these matters, and I thought within myself how foolish we might have been if we had fretted over the lack of Sugar, when we had both Honey and Maple Syrup and a Smile. And I vowed unto my God that I would seek when anything that is sweet shall fail of my daily blessings, that I would seek in the pantries of my soul for that which shall make life even more sweet than it otherwise had been.

For who careth a hoot for Sugar while there is Honey and Maple Syrup and a Smile?

America's Precedent for Mandates

By Charles Sumner Lobingier

THOSE who urge that our government should accept the proffered mandate of Armenia and Anatolia may find an illuminating precedent in the Philippine experiment. We did not call our nation a mandatory there. Indeed the term had never been so used at the time we took over the archipelago. But the reader of President McKinley's instructions of April 7, 1900, to the Philippine Commission—the basis of our whole subsequent policy in the islands—will find a strange anticipation of the mandate idea as set forth in the League of Nations Covenant. President McKinley told the Philippine Commission:

> In all the forms of government and administrative provisions which they are authorized to prescribe, the Commission should bear in mind that the government which they are establishing is designed not for our satisfaction or for the expression of our theoretical views, but for the happiness peace, and prosperity of the people of the Philippine Islands, and the measures adopted should be made to conform to their customs, their habits, and even their prejudices, to the fullest extent consistent with the accomplishment of the indispensable requisites of just and effective government.

Emphasizing the inviolability of private property he declared:

> That the welfare of the people of the Islands, which should be a paramount consideration, shall be attained consistently with this rule of property right.

Of law he said:

> The main body of the laws which regulate the rights and obligations of the people should be maintained with as little interference as possible.

And as regards one other important though delicate question he directed:

> That no form of religion and no minister of religion shall be forced upon any community or upon any citizen of the Islands; that, upon the other hand, no minister of religion shall be interfered with or molested in following his calling, and that the separation between state and church shall be real, entire, and absolute.

Turning now to the League of Nations Covenant we find Article 22 reciting:

> To those colonies and territories which as a consequence of the late war have ceased to be under the sovereignty of the States which formerly governed them and which are inhabited by peoples not yet able to stand by themselves under the strenuous conditions of the modern world, there should be applied the principle that the well-being and development of such peoples form a sacred trust of civilization and that securities for the performance of this trust should be embodied in this covenant.

That the President's instructions to the Philippine Commission have been carried out, both in the spirit and the letter, no fair and well informed observed of Philippine events during the past two decades will question. It was the spirit of those instructions which animated what was, on the whole, the most efficient and highly trained Civil Service which ever functioned under American sovereignty and made possible the attainment there of marvelous results along the lines of sanitation, education, justice, police, finance and various phases of social and industrial activity. It is an interesting fact, and not necessarily a mere coincidence, that American interests in America are now represented by one who bore an important and highly creditable part in the practical working out of our Philippine policy. Major General James G. Harbord is, at the present writing, in charge of a mission which is investigating conditions in part of what once was Turkey with a view to taking it over. And General Harbord was one of the organizers, and long the Assistant Chief, of the Philippines Constabulary, that interesting and efficient body of native police under American officers which for years maintained the *Pax Americana* in that distant and then disturbed archipelago.

The Philippine experiment, indeed, has enabled us to write one of the most creditable chapters in our national history. But it is well to remember at this time that the experiment was entered upon against great opposition and amid many prophecies of evil and failure. Our national disinclination to undertake tasks outside our immediate geographical sphere would, if yielded to in that instance, have prevented us from meeting a crisis in far eastern affairs and doing worthily a great piece of world work.

And it is remarkable how closely the situation then existing is paralleled by the present one in Turkey. In both instances a long war had practically destroyed the preexisting government and anarchy was imminent unless a stronger power should intervene to restore order and promote the progress of the inhabitants.

WHY THE TURKISH MANDATE SHOULD BE EASIER

Contrary to an apparently prevalent impression a close analysis fails to show where the present Turkish situation offers greater obstacles to a mandate that did the Philippines of twenty years ago. Indeed there are several important considerations which should make the former the easier. American philanthropic effort is not new in Turkey. What little of light and hope has come to the oppressed inhabitants of that unfortunate realm in recent years has had its source in America. The two foremost educational institutions of the Sultan's empire—Robert College, Constantinople, and the Syrian Protestant College at Beirut—were both founded and maintained by Americans. In Armenia especially the educational effort has been almost wholly American and, thanks to generations of self-sacrificing missionaries, educational and otherwise, our countrymen are chiefly known throughout the old empire for their good works and their desire to advance the people. Even the Turks announce that they will not "offer any resistance to the assumption by America of her mandatarial responsibility." And this announcement loses little of its significance because the Turks hope thereby to preserve more of their domain.

In what unfortunate contrast to this attitude of welcome was our countrymen's reception in the Philippines. There America and Americans were then unknown and the most grotesque ideas—a product of enemy propaganda—were widely entertained as to the insignificance of our country and the baseness of our designs. Formerly, indeed, it had been different, for we once had important commercial relations with the Philippines and sent a consul there as early as 1821. But after our flag was driven from the Pacific during the civil war, few Americans visited the Philippines and we had no missionaries there for Spain excluded practically all such except her own subjects. It was easy, therefore, to create suspicion of Americans and suspicion was largely the cause of the Filipino uprising against America. In fact it has only been within recent years that the effect of those early misrepresentations was overcome and cordial relations established between Americans and Filipinos generally.

MILITARISTIC FEARS ARE GROUNDLESS

With the different attitude of the inhabitants of Turkey that catastrophe should be avoided and fears of needing to keep a large standing army there seem groundless. A commission of Armenian Generals of the former Russian army has recently reported:

> That, in the absence of any preliminary organization work among the Armenians, a maximum of 30,000 men may be required to occupy Armenia, and that 15,000 of these men may be withdrawn in the course of a few months—that is, following the beginning of the organization of Armenian contingents.

For the problem there as in other parts of Turkey is largely one of internal order and for maintaining that there could be no more effective force than one recruited from the best of the natives on the model of the Philippine Constabulary which General Harbord helped so largely to build. Such a force would need no Americans except as commissioned officers. Even they would not need to be paid from American funds. For the expenses of the Philippine Constabulary, including its American officers, have always been defrayed from the insular treasury, and an honest and efficient fiscal administration in Turkey would render possible similar results there. Any soldiers which might be needed at first are already in Europe and in any event the transportation of troops and supplies to Turkey is a much simpler problem than that to the Philippines a score of years ago. For Constantinople is hardly half the distance to Manila.

The religious differences between Christian and Moslem would doubtless afford the most difficult problem in Turkey, but for that also our Philippine experience has prepared us. The Mohammedan Moros and the Christian Filipinos were hereditary enemies for centuries and the constant fear in which the latter lived is attested by the numerous watch towers along the coasts of the northern Philippines where the inhabitants anxiously awaited the first sight of the marauders from the south. The long rule of Spain served little if any to allay that strife. But in America's brief regime it has almost entirely disappeared. Thanks to an unusually able group of military administrators of Mindanao, including Generals Wood, Bliss and Pershing, followed by the signally successful administration of civilian Governor Carpenter, these two segments of the Filipino race have come at last to know each other better and in the Philippine Legislature at Manila, Moro and Igorot members mingle with those from the Christian provinces on a friendly and equal footing. And their medium of communication is not the native dialects, which differ from province to province, nor yet the language of old Spain, but the English which the American initiated public school has made accessible to the humblest of the new generation. What American is not proud of such an achievement or would not be prouder of seeing it repeated, on a larger scale, in Turkey?

REMNANT OF WORLD'S OLDEST CHRISTIAN NATION

In the Philippines we have lent our help to what is often called the only native Christian people in Asia. But in Turkey we have the greater opportunity of saving from utter extinction the remnant of the oldest Christian nation in the world—the Armenians. And recent reports indicate that the opportunity may not long continue. Can we fail to regret it if this persecuted and long-suffering people is permitted to perish for want of assistance which we might so easily supply?

Nor are the other inhabitants of even the so-called "Turkish portions" of Asia Minor unworthy of our interest and aid. The Turk has imposed upon them his religion and his language and these artificial features have made them seem like Turks. But the best authorities on the ethnology of that region now agree that for the most part they are not Turks at all but autochthonous inhabitants, descending in direct line from people of prehistoric times. There are signs, too, that they would welcome the chance to throw off the fetters which the savage Turanian invader once riveted upon them. What an opportunity for our country to help undo the cruel wrong of centuries!

America has cleansed and beautified Manila, the Pearl of the Far East. It could do more (for the field is larger) for the historic city of Constantine. What a chance for our sanitary engineers, our architects and our city builders, as well as our archaeologists and scholars. What an opportunity to restore that proud Queen of the Bosphorous and make it once more what for nearly eleven centuries it was—a world capital.

BENEFIT TO THOSE SERVED AND TO OURSELVES

We have benefited the Filipinos and we can benefit the Armenians and the Anatolians. But the greatest benefit from such undertakings comes back to ourselves.

> Teaching, we learn
> And giving we receive.

And our Philippine experiment has broadened and bettered us far more than we yet realize. Our national horizon is larger and our knowledge of and respect for, the institutions of other countries has increased. Our own public service has been improved by the experience. Many a young American who found his vocation in the Philip-

pines is now utilizing what he learned there for the benefit of his government in some more important post. Experts in tropical medicine, agricultural experts, foresters, as well as civil administrators and teachers may trace the beginnings of their careers to the Philippines. Many of the commanding figures in our military service during the late war began their real work in the archipelago. In addition to those already mentioned it is sufficient to cite names like that of General Enoch H. Crowder, now about to be elevated to the rank of Lieutenant General for phenomenal services in making possible our great and efficient army; General Hunter Liggett, whose brilliant operations in the field were so striking a feature of the closing months of the war; Bishop Charles H. Brent, head of the Chaplains; and Dr. Richard P. Strong, who did so much for the Serbians.

The Philippines have provided us a training school and there is no reason to suppose that Turkey will afford less. Is it the part of wisdom to reject an opportunity which offers so much for all concerned?

Did the Church Do Right?

By R. L. Beshers

THE Oak Grove Church had been founded in one of those stately groves which are scattered along the smaller streams of the Corn Belt. A tiny stream of immigration began to trickle into this new country in the third decade of the last century. It grew larger in the thirties, by the middle of the forties there was a fringe of settlers' cabins all around the grove. The early comers were mostly from Kentucky and Tennessee.

They brought with them garden seed—seeds for the field and orchard and the seeds of those old fashioned flowers which had lent charm and grace to their southern homes. They also brought the seeds of "The Current Religious Reformation." Pioneers in spirit, they were as ready to blaze a new trail in religion as they were to open up roads over trackless prairie.

The charter members of the Church were people of discernment and deep religious convictions; their zeal was apostolic in fervor. Though their number was small they managed, by much sacrifice, to build a meeting house.

For more than fifty years the congregation grew in numbers and influence. Many of the members had moved out on the prairie, finding in its deep black soil a prosperity they never dreamed would come their way. The children of the second generation were going away to college. Comfortable dwellings and big barns were appearing on the prairie as if by magic. The public schools grew better, books and magazines came into the homes. Other cultural agencies were at work in the lives of the people. All these betterments were reflected more or less in the life of the Oak Grove church.

Then the railroad was built across the county. The forward looking members saw at once that the church would have to move to the station located nearest to them. Around the station the village would grow—and there at the center of the community the church must be planted.

There was much discussion, many misgivings and some ill feeling, but finally the decision to move was reached—the Oak Grove church came to town.

The new house was larger and better adapted to the congregation's needs than the original building. For the first time in their history they were to have a minister among them, giving all his time to the church work.

The new situation, the new buildings, the new minister, all contributed to the new and unwonted zeal that flamed up in the church. It became better organized—new auxiliaries were added—vision was granted. The whole countryside was helped and sweetened by this veritable body of Christ in their midst.

Twenty-five years had passed since the Oak Grove church came to town. The usual ups and downs incidental to village church life had come. On the whole, however, real progress had been made, due in large part to the men who had served in the ministry of the Word.

Their present minister, George Morley, had been with them seven years. A quiet kind of a man, with an element of reserve power that made him a real community leader. He made no particular effort to shine as a pulpit orator, holding as he did that a minister's outstanding task was to be a friend. He did not discount the work of preaching and could, when the occasion demanded it, measure up to the most exacting standard of pulpit efficiency. "We do not expect Brother Morley to preach a big sermon every Sunday, we know he can do it whenever necessary," was the way Deacon Rene, the official sermon taster, expressed the feeling of the congregation.

On this particular Lord's Day morning in mid May the congregation was to celebrate the twenty-fifth anniversary of its removal from the grove to town. Special preparations for the proper observance of the day had been made. The congregation completely filled the house.

The minister announced as the subject for the morning sermon, "The Fundamental Principle of Protestantism." This principle he declared to be the right of the individual to interpret the Scriptures, and the right to follow his own interpretation without let or hindrance.

He pointed out that such a measure of liberty was fraught with the gravest dangers. Narrow minded men would use it in defense of their partisan efforts. Zealous fanatics would insist that they were making legitimate use of the principle when they added another sect to a list already too long. Men had abused the principle and would continue to abuse it to the end.

But the remedy for freedom was not less freedom, but more. Only by granting the fullest measure of free-

dom could we arrive at democracy in religion. By such freedom alone can it be maintained.

On the other hand he showed that the sects and divisions, which have been and are the scandal of the church, came into being as the result of denying this principle. Every creed ever formulated ran counter to it.

"To deny men the right to interpret the Scriptures, leads inevitably to the enthronement of some autocratic power as the seat of authority in religion. With freedom did Christ make us free." He concluded by saying that it was the recognition of this fundamental principle that led Alexander Campbell to say that whoever accepts Jesus Christ as his personal Saviour and obeys him as he understands him is a Christian. The sermon closed with a few words of exhortation.

During the singing of the invitation hymn three people went forward, John Greenacre, his fifteen-year-old daughter Mabel, and a man, a stranger in the community.

The congregation was dumbfounded, the preacher visibly agitated. John Greenacre had been brought up in the Congregational church. While that church was in the community he was active in its service. The congregation, weakened by removals, had finally disbanded. He then sought religious associations in the church nearest to him. Here he met Grace Havelock, daughter of Elder Havelock, pioneer and charter member of the Oak Grove church. Everyone thought that when John and Grace were married he would join her church; in this they were disappointed. Big revivals had come and gone, leaving John out of the fold, until no one expected him to take the step.

There were five children in the Greenacre home, of which Mabel, who had come forward with her father, was the youngest.

All had been immersed and received into their church, their father giving them every encouragement. Mabel had been baptized at the prayer meeting service Wednesday preceding, and had come forward to receive the hand of fellowship. John Greenacre was recognized as one of the best men in the community. He supported the church generously. He gave much alms to the poor. He had taught in the Sunday school for years. Often he was asked to return thanks at the communion table. In the public prayers he ministered with grace and power.

He was "Brother" Greenacre, and many lacking exact knowledge, supposed he was a member of the congregation.

Minister Morley was visibly excited. He spoke of the worthiness of Brother Greenacre, of what his life had meant in the community, and now he comes to complete his obedience.

Just then Greenacre arose. He faced the congregation and said: "I am indeed grateful for the kind words Brother Morley has spoken of me. I know and I regret that I am not worthy of them.

"I want you people to know that you have helped me a great deal more than I have helped you. Brother Morley has told you that I have come forward to complete my obedience, meaning by this that I have come forward to submit to immersion. How very incomplete my obedience has been, God alone knows. But none of us here can rely on perfect obedience, for salvation—'By grace are we saved.' I was prompted to come forward this morning by the sermon to which we have listened. I have heard preaching from this pulpit for many years, but things were stressed that I had never heard before.

"I was particularly impressed with the quotation from Mr. Campbell: 'Whoever accepts Jesus Christ as his personal Saviour and obeys him as he understands him is a Christian,' and if a Christian, entitled to membership in any Christian church.

"I have accepted Jesus Christ as my personal Saviour and obeyed him as I understand him. It grieves me to add that the obedience has often been sadly incomplete. I have come then as a Christian, trusting that you are willing to abide by the principle declared here this morning to be fundamental in our faith, and give open and formal recognition to that fellowship so long tacitly enjoyed."

The preacher's agitation had grown every minute that Greenacre was speaking. The feeling in the congregation was tense.

Morley arose and said: "Brethren, I have never faced just such a situation as this; I would like to hear from some of you."

There was an awkward pause, the people turning their gaze from one elder to another. Finally Brother Shambler stood up. He was a local preacher having one or two Sunday appointments, using his spare time selling orange lands in Florida.

He began by saying that no one esteemed Brother Greenacre more highly than he. That his character was above reproach and his generosity known to all. However, he continued, neither character nor friendship should blind us to the sinfulness of receiving into the church unimmersed Christians. "We all know, brethren, that upon this rock, immersion, the restoration movement is founded. Depart from it and the gates of hell would sweep away the work of the Fathers. Depart from it and the great religious reformation of the nineteenth century would have written over its places of worship, 'Ichabod.' My Brethren, I tremble this day for the ark of God." As he sat down the stranger who had come forward grunted a loud Amen.

With his embarrassment unabated Morley arose and said, "I am sure that Brother Greenacre is too kindly disposed to ask us to embark on a course sure to be fraught with contention and bitterness." Turning to Mable Greenacre, he extended to her the "Hand of Fellowship." He then stooped and spoke a few words to the stranger. Again addressing the audience he said, "This is Brother Pusher of Cincinnati. He states that he has been immersed. As he is to remain in our community for a time, he comes at once to identify himself with the church. In behalf of the congregation I bid him welcome and extend the hand of Christian fellowship." A few words were added, commending Brother Pusher for his promptness in taking his stand among the Lord's people.

The minister raised his hands, at which the congregation stood and the organist began playing "Blest Be the Tie That Binds." In a spirit of reverence the entire congregation joined in singing the hymn. Again the minister raised his hands, the signal for the Benediction. He paused a moment, "I omitted one very important announcement—at the meeting of the church board last week a committee was appointed to secure money for a new parsonage; Brother Greenacre is the chairman of that committee."

The Benediction followed. A sense of relief seemed to come over the people—but there was not the usual social chatter that followed the close of a service. A few shook hands with John Greenacre—among them Billy Sneed, a young fellow who side-stepped occasionally. He had found in Greenacre an understanding sympathizer whose counsel had done much to keep him straight.

"Well, Brother Greenacre," said Billy, "I am not much up on such things. I suppose the church did right in turning you down, but all the same I'll be satisfied if I can be the man that you are."

There was a slight tremor in Greenacre's voice as he thanked Billy for his kindness. Leaning close to him, Billy whispered,

"Pusher is no good."

Several people had noticed that Brother Pusher had gone up to the pulpit and was busily turning the leaves of the pulpit Bible. The minister was at the door greeting the people as they passed out. As Brother Pusher went out he inquired about the prayer meeting, saying that he would be on hand.

At last all were gone. The janitor was waiting impatiently to close the house, Morley hurried to the pulpit to get his Bible and sermon notes. Having secured these he started to leave, and then remembered that he had left his watch open on the pulpit. A hurried search failed to discover it. Possibly he was mistaken; he might have left it at home. As he left the house he told the janitor that he had missed his watch, asking him to look around for it.

At the close of the evening service a group gathered around the minister to talk over the day's events. The janitor sidled up and asked if the watch had been found. Several went at once to the pulpit to satisfy themselves that it had not been overlooked.

Just then Billy Sneed, who had been very busy entertaining some girls near the door, bawled out to know what they were looking for.

"The preacher has lost his watch; do you know who has found it?"

"Sure I do," said Billy. A little shower of incredulous titter followed the reply.

The minister, however, anxious to follow any clew however slight, pressed Billy to name the holder.

"Sure Mike, I'll tell you; old Jim Graves, the hotelkeeper, has it."

"Jim Graves has it," excitedly exclaimed a half dozen voices. "Where did he get it? How did he get it? When did he get it? None of your foolishness now, Billy; tell us just what you know about the watch."

"Well, this Brother Pusher what you took in the church this morning, he steps up to the pulpit while the bunch was a-visiting and swipes it. Then he goes to the hotel and gets his dinner, packs his grip and things that he will make his get-away on the one-thirty. He sneaks out the back door of the hotel, went down the alley, slid past the lumber yard and landed at the depot. The guy what does the grip totin' act for the hotel sees Pusher. He's a wise guy. He phones old Graves that Pusher was pushing. In three minutes old Graves landed on the depot platform with blood in his eye and a coupling-pin in his hand. Says he to Pusher, 'Cough up the price of two weeks' board in less than two minutes or when you leave this town you leave in a wooden box.' Pusher said he didn't have any real money but would leave him his watch. So old Graves took the watch and when he gets to the hotel he opens and reads:

A Christmas Present
To George Morley
From His Friend and Admirer,
John Greenacre."

The Protestant

By Thomas Curtis Clark

I AM tired of streets and pavements;
I long for the open highways,
For the flinty roads through the mountains,
For the paths that thread the forest,
That hug the mighty rivers—
There would I freely rove,
Who am tired of streets and pavements.

I am weary of marts and traffic,
Of the heartless game of money,
Of the strife of soulless humans;
I would live where men are fewer,
Where the kindly beasts live softly,
Where no roof protects the guilty.
On the godly wastes of the desert—
There would I freely breathe,
Who am weary of marts and traffic.

I am sated with prayer-books and altars;
I crave the prayer of the night winds
That howl through the mountain fastness;
I long for the praise of the dawning
On high, gold-shining places;
For the incense of forest grasses,
Odorous of the autumn;
For the calm, sweet peace of October
Beneath a full moon's splendor—
There would I love to be,
Who am sated with prayer-books and altars.

The Great Brotherhood

By Joseph Fort Newton

"One is your Master, even Christ; and all ye are brethren."—Matt. xxiii., 8.

THERE speaks the Great Brother—a Master by virtue of his vision of truth and his power of love—and the throb of his heart is felt to this far off day, though ages have come and gone. About him are gathered a group of peasants, drawn by the winsomeness of his personality and the magnetism of his truth, and in the center he breaks the bread and blesses the cup of fellowship. . In that atmosphere there was room for all the varied expressions of personality, all types of temperament, all methods of ministry; it was a unity in diversity, a creative fellowship in whose radiance human souls grew luminous and simple minds attained to a power that was hard to know from genius.

Such was the secret and inspiration of the early Christian fraternity, as it began its morning march in the world—not a church in our sense of the word, but a fellowship of Joy and Power—happy, heroic, and wholehearted in its loyalty; its only weapons a victorious faith and a new and haunting kind of goodness. If it suffered persecution, it counted it a joy to suffer so much for One who had suffered so much for it, giving his life for it, pouring his life into it. The men of the Roman Empire were amazed by the advent in their cities of these bands of humble folk, in whose spirit there was a freshness as of the morning, and whose gentle strength no danger, no difficulty could dismay. They had a quiet and glad enthusiasm, and withal an unconquerable courage, which recalled the old Roman valor, without its sternness. Here was a spirit, a faith, a force to grasp the crumbling classic civilization and redeem it, reshaping the fashion of the world!

WITHOUT BROTHERHOOD WE ARE NOTHING

The teaching of Jesus may be summed up in the simple words: the fatherly love of God, the brotherly love of man, and the Kingdom of Heaven on earth. God the Father of all, over all, in all, through all; God in the far distances of whose Fatherhood all souls of all races, of all ages, were conceived in love, having one nature, one need, one destiny—upon this immutable foundation Jesus rested his religion. The genius of his gospel was the extension of the idea of the family to include all humanity, its law love of God and love of man, its ideal a Beloved Community in loyalty to which human life, both personal and social, finds fruition and fulfillment. That is to say, brotherhood is not a mere detail in the religion of Jesus, but the essence and glory of His gospel; and in the Golden Rule—written dimly in the heart of man, and discovered by many teachers—he found the principle of reciprocity by which it may be realized.

No matter to what page we turn in the record of the words of Jesus, we find him saying that though we have the eloquence of an angel, and even give our bodies to be burned, and have not a brotherly heart, we are nothing. In the parable of the Prodigal Son the elder brother is shown in an unlovely light, not because he stayed at home, but because he was unbrotherly to the wanderer who returned ragged and world-broken. In the parable of Dives and Lazarus the rich man lifted up his eyes in hell, not because he was rich, but because he passed by a brother in dire plight at his door, smitten with disease and attended by dogs; and the neglect of a suffering brother man made the memory of his life a red and blazing hell. In the parable of the Good Samaritan the priests were rebuked, not because they were priests, but because they thought that God stayed in a temple listening to prayer and song, whereas, he is out on the rough highways of life, the unseen companion of every man fallen by the way—his true priest the despised Samaritan who helped a man in need regardless of his race or religion. In the wonderful judgment parables men stand condemned not for their theology, or their lack of it, but because they did not give a cup of cold water to a brother man athirst, did not visit the sick, the prisoner, and those in distress. So it is everywhere in the teaching of Jesus, to whom

> The crest and crowning of all good,
> Life's final star is—Brotherhood.

At the heart of the Gospel of Jesus, the basis of its brotherly obligation and appeal, was his profound faith—born of insight and experience—that God is the Father of all men, not of a few elect, not of the pious alone, but of every soul, however far wandering, however far fallen; of the thieves by the wayside no less than of the man whom they treated so brutally. The Prodigal went into a far country, but no man can go far enough—though it be to the depths of hell—to cease to be a child of the Eternal; and thus Jesus rested fraternity upon the fact of sonship—never losing hope for any soul. The thought of Jesus about God is the sovereign revelation of His life, uniting as it does the truth that is in pantheism—a truth that shakes the poison out of all our wild flowers—with a vision of life in terms of personal relations, moral duties, and spiritual values. The unspeakable uplift which Jesus brought to the thought and faith and life of man was his assurance that the reliable, responsive, friendly Power in which we live and move—which blooms in the flowers, glows in the sunsets, and fills the heart of man with a wild, sad joy—experience of which makes men eager for scientific research, practical enterprise or spiritual quest, is the everywhereness of the Heavenly Father.

MEN ARE SONS OF GOD

Such must be our insight and faith, if our fraternal sentiment is not to evaporate in misty eloquence, or else be only a rope of sand; the faith that men are sons of God, and therefore made to be brothers, made to share the large innocence of nature and the unfailing love of God who cares more for a brother than for all possessions; and that if we do not live after the law of our nature, a

veil falls over the beauty of the world, leaving us to walk alone or struggle together in confusion. If we are to have an ethic of fraternity we must learn "that goodness is not merely some form of similar activity of self and neighbor, but is really an attitude of each to the other; the realization, indeed, of spiritual kinship and unity"—in short, that goodness is community, and that it takes two men and God to make a brother.

Truly it has been said that the crying need of our day, in every field of aspiration and endeavor, is a clear, commanding conception of the Common Good; the perception that the good of humanity as a whole actually exists—not as a dream, but as a fact—and that the good of any class, or sect, or nation can only be realized in the good of all. In one of his poems William Morris speaks of the problems of our day as a "tangled wood," until they are seen in the light of life's meaning as a whole, and

> looking up, at last we see
> The glimmer of the open light
> From o'er the place where we would be:
> Then grow the very brambles bright.

Looking up, Jesus saw in clear vision the meaning of life, the goal of its uprising passion and desire, the purpose of its organization in the home, in industry, in moral fellowship and spiritual faith, to be the building of the Kingdom of God on earth; and so pointed the way out of the "tangled wood" in which we wander confused.

JESUS' TEACHINGS ALONE EQUAL TO OUR PROBLEMS

Here, at last, in the teaching of Jesus—and here alone—we have a faith and a vision equal, alike in nobility and comprehensiveness, to the problems that face us. Surely the first and most pressing of all problems is to organize the goodwill, the moral intelligence, and the practical acumen of the world, and make an end of war. Today, despite the measureless woe through which we have passed, we find ourselves disillusioned and wistfully bewildered, and not a few are haunted by the horrible fear that, after all, high ideals are at the mercy of low instincts. True we have a League of Nations, like a city set upon a hill, but the hill is honeycombed by subterranean intrigue and mined with the high explosive of secret diplomacy. No one can tell what record will leap to light tomorrow and shatter it to bits. And this after five years of blood and fire and tears, nothing learned save a new skill at the old game of grab, and all the old envies, greeds and rancours as active as ever! Seven million dead, and unnumbered others the victims of brutality, disease and famine, and no guarantee of enduring peace secured!

When one sees the great ideals for which the War was fought fading away—the hopes which sustained men during those years of agony, turning to dust—and statesmen who pledged themselves to "a war to end war" now talking of the "next war," and seemingly content with a peace of "dicker and deal" which has little hope of holding together for a single generation, one thinks of the millions dead sleeping these days beneath the poppies "in Flanders' fields." Those gallant men who went singing to the shambles—leaving their songs as a legacy—felt that they were not dying in vain, and were glad to lay down their lives to save their children from such a horror as had come upon themselves. Now the fight is over; and the pledges given these heroes by their leaders are not redeemed. One recalls that flashing line of William Morris, who, as though foreseeing this day, wrote: *"For men betrayed are mighty, and great are the wrongfully dead."*

Hope there is none save as we learn—by tragedy, if in no other way—to help one another, to have joint aspirations, to act in concert, to labor for the same end, to develop to its consummation the fraternal instinct; and this is true not only that war may be done away, but also in our inter-racial relations now so acute. So long as distances were great and races lived in separate lands this problem was not so keenly felt, but today the world has shrunk to the size of a neighborhood and many peoples are mingled. Lord Morley thinks the problem of the black man in America "insoluble," and so it is, if we forget that he is our brother in black. As a welter of rancors and suspicions, as a wrangle of irritations, it is hopeless. Not less so the medley of races in this Empire, some of them among the oldest races of humanity, and others just emerging from primitive life. If these races appeal to the magnets of Mammon as a field for investment—if not of exploitation—how much more should they touch the hearts of those who follow the banner of Jesus, the Son of Man! What human resources are there waiting to be turned to the highest service, if only we can realize that we are brothers—that the injury of one is the hurt of all—and let each race be free to unfold its best life, adding its gift to the Human Commonwealth.

INDUSTRIAL UNREST

Dark and menacing is the problem of industrial unrest, and if the issue is left to be fought out by extremists it will shatter a society already cracked by the shock of world-war. Here, again, there is no hope but in the gradual progress of practical fraternity, in the deepening sense of communal interest and obligation, until, at last, the private interest and the vested interest are converted into the common interest. The butcher, the baker, and the candlestick-maker each forms a union to protect and ad-

Contributors to This Issue

CHARLES SUMNER LOBINGIER, L L. D., Judge of the United States Court at Shanghai, China, formerly judge of similar court at Manila, P. I.; there is no more authoritative interpreter of Far Eastern affairs than he.

JOSEPH FORT NEWTON, D. D., L.tt. D., minister the City Temple, London.

R. L. BESHERS, a graduate of Eureka College; business man in El Paso, Ill.

vance his trade; and, later, having learned that they can do together what none can do alone, they form one big union—inviting the miner and the tram driver to unite in the federation. No doubt the fiddlers and the preachers will also join the procession. Ultimately, as we learn that there is no justice at all if it be not for all, there will be a union of unions and the discovery of one union including all others—that is, Humanity. In the long last—inevitably, if we believe that human nature changes slowly, but surely for the better—the common good will replace selfish interests as the ruling motive, even in the marketplace.

No failure of the church has been more tragic than its failure in brotherliness. Its creeds, its ritual are framed, it would seem, to exclude, not to include, as if it must always be trying to limit the limitless love of God, or build a hedge fence about his grace. Sect is set over against sect, or at least working apart; so far they have been unable to realize "the will to fellowship" in the service of a common Master. Hence such a Movement as that under whose banner we are met, springing up spontaneously and growing rapidly, in answer to a deeply felt need for closer fellowship. If it had its origin outside the church, it is in no wise opposed to the church, but may be taken as a token that hitherto the church has been too narrow, too unbrotherly. It is religious, but not ecclesiastical; spiritual, but not sectarian; affirmative, but not dogmatic; its sole aim being to assert the principle, to spread the spirit, and to promote the practice of brotherhood. For that reason, it makes no dogma—theological or economic—a test of its fellowship, but invites men of every range and walk of life to join hands in a spirit of goodwill in the name of Freedom, Friendship, and Fraternity, and to do the things that need to be done for the common good.

BREAD, BEAUTY AND BROTHERHOOD

If ever this Movement should select a poet-laureate, it can find him in Edwin Markham—a man to know whom is a kind of religion. No one living has set to nobler music the yearning for fraternity, the passion for social justice, and the prophecy of a loftier democracy and a more practical religion, so marked in our day, both within the church and outside. He it was who summed up the things needful to man in three words, Bread, Beauty and Brotherhood, to expound which his song takes many keys and variations. For him Bread is a symbol of all the material needs that lie at the basis of life—food, shelter, clothing, air-space—the elementary necessities which healthy physical life demands. Man does not "live by bread alone," but he cannot live without bread; and if some go hungry in a world of plenty it is proof that someone else has been unbrotherly. Yet the problem of Bread itself cannot be solved in terms of bread alone, and every effort to do so ends in defeat. Therefore to Bread we must add Beauty, else our bread will be stale and unsatisfying.

Now by Beauty our poet means the things of the mind, of the spirit, that heavenly manna which feeds the heart, that spiritual idealism of which it has been said that, if it cannot bake bread, it can give us God, Duty, and Immortality—those realities without which our bread is a stone. Ruskin knew this when he went to and fro over England, moved by the Spirit of Beauty, as Wesley before him had been moved by the Spirit of Jesus, seeking to touch the drab, dingy industrial life of his day with the glow and color of art. But Ruskin learned that if Bread is to be sacramental, and Beauty consecrating, it must be by the realization of the Spirit of Brotherhood.

Robert Burns was right—and his vision is confirmed by a chorus of seers, singers, artists and prophets—as surely as suns rise and set, the time will come when man to man shall brothers be. The last words of David Swing, in an unfinished sermon left in his desk, were these: "We must all hope much from the gradual progress of brotherly love"—and, indeed, that is our only hope. By as much as we live the brotherly life in the church, in business, in all our relations and affairs, making it the genius of social order and of national policy, by so much de we help to bring the Kingdom of God, the Father. Every trade that perverts, poisons or degrades man must go, because it is unbrotherly. Every dogma that darkens the sky, dealing damnation round the land, must go, because it is unbrotherly. And they will go, because "the better angels of our nature" will more and more rule our race, bringing order out of chaos, and making a human world worthy of the world, of light and air and bird-song. It is inevitable. It is the purpose of God. It is the destiny of man. One is our Master, and by his grace we shall learn that all we are brethren.

The wind of God is blowing
Through the open minds of men,
And his sharp share is plowing
In the troubled hearts of men;
And soon there'll be a sowing,
And a springing and a growing,
And then a new grace flowing
Through all the lives of men,
In the ripened souls of men.

The 20th Century Quarterly

"Interesting" —REV. E. L. POWELL
"Charming" —REV. PETER AINSLIE
"Ideal" —REV. A. B. PHILPUTT
"Admirable" —PRESIDENT A. McLEAN
"Inspirational" —MR. J. H. FILLMORE

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Bishop Brent Speaks on Peace and Democracy

Bishop Brent, head of the American force of chaplains, spoke at Peace Cross in Washington recently on "Peace and Democracy." His words on that occasion were noteworthy: "You and I are pledged to democracy, but is democracy in any sense in which it has ever been defined the final goal of the human race? God forbid! Our democracy today is honeycombed with hypocrisy, and it is for us warriors of peace to bring up the actual facts of the case somewhere near the ideal. We have too long lived with the happy satisfaction that our ideals were high, without always trying to square our lives with the ideal, and to live more nearly as we've prayed. . . . Democracy is not the last word in government. The Kingdom of God stands towering above the principle of democracy; which has gotten all of its vitality and all its power from that kingdom as interpreted by the example and teachings of Jesus Christ our Lord."

Print Supplements Spoken Sermon

Not many churches in Chicago lack room for the congregations, but this seems to be the case in Woodlawn Park Presbyterian church. This church has arranged for a monthly printing of a sermon by the pastor, Dr. Harold L. Bowman. The auditorium in which he preaches seats nine hundred people and the church has a membership of eleven hundred.

Methodists Will Use Their Newspapers in Big Campaign

The following excerpt from the "Northwestern Christian Advocate" indicates the growing importance of the religious press in the forward looking program of that denomination: "The 'Advocates' are coming into their own as never before. As announced in last week's Northwestern they will be the sole medium between the leaders in the great forward evangelistic movement and the church. Each week for the next fifteen months will bring to our readers at least four pages of the choicest and most inspiring articles and news items bearing directly upon those matters closest to the heart of Methodism. The last issue of each month will be enlarged to thirty-two pages, of which fifteen will be Centenary conservation matter and evangelistic literature. These special issues will receive the largest circulation. For instance, the last issue in October will deal particularly with prayer and will be placed in the hands of all signers of the prayer covenant. The next special issue will be devoted to tithing and the next to some other phase of the work, and in each case the 'Advocate' will be placed in the hands of those especially interested. More than this, the Centenary leaders have agreed to assist the pastors in a most positive fashion in circulating the 'Advocates.' The proposal is to use the minute men and unit leaders this year. These men will go at the work in true business fashion, and with the backing of the pastors we may look for a marvelous leap in the circulation. Good Literature Day is to be observed Sunday, October 26, when it is hoped and expected that each pastor will use the program that has been prepared with great care for the occasion and draw the net for new readers."

Successor is Chosen to Dr. Jenkin Lloyd Jones

All Souls Church of Chicago is the monument to the life and labors of Dr. Jenkin Lloyd Jones. The church meets in Lincoln Center where a large settlement work is done. Rev. John Morris Evans has recently taken the position of pastor of the congregation and head of the settlement. Mr. Evans preached his inaugural sermon on the first Sunday in October on the text "Where there is no vision, the people cast aside restraint." The editorial leadership of Unity, the journal published at Lincoln Center, has been put into the hands of a group of editors of which Dr. John Haynes Holmes is leader. All Souls Church was once Unitarian but found the Unitarians too conservative. Hence the church is now independent.

Presbyterian Executive Commission Meets

Several of the denominations now have executive commissions under various names which can act for the denomination between the sessions of the national organization. The Episcopal church has created such a body at its recent convention. The Presbyterian executive commission met in Atlantic City the latter part of September and acted upon Presbyterian cooperation with the Inter-Church World Movement. This commission will make an aggressive campaign in behalf of higher salaries for ministers this winter. The next meeting of the commission will be in Chicago February 20.

Methodists Consider the Rights of Laymen

The Methodist Episcopal church is now the only Protestant church which does not accord laymen a voice in the lower judicatories. While laymen sit in the General Conference, they have no seat in the annual conferences in districts. The various annual conferences this year will vote on the question of admitting laymen and it is believed that the measure will pass.

Urging Advertising of Religion Itself

At the annual meeting of the Associated Advertising Clubs of America, Mr. A. G. Fegert spoke on the topic of advertising religion itself. He asserted that the mere announcement of church and sermon topic did not meet the needs of the case. His suggestion was the carrying on of religious propaganda in the press.

Propose to Combine Theological Schools

The United Presbyterians are taking steps to combine their two theological schools into one strong institution. One is located at Xenia, Ohio, and the other at Pittsburgh. The matter has to be passed upon by the various synods but there is much prospect of success. It would require a half million dollars to realize the dreams for the new institution that have been put forth by the committee.

New Pastor for Noted Congregational Church

The First Congregational church of San Francisco is one of the outstanding congregations of its denomination in the country. It came into special prominence in connection with the ministry of Dr. Aked. This church recently called as pastor Dr. James L. Gordon of the First Congregational church of Washington, D. C. He is a brother of the well known author of "Quiet Talks" and served for ten years as a Y. M. C. A. secretary in Boston. In Boston his church was packed twice every Sunday.

Baptism in the River Jordan is Prohibited

American physicians acting under the direction of the Red Cross have forbidden the practice of baptism in the river Jordan. It has been shown that the sacred river abounds in the germs of various skin diseases. It is said that this ban will continue until the present epidemic of typhus in the east has been checked.

Baptists Fill Presbyterian Pulpits

Dr. Harry E. Fosdick preaches in the First Presbyterian church of New York without losing his status as a Baptist minister and now another relationship of this sort is to be formed. Dr. A. C. Dixon is leaving London where he was pastor of the famous Baptist Metropolitan Tabernacle and will become associate pastor of the Marble Collegiate church with Dr. James Burrell. Dr. Burrell is now in his seventy-sixth year and has been with this church for twenty-eight years. Dr. Dixon will use about half his time in delivering Bible lectures over the country.

Preachers at the University of Chicago

Announcement was recently made at the University of Chicago of the University preachers for the autumn quarter: The first preacher in October was Professor Francis Greenwood Peabody, of the Harvard Divinity School. October 12 was Settlement Sunday, when the work and opportunities of the University of Chicago Settlement in the Stock Yards were presented. On October 19 Dr. James E. Freeman, of St. Mark's Church, Minneapolis, Minnesota, was the preacher, and on October 26 Dr. Robert E. Speer, of New York City. In November two of the preachers will be Bishop Charles D. Williams of Michigan, and Bishop William F. McDowell of Washington, D. C.

The Y. M. C. A. in Siberia

The Y. M. C. A. has about fifty stations throughout Siberia, with the International hut in Vladivostok as the pivotal points for soldiers and sailors. Here one may see soldiers wearing the French, English, Canadian, American, Jugo-Slav, Japanese and other uniforms. Often as many as thirty nationalties represented in uniform are seen in the hut at Vladivostok. More than $80,000 has been expended monthly by the Y. M. C. A. for supplies being rushed into Siberia for the use of the 7,000 American troops there, the Allied military detachments patrolling the Trans-Siberian railroad, and the loyal Russian civilian population in the Kolchak government.

Head of Greek Church Urges Permanency of Y. M. C. A. Work in Greece.

The Archbishop of Athens, Meletios Metazakis, head of the Greek Orthodox Church in Greece, has made formal request to the International Committee of the Y. M. C. A., urging that permanency of Red Triangle work be extended to the Hellenic Kingdom. The signatures of many prominent Greek statesmen and educators are affixed to the petition. The students' associations of both Robert College and the University of Athens have pledged their support. In formulating the request the Archbishop states: "The war-work secretaries of the American Y. M. C. A. have performed their task with such zeal that we have formed the conviction that in organizing our national work on these lines, we shall need the guidance of experienced secretaries of the American Y. M. C. A. The traditions of the American Y. M. C. A. combined with the humanitarianism of the American people will greatly contribute to the establishment of solid traditions in our country, which has absolute need—now when our national restoration is about to be achieved—to begin its internal reorganization. And to the Y. M. C. A. we attribute the greatest influence in effecting that development of all classes upon which the happiness of any state depends." In 1918 the American Army and Navy Y. M. C. A. established work with the Greek Army at the request of Premier Venizelos and the Greek Ambassador at Paris, M. Romanos. Premier Venezelos gave $8,000 for the erection of the first Red Triangle building at Salonica and the city of Salonica has offered an entire block to the International Committee for a permanent Young Men's Christian Association building.

French People Welcome Aid to Protestant Churches

Certain propagandists in this country have been telling the public that the French resented American aid to Protestant churches of France that is being offered in this country. Dr. Marcel Knecht of France is in this country and he states that though he is Catholic he welcomes such assistance. He speaks generously of Protestant work in the war.

President Howard Bliss Visits This Country

President Howard Bliss, of the Syrian Protestant College, is visiting in this country and raising funds for the reconstruction work in his institution which must follow the war. He states that there are five hundred applications from Egypt alone of young men who wish the training of the school. The institution has a missionary motive but is conducted on such broad lines that Mohammedans and men of all religions take the training and are insensibly moulded by Christian ideals. Dr. Bliss has recently spoken at Harvard, Amherst and several other colleges in this country.

New York Has a New Bishop

The election of Bishop Burch as Bishop of New York was a surprise to even well-informed church politicians. In three years he has arisen from the position of an unknown rector of a small church to the position most coveted in his denomination. He has the reputation of being a tireless worker. He is described as being a large man of body and gentle in spirit.

How Others Do It

REV. ORVIS F. JORDAN, of the Editorial Staff of The Christian Century, was sent from the Disciples Convention in Cincinnati to the Episcopalian General Convention in Detroit and the Congregational Triennial Council in Grand Rapids, to observe the workings of these two great religious bodies in their highest deliberative assemblies. Mr. Jordan will present two articles, one on "How the Episcopalians Do It", the other on "How the Congregationalists Do It" in the next two succeeding issues of The Christian Century. They will be vital and interesting stories.

A COMMUNICATION

IN VIEW of certain criticisms which have reached me with regard to my part in the action of the Convention last Saturday, I deem it proper to make the following statement concerning the actual facts of the situation:

I had no thought of taking part in the proceedings of the Convention when I went to the platform, and it was only when I discovered that a sharp line of cleavage was being drawn between the opposing factions that the idea of securing a common basis occurred to me. I observed that the opponents of the so-called "Fourteen Points" confined their attacks to the creedal feature entirely, and expressed their approval of everything else. This being the case, the inference was natural that if the creedal feature were eliminated there would be a common basis left for agreement. It seemed to me in every way desirable that this common basis should be reached if possible in the interest of harmony for the work which was still before the Convention. With this idea in mind, I hastily dashed off a motion to recommit with a recommendation eliminating the creedal feature and expressing approval of the remainder of the document under discussion. I made the motion to recommit because under the rules no amendment to the motion before the house was possible. After writing out my motion, I submitted it to a number of leading men of all shades of opinion on the platform, and received the approval of all who read it, with the exception of Mr. W. H. Book, who objected to it on the ground that it was a compromise. Mr. John T. Brown was inclined to object also at first on the ground that a motion to recommit meant that the "Fourteen Points" would be tabled and therefore lost. Mr. Brown later consented to support the motion in the interest of harmony. All of the more distinctly liberal men on the platform whom I approached supported the motion without hesitancy. Judge Henry, Mr. A. E. Corey, Mr. R. H. Miller, Mr. E. L. Powell, and others were among the number. Both Judge Henry and Mr. Cory agreed to second the motion if I would make it, and Mr. Brown agreed to second it also. All three of them did, in fact, second it when it was made. Everybody seemed to be enthusiastic over the idea of reaching a solution which would bring harmony and peace to the Convention. Certainly this was the only idea which I myself had in mind, and I am sure that it was the only idea in the minds of those with whom I consulted before making the motion.

Although the motion was passed by a large majority, I have since been the target for the most bitter and unkind criticism. I have been accused of political chicancery, and almost every other crime in the calendar. It is asserted that I "put something over" the Convention which it did not want, and if given a fair chance, would not have approved. Those who make these statements appear to forget that the motion was read three times before it was put to a vote, and that the men on the platform who endorsed it had ample time to determine the meaning, even before it was presented to the Convention. To suppose that a skilled parliamentarian like Judge Henry or men of the breadth and experience of Cory and Miller could be deceived in such fashion is a reflection upon their intelligence which reaches the heighth of absurdity. The simple truth is that we all wanted harmony and good will to prevail in the Convention, and we believed that we had found a way in which to secure this end. I have been told that since the motion was passed, I have become "the best hated man in the brotherhood." If to desire love and good will to prevail among our people deserve hatred, then I deserve to be hated, but not otherwise. I have always believed that it is the supremest irony for us to preach Christian unity to others when we are not willing to practice a little of it among ourselves. My desire to secure a better understanding between opposing factions consttiuted "the head and front" of my "offending" at the Convention.

Cincinnati, Ohio. FREDERICK D. KERSHNER.

APPRECIATIONS

Allow me to congratulate you on the type of journal you are putting out. I am one of a host of brethren who at one time held a very intense prejudice against the "Century," but a closer acquaintance with the paper has made me a great admirer of it. In these times of change there are naturally many questions upon which thinking men hold different opinions, but these differences need not interfere with our fellowship and cooperation.

Louisville Ky. JAMES A. CRAIN.

Of all the religious papers that come to my desk there is none I welcome so eagerly as The Christian Century. Its articles on religious subjects form many a theme for discussion among thinking men, and your articles upon great world

After
December 1, 1919

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CHRISTIAN
CENTURY

will be $3.00 (*ministers* $2.50) *payable in advance. Until that date subscriptions, both new and renewals, will be accepted at the old rate,* $2.50 *per year* (*ministers* $2.00).

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interests help the busy man to keep abreast intelligently with those big world movements that are moulding the new life of a new world. No Christian leader can afford to be without such a paper today.

A. P. WILSON,
Iola, Kan. Y .M. C. A. Secretary.

I read a number of papers and magazines, but The Christian Century encourages me most of all. It stimulates me for my work.

J. H. FILLMORE.
Cincinnati, O.

You are putting out a great paper, and yours is a fine field.

Claremont, Cal. J. H. GARRISON.

The "Century" is surely giving us some great messages.

Aberdeen, S. D. A. H. SEYMOUR.

Success to you. The open mind is the slogan for the times. There is no danger to truth in free discussion. There is no hope for it under other conditions.

Indianapolis, Ind. A. B. PHILPUTT.

I like the spirit of The Christian Century. I like its keen, incisive writing. I like it because it proposes to work under a supreme sense of loyalty to Christ, and through the body of Christians known as the Disciples of Christ, and claiming the splendid independence within that body which is embraced in the two words, "liberty" and "loyalty." E. L. POWELL.
Louisville, Ky.

I thank you for The Christian Century. The prayer with which you "open your service" every week is most helpful. In fact, you have my O. K. on all the "Century."

Portland, Ore. J. J. HANDSAKER.

The "Century" is an inspiring visitor to my study. It comes with morning freshness. Every paper has an atmosphere. There is nothing stifling about The Christian Century. ROGER T. NOOE.
Frankfort, Ky.

Has the Church a Future?

This question will be discussed in a series of articles soon to begin in The Christian Century. Among those asked to participate are such men as Joseph Fort Newton, John R. Mott, Charles E. Jefferson, William Jennings Bryan, Charles E. Hughes, J. H. Jowett, Judge Ben Lindsay, Miss Jane Addams, Prof. E. A. Ross, Dr. F. W. Gunsaulus, Pres. Henry Churchill King, Dr. Harry Emerson Fosdick, Dr. Robert E. Speer, Dr. H. L. Willett, Dr. Edgar DeWitt Jones, Dr. J. H. Garrison, Dr. C. S. Medbury, Dr. E. L. Powell, Dr. Peter Ainslie, etc., etc.

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BOOKS

WORK AND LIFE. By Ira W. Howerth, of the University of California. Of all the books recently written on the social-industrial question we would most commend this one to the preacher, teacher, editor and thinking layman who is not a party to the contests that are on. It is equally good for those who are parties to it and especially those who would fight to keep the old order unmodified, but for the interested public man it is not only a clear analysis but a charmingly phrased essay on good ethics and social progress. He takes square issue with those who look upon competition as the "law" and points out the fact that while human nature needs the stimulus of personal competition, that organized or class competition becomes war, and quotes Huxley as saying that the intelligence that turned the wolf into a guardian of the flock ought to curb the avarice of men. Capital is "in" and labor has ever been "out" therefore labor demands the help of the non-partisan, but let us beware of any idealization that would look upon it as any less selfish than capital. (278 pages. Sturgis & Walton.)

THE TRUTH ABOUT CHINA AND JAPAN. By B. L. Putnam Beale. The author of this book has lived in China from his childhood, and is now confidential adviser of the Chinese Government on foreign affairs. He presents the historical background of present events, tracing the history of China back for several thousand years, but most of his space is given to rather revealing evidence of the change that has come over Japan in the past few years. He points the alternatives before her, the discontinuing of her policy of imperialism and the taking on of a new modern spirit, or her continuance under the present system; the latter, the author is sure, will lead to more fighting. Especially to be commended are the literary style and forcefulness of the book. (Dodd. Mead, $2.)

MARE NOSTRUM ("Our Sea"). By V. Blasco Ibanez. The story of a daring Spanish sailor and his boat, and of his temporary seduction to the services of Germany by a German adventuress. It is thus a war story, but is at the same time an epic of the Great Sea, which is called "Our Sea" by the peoples living on its shores. The author is not content with depicting the scenery and narrating the traditions of the surface of the sea, but goes down into its depths to picture its wonders. For marvelous scenic description, for thrilling adventure and for historical interest this book by the author of "The Four Horsemen of the Apocalypse" stands at the head of recent novels. It is already in its seventeenth edition, though published within the last two months. (Dutton, $1.90.)

THE BISHOP AND OTHER STORIES. By Anton Chekhov. Constance Garnett, who has made it possible for the English reader to enjoy Turgenev and Dostoevski in excellent translations, has now prepared English versions of many of the realistic stories of Chekhov, this volume, containing "The Bishop" and other stories, being the seventh of the series. One who wishes to see Russian life as it is, and withal sympathetically pictured, will not be disappointed by a perusal of the Chekhov volumes. (Macmillan, $1.75.)

THE GREAT MODERN ENGLISH STORIES. Edited by Edward J. O'Brien. Although English literature is famed rather for the novel than for the short story, this volume reveals the fact that the Isle is not without worthy achievement in the secondary line of work. Hardy, Kipling, Stevenson, Barrie, Wells, Hewlett, Walpole, Lawrence and a dozen other writers are here represented. This is one of a valuable series of anthologies of short stories prepared by Mr. O'Brien. His "Great Modern French Stories" and a collection of American stories are in preparation. (Boni & Liveright. $1.75.)

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THE DEATH OF IVAN ILYITCH. By Leo Tolstoy. To be able to purchase the best short story creations of the Master Artist of Russia in an attractive leather-bound volume at the price of less than a dollar, is worth mentioning as one bright gleam in an era of high prices paid for poor goods. This is a volume of 250 pages, printed on good paper in unusually clear type. Four other stories in addition to the title story are included. (Modern Library Series. Boni and Liveright. 85 cents.)

THE SAD YEARS. By Dora Sigerson. This poet, who was the wife of Clement K. Shorter, of the London Sphere, gave her life for the cause of freedom during war-time, not in the trenches by shot and shell, but as a victim of deep grief at the terrible events that befell her native Ireland in 1917. Hers was an unusually sensitive nature, and her poems all reveal this sensitiveness. She could not have been Irish without making much of sentiment, and there is in the poems, in addition to this, childlike simplicity, startling clarity and vivid imagery. Her rhythms are simple and her themes are taken from homely life. Mrs. Shorter's friend, the Irish poet-critic, Katherine Tynan, writes an introduction for the collection. (Doran. $1.25.)

THE SUNDAY SCHOOL

"A Mighty Creed"*

ARTEMUS Ward is credited with saying, "It is better not to believe so many things, than to believe so many things that ain't so"!! A study of the religious tenets of the average churchman constantly brings that statement to mind. What a vast lot of rubbish is held as truth! What a bonfire could well be made of religious vanities! Superstition is still rampant. I went, this month, to Salem, Mass., and saw the "Witch-house" where one of the poor creatures once dwelt who was killed because she was supposed to be a witch. What criminal foolishness! It is on a par with sending people to hell because certain forms and ceremonies have not been properly accepted by them, as though Almighty God was wasting his time keeping tab on church-members' rituals!! God is trying to get men to live like brothers, to establish justice, truth, love and righteousness in the earth. A certain type of mind would rather discuss the form of baptism than the relation of labor and capital. Jesus spoke of those who riveted their attention upon mint, anise and cummin—neglecting the corn, wheat and oats—as though one would become obsessed with the onions, beets and lettuce seeds in his little garden while neglecting the big crops in the big fields. Forms and ceremonies have a place, a very small place, compared to missions, labor difficulties and the big-righteousness of the world in which we live. To me there is something ghostly about the religion of a man who would stir up a lot of trouble about baptism, but who doesn't care enough about the laboring man's trouble to become intelligent on that subject. A study of the big bills in English and American legislation in London and Washington will show you how all point toward *labor*. Read the Health, Land, Education, Transportation and Housing bills passed in London and satisfy yourself that Labor is coming into power. You and I have to live in a time when Labor, educated and showing its power, is clamoring for control. Great problems of social righteousness, of brotherly love, have to be solved in the spirit of Jesus and we have no right to be out in the back garden, with microscopes, looking for onion seeds!!

You say, "It is important what you believe." Yes, indeed it is. For instance, do you believe that Jesus taught the way of life in which we ought to walk? Jesus did not die on a cross to teach you the physical technique of baptism, but to help you see the value of "sacrificial social-mindedness"—which is another name for brotherly love. Yes, it is important what one believes, and it is time we believed some big, powerful, transforming thing, worthy of mature men with brains! I believe Jesus Christ. I love Him. I give my life to help him establish his rule over the hearts of men. Thank God, when I say this, I am one with Peter in his great confession and one with every loyal follower of Christ in every church under the sun—it is a creed that unites and never divides. To believe Christ lays hold of heart as well as head and makes the cross real.

A priest called upon a poor widow who had reared six children. She had toiled and suffered and her youthful beauty had fled. She had given all, in her love for her children. She had trusted in God and maintained her virtue; by hard and incessant labor she had done the work God had laid upon her heart. "Do you know the Cross?" asked the fat and formal priest. "Yes," she cried, stretching wide her thin arms with the calloused hands, "This is the cross I know and there is no other."

JOHN R. EWERS.

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*International uniform lesson for November 9, "Peter's Great Confession." Scripture, Matt. 16:13-24.

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NEWS OF THE DISCIPLES

Memphis Church Closes Successful Year

Linden Avenue church, Memphis, Tenn., closed a successful year. The treasurer's reports showed that all bills were paid with $501.13 in the treasury. Although the pastor, Walter M. White, spent part of the year overseas, the spiritual work of the church has also made progress. There were eighty-seven accessions to the membership. At the close of the year the membership stood at 702. The total money received from all sources was $19,744.60, of which $3,861.89 was contributed to missionary work.

Spirit of Enterprise at Lincoln, Neb.

The annual meeting of First church, Lincoln, Neb., was held around the dinner tables recently. The treasurers of the different departments reported that there was in hand over $700 in all the treasuries. The total income for the year was $14,563.36, of which $4,549.24 went for missionary purposes. The church publishes a detailed statement of the supporting pledges of all members and the amounts paid on them.

Report of a Successful Daily Vacation Bible School

B. S. Ferrall of Central church, Buffalo, N. Y., has an interesting report of their daily vacation Bible school of the past summer. He says: "There were nineteen teachers and helpers on the staff and the total expense of the school, including material used, the purchase of some paraphernalia for the wood-work department and an honorarium for the superintendent, amounted to a little over $60. Can you beat it? True, some of the teachers became so much interested in their departments, that they occasionally furnished material when needed. Nine nationalities, eleven denominations, and twenty-nine church families were represented. During the term, ministers from sixteen churches in the city visited our school and gave 'Habit talks.' Among the new features introduced this year were: a story telling period, when children (who promised the day previous) would stand before the school and tell a story, an elocution department that prepared a pantomime for the closing entertainment, and a Gazoo Band among the boys, that furnished special patriotic and old time musical numbers."

Park Avenue Church Calls Director of Religious Education

The work of religious education is being dignified in the Park Avenue church, East Orange, N. J., where Ray E. Hunt ministers. The church makes the following report of its plans: "The church at East Orange, N. J., has called Mr. I. O. Foss of Montgomery City, Mo., to become its Director of Religious Education. Mr. Foss is a graduate of Culver-Stockton College and has done some graduate work in Vanderbilt University of Nashville, Tenn.. He comes highly recommended by the Bible School Department of The American Christian Missionary Society and his neighboring pastors in Missouri. He will have school privileges in Union Theological Seminary. Several thousand dollars are being spent in the improvement of the church property, hoping thereby to increase our facilities for religious educational work."

* * *

—J. Leslie Finnell acted both as soloist and preacher in a series of meetings in Eminence, Ky., recently, where W. G. Eldred is pastor.

—Prof. A. W. Fortune, of Lexington, Ky., recently preached a series of evangelistic sermons at Frankfort, Ky., which resulted in a large ingathering for the church. The correspondent for the church speaks of the high spiritual tone of the meetings and of the quality of the converts.

—The auxiliary to the C. W. B. M. of Highland Park church, Des Moines, Ia., not only studies missions but also works at the job in their own local community. The members went recently to the Salvation Army Rescue Home and gave a program of music and devotional readings.

—The annual reports at Palestine, Tex., were particularly encouraging this year. It was shown that nearly two thousand dollars was given to missions, in addition to the Men and Million pledges. A substantial increase in the minister's salary was made.

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—B. F. Hearn was ordained to the ministry in his home church at Mesquite, Tex., recently. His former pastor, Elmer W. Martin, who had baptized him, officiated. The present pastor of the church, M. W. Williams, and the other ministers at Mesquite assisted. Mr. Hearn will graduate from the Texas Christian University this year.

—The whole church at work is the ideal at Euclid Avenue church in Cleveland, O.. where J. H. Goldner is pastor. Two hundred and twenty-nine members are accustomed to speak in public and 211 are known to engage in public prayer; 101 occupy official positions in the church, Bible school and auxiliary organizations; 419 are enrolled in Bible school; 101 members of Euclid Avenue own their own homes, and 172 travel about in their own automobiles.

—The state convention of Arkansas was held at Little Rock, Sept. 22-24. The attendance was below normal this year. A number of speakers from outside the state were present and added to the joy of the occasion. Among these were Dr. I. N. McCash, of Phillips University. Sixty-three churches cooperated in the missionary work this year and raised over $7,000. A correspondent describes the psychology of the convention in these significant words: "No one declared his soundness but each preached an affirmative gospel."

—W. F. Turner, of Seabeck, Wash., has been teaching a class from the textbook "Christian Americanization." The class itself was a clinic for this kind of work. Fourteen of its members had been born outside of the United States. Nine had parents who were foreign born, nine were of the second generation, four of the third generation, and only five were Mayflower descendants.

—The presence of a large number of returned missionaries was a benediction in the national convention at Cincinnati. Those present were W. N. Lemmon, of the Philippines; Mary Lediard, of Japan; Lavenia Oldham, of Japan; Mr. and Mrs. Hagin, of Japan; Jessie Asbury, of Japan; Edith Parker, of Japan; Dr. G. J. P. Barger, of Africa; Mr and Mrs. G. L. Hagman, of China; Dr. E. I. Osgood, of China; Mr. and Mrs. Alexander Paul, of China; C. C. Drummond, of India; Jennie Fleming, of India, and Olive Griffith, of India.

—George A. Campbell, pastor at Union Ave. church, St. Louis, is securing signatures from his membership to two propositions. The first is a promise of regular attendance from October first to Children's Day. The second is a promise to secure two new members to the church during this period.

—Fairview church, Vancouver, B. C., recently gave a reception to nine missionary and three missionary children that were sailing for their fields in the orient. Mr. and Mrs. Ben N. Mitchell recently visited this church, where they ministered for several years and were tendered a reception in the home of one of the members. The present pastor of the church is Marcellus R. Ely.

—The ideals of First church, Independence, Mo., have been set forth in a series of propositions and printed and circulated in the community by the pastor, J. E. Wolfe. These ideals are thus stated: 1. The comradeship of people seeking to cultivate in personal and social life those things that enrich the life of the individual, and that have given us our Christian culture and civilization. 2. A fine opportunity to cooperate with like-minded people who as Disciples of Christ work together at such tasks as look toward the realization among all men of that divine kingdom of love, righteousness, and good-will which Jesus proclaimed. 3. The good friendship and spiritual fellowship of such people in your home and community life and in many social and recreational gatherings. 4. Those meetings together with your fellows in hours of quiet and reverent worship cultivating that mystic fellowship and communion with Jesus and the Father in heaven that so graciously strengthens the character and ennobles the hearts of men.

—It is expected that workmen will begin the excavation within a few weeks for a new building for First church, Seattle, Wash., where Russell F. Thrapp is minister.

—The Alumni Council of Drake University has chosen as its president for the coming year W. A. Shullenberger, pastor of Central church of Des Moines, Ia.

—Mrs. A. C. Smither, of Los Angeles, wife of the former General Manager of the Christian Evangelist, underwent a serious operation recently, and is reported as making a most satisfactory progress toward recovery of her health.

—The parish paper of the Howett Street church, Peoria, which came to such success under the leadership of F. Lewis Starbuck, former pastor, has been revived under the present ministry of William Price.

—The church at Parkersburg, W. Va., is making the matter of church attendance a thing of primary importance during October and November, and specific goals are set for each department of the church work. H. Erwin Stafford is the minister.

—The church at Steubenville, O., has been observing a series of special days marked by substantial gains in the matter of attendance. There has been a day for the children, an Old Folks' Day, New Membership Day, Victory Gift Sunday and Home Coming Day. Reed J. Downs is pastor of the church.

—The C. W. B. M. was organized in Richmond St. church, Cincinnati, forty-five years ago. In order to make ready for the celebration of this event at national convention, the church spent $1,200 on repairs and interior decorations recently and the convention goers were all invited to this church in commemoration of an interesting historical fact.

—Charles Reign Scoville has gone back to the evangelistic field since returning from France and recently led in an evangelistic enterprise in McKinney, Texas.

—Steubenville Ohio, has been led recently in a successful enterprise. The church has been cleared of debt and the quota to the missionary budget has been oversubscribed.

—The Kentucky Female Orphan School conducted by the Disciples has a record attendance this year. It began its seventieth annual session on September 8 with an enrollment of 149. It is hoped that during the present school year a building may be erected to relieve the congestion.

—Hamilton Ave. church, St. Louis, found a balance in its treasury at the end of the year, although the budget this year was one-third more than in any previous year, being over $10,000. This was a twelve and one-half per cent gain in membership during the year.

—Mrs. Lizzie B. Morris has offered the church at Columbia, Mo., $10,000 provided at least $30,000 is raised for a new building to adjoin the old one on the north. The church has accepted the offer and is now talking of a $50,000 building which will be called the Brinkley Morris Memorial building.

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—J. J. Morgan, pastor at Charlotteville, Va., the seat of the state university, has organized a Disciples' Club in the university.

—The state convention of Kansas was a great success this year, with over five hundred enrolled delegates. The meetings were held in the South Lawrence church in Wichita. Not a single speaker who appeared on last year's program was on this year. The growth of membership is gratifying, the eighth and ninth districts having doubled their membership during the past ten years. Mrs. Royal Dye, of California, and John E. Pounds, of Hiram, were outside speakers. Arthur Long of Coffeyville, was elected President of the Board of the Kansas Christian Missionary Society; D. Y. Donaldson, Emporia, vice president; G. E. Lyon, Topeka, corresponding secretary; F. D. Macey, Stafford; O. L. Smith, Wellington; J. F. Hay, Belleville; H. B. Smith, Hutchinson; and C. C. Sinclair, of Kansas City, division vice presidents.

—N. C. Carpenter, preaching in the Ottumwa, Ia., church, has announced a series of sermons on Disciples history and doctrine. The series includes the following: "Our Origin, Growth and Strength," "Dividing the Word," "The Name," "The Church Established," "The Law of Admission."

—The Disciples' Colonization Association has been organized, with headquarters at Owosso, Mich., with the purpose of inducing Disciples located in Michigan to settle near one of the established churches.

—After the strenuous days connected with camp duties, the church at Manhattan, Kans., is settling down to a peace program for their own city. The pastor, Otho C. Moomaw, is beginning a series of evening sermons on "Great Characters as Life Teachers;" "Great Books as Life Teachers;" "Great Preachers as Life Teachers;" "Great Churches as Life Teachers;" and, "Our Church as a Life Teacher." The last will be illustrated with slides.

—D. G. Combs, of Mt. Sterling, Ky., thought he had earned the right to retire from preaching at the age of eighty-four, after a service of fifty-three years, but the demands of the churches have kept him in the harness. He recently held evangelistic meetings in State Valley, with seventy-one accessions to the church, and has done very successful work at other points.

—Two congregations have been united to form a stronger one at Weeping Water, Neb.

—Sam P. Jones has given his scripture readings from memory at every service the past year. His church at Ladonia, Tex., has received forty new members.

Memorial Chicago CHURCH OF CHRIST
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Herbert L. Willett, Minister

—Louis P. Kopp gives a graphic description of the havoc wrought in the churches on the gulf coast in Texas. He writes of Corpus Christi: "Many of the members were drowned, others have moved away. The church building is in bad condition; part of the roof is gone, the glass in many of the windows and over the door destroyed and other damage from wind and water. The Bibles and song books were soaked in water. The congregation has no minister, but expects one the first of November, if conditions caused by the storm do not cause him to change his plans."

—M. L. Mellinger has settled with a little group of Disciples at Ogden, Utah. The women of the C. W. B. M. have been meeting for some time and have invested their funds in a lot. The Mormons claim 50 per cent of the population. the Catholics 25 per cent. and the remainder represents the field for the various Protestant sects.

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—A University Hospitality committee has been appointed by Alfred O. Kuhn at Albuquerque, New Mexico. There have been thirty-three accessions to the church in three months and the audiences have increased in a most encouraging way. Mr. Kuhn was in the war work for the Y. M. C. A. for nearly two years.

—Only a few years ago First church. Jacksonville, Fla., was a mission point and its building was erected in part by gifts from outside the city. It now has a thousand members and is contributing four thousand dollars a year to missions.

—R. M. Talbert reports a very successful rally day in which the aims of the church were more than realized. "We set up various goals to be reached on rally day. October 5. The members worked earnestly at the task, and splendid success was achieved. There were 552 present to satisfy a goal of 500. A regular church-dues collection of $216 overtopped the goal of $200. The C. W. B. M. reported 53 members—three above the aim. The Young Ladies' Mission Circle aimed at 70 members, and reported 74. C. E. societies started for 85 members. and passed the 100 mark. Fifty World Call subscribers were asked, and 51 responded. The Ladies' Aid Society aims to raise $1.000 during the year, and they will do it.. There were 28 additions to the church on this revival rally day, and that makes 117 added in our eighteen months' ministry here."

—D. G. Dungan, the youngest son of D. R. Dungan, well known in Disciples history, is assisting in evangelistic meetings in Grant Park church, Des Moines, Ia.

—It is announced that the new church edifice at Long Beach, Cal.. will cost $190,000 and that the furnishings will cost $35.000 more. Construction will begin soon. The minister is Geo. P. Taubman.

—The Tennessee convention was held at Chattanooga, Sept. 22-25. The attendance did not measure up to that of former years. The convention of 1920 will be held with the McLemore Avenue church, Memphis. The following officers for the T. C. M. S. were chosen for the ensuing year, viz.: President, C. E. Hill. Chattanooga; vice-president, Ritchie Ware. Knoxville; secretary, W. R. Holder, Tullahoma; treasurer, A. H. Griffin. Nashville; secretary of Permanent Fund, Sandford Duncan, Nashville; state secretary, F. H. Koch, Bailey; state Bible school secretary, Mrs. S. P. Moore, Shelbyville. One of the features of the convention was a trip up Lookout mountain in automobiles furnished by First church. of which Claude E. Hill is the pastor.

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The Christian Century Press
700 East 40th Street, Chicago

Unification Makes No Immediate Changes in Offerings or Work

SINCE the plan for the unification of six national boards was adopted at the Cincinnati Convention, there may be a feeling that we will instantly make the transition from the old plan of carrying on our missionary work to the new. This is not the case. While unification is assured it will be months before it can be realized with regard to the offerings and the administration of the work.

¶ Let every one remember that all the old societies are still in existence and functioning just as they did. Not until plans for incorporation, headquarters and full organization of the United Christian Missionary Society are completed can we change our plans with regard to missionary offerings at all.

¶ Every church should go right on looking after its budget, its Every Member Canvass, its various offerings, just as it did last year. The money should be sent to the different societies for the particular work to which it is given. No change can take place now.

¶ The missionary plans for this year are launched, the United Budget campaign is in progress, and everything is set up along lines which have previously been followed. It would be disastrous if we attempted to swap horses while in the middle of the stream.

¶ The offerings will need to be steadied and made adequate by sticking to our present regime until the new plans can be put into effect fully. The success of the work for this year will depend much upon the careful holding together and carrying forward of all plans for the year which have been perfected.

¶ Supplies for the Every Member Canvass are free and may be ordered from the county committee, the state missionary office or

UNITED BUDGET COMMITTEE

222 WEST FOURTH STREET

CINCINNATI, O.

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(End of one of Colonel Roosevelt's "picture letters.")

The Christian Century Press

700 E. 40th Street Chicago, Illinois

THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, November 6, 1919

How Episcopalians Do It

By Orvis F. Jordan

The Sense of God's Reality

By Harry Emerson Fosdick

Published Weekly—$2.50 the Year

The Extraordinary Methodist Challenge

One of the outstanding messages of the Cincinnati Convention was delivered by S. Earl Taylor, General Secretary of the Interchurch World Movement and formerly leader of the Methodist Centenary Movement.

Continent by continent he mentioned the portion of the great Centenary fund of nearly $170,000,000 that is to be expended on each field and declared for each, "The Methodists cannot expend that amount of money wisely unless the other Protestant forces make a corresponding advance. The same strategy that governed the advance of the French and British armies in the great war must be observed in our missionary movements."

That is a challenge which we can no more disregard than America could refuse to enter the war. Like the United States the Disciples of Christ must not only bear a part but a large and decisive part. Our representatives in missions, benevolence and education are already stationed at most stragetic points on the fields of conflict between Christianity and darkness. We have not only our living forces there but also the sacred graves of those who went before and our investments of millions of dollars as pledges that we will not abandon the fight.

The United Budget which is now before the churches is not presented as an answer to the challenge of the Methodists or of the tremendous hour upon which we have come. It is confessedly partial and temporary and meant merely to hold the line until adequate reinforcements can be brought forward.

In recognition of these facts the United Budget is being accepted by the churches generally as a minimum standard of giving for 1920 and not as a maximum goal. Church after church is saying, "we will double the amount asked of us. We will give as much for others as for ourselves."

It is not merely the salvation of the heathen but the saving of Christian civilization itself that is compelling us at once to hold the line and prepare to advance.

United Budget Committee

222 West Fourth St. **Cincinnati, Ohio**

The Christian Century

An Undenominational Journal of Religion

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

What is Prayer?

PRAYER is communion with God. It is the realization of a sense of intimacy with the Divine Father, or the effort that the soul makes to attain such intimacy.

It is not merely a form of expression. No set of words uttered can of themselves constitute a prayer. Yet prayer usually voices itself in words.

Prayer is not essentially a petition. The most important element in prayer is not the request for blessings. It is the attainment of relationship with God.

Prayer is not the effort to induce God to do what he otherwise would not do. It is rather the attempt to cooperate with him in the accomplishment of his well.

In the widest sense all holy aspiration and endeavor are of the essence of prayer, and no prayer is effective that is not prompted and supported by them.

Prayer is gratitude, thanksgiving, confession, acknowledgment of commitment to the divine purpose as disclosed by Jesus Christ, and request for guidance and strength in the achievement of God's will.

When first these higher purposes are given their place in the program of prayer, then petition for such personal blessings as are consistent with them, and will help in their realization, is appropriate.

But prayer ought always to be made with recognition of the fact that the things in which God is really interested, and in which primarily we are interested, if we have taken seriously the companionship of Jesus, are the realization of his will in the earth, the coming of his kingdom among men. This unselfish goal which our Lord set before all his disciples will come at last to displace all desires and petitions that have their center in self.

The Most Serious Aspect of the World's Unrest

SCARCELY less, if indeed any less, significant and searching than the World War is the present universal industrial and civil unrest of mankind. The war was a more objective phenomenon, its issue could be stated in terms of an equation. Vast as it was, it was still a measurable thing. But the upheaval that is now going on has obscure origins and vague issues, and whatever happens no one can say for sure whether it is good or ill. All lands are caught in the grip of what seems like revolution. Strikes of amazing proportions are on in Canada, France, South Africa, Argentina, England, Italy, China, and even Japan. We in the United States have felt the post-war unrest far more than the unrest of the war itself. With two of the most vital industries paralyzed with strikes—coal and steel—and with the third—transportation—kept going only on the pleadings of the Government to defer drastic action until certain other attempts are made, it cannot be disputed that our nation and the world are either moving toward chaos, or through chaos to a higher order of social justice and human welfare. Many are the factors that enter into the situation to make it what it is. There is the relaxing of war tension. There is the dislodgement of many lives from their social soil by the shock of bereavements and sorrow caused by the war. There is world-wide disappointment at the Peace Terms agreed to by the Conference at Versailles. And there is the instinctive feeling that the unjointed state in which the war has left the entire social mechanism affords the opportunity to shake the whole thing apart and put it together right. This instinctive feeling is the only conceivable explanation of the refusal of both the steel workers and the miners to heed

the pleading of President Wilson to delay their drastic action until other methods had been tried. Labor feels its power. Gone is its reverence for hereditary or any other form of accidental power. Gone, too, for the moment, is its responsiveness to moral obligation. The way in which organized labor tears up its solemn contracts without scruple is one of the most ominous aspects of the present situation. There is more ground for pessimism in this fact than in almost any other. For if a new industrial order should come into being tomorrow as a result of the infidelity of labor to its moral obligations it would contain within itself the seeds of its own destruction. Labor can better afford to endure injustice with honor than to win an industrial Paradise at the cost of its own moral character.

Summons to the Young Men of America to Choose Altruistic Vocations

DR. J. CAMPBELL WHITE, one of the secretaries of the Interchurch World Movement, is making eloquent and moving appeals in various parts of the country for the choice of the unselfish callings by young men and women when making their decisions regarding life work. The time is opportune for a clear summons to young people of serious mind to consider the work of the gospel ministry, the mission field, and other distinctly religious callings. The deepest motives for such vocations are exactly those that were most effective for heroic endeavor in the service of the nation during the world war. The same self-forgetfulness, self-sacrifice and devotion that held men to the strain of the world enterprise will carry them into these areas of service. To this appeal great numbers responded bravely and gladly during their periods of arduous activity, dedicating their lives to sacrificial ministries. The need of such service is even more imperious now than in the days of the war. There is a demand for consecrated leadership and self-dedication.

The Christ We Will Not Share We May Not Keep

OF THE great religions of the world today three are missionary—Christianity, Mohammedanism and Buddhism. Of these Christianity alone seeks the intelligent and purposeful conversion of humanity for the sake of fuller and richer life. Its purpose is the prevalence of the interpretation of life which Jesus disclosed in his character and teachings. It is the acceptance of Jesus' point of view and method of living which makes a man a Christian. And that acceptance carries with it a certain mandate to make universal the ideals of his Lord. Christianity is a missionary religion because one who has known Jesus Christ cannot abide satisfied to do less than all that is possible to make his way of living universal. It was that passion of propagation that filled the souls of his first interpreters. To be less than solicitous for the evangelization of the world is to be something less than Christian. We have to send out our gospel in order to enjoy it ourselves. The Christ we will not share we may not keep.

Significance of the Inter-church World Survey

IT IS nothing less than thrilling to contemplate the vastness and coherence of the plans made to ascertain the precise nature of the world task which awaits the united church in the years just ahead, and to prepare adequately to perform that service. The old isolation and independence of action which were formerly characteristic of the work of the various religious bodies has come to an end. Henceforth the leaders of all the churches perceive that it is essential that the preparations and the later campaigns be conducted with unity of action. This is the beginning of the era for which the Disciples of Christ have hoped and prayed. If the ideal of Christian unity has any substance at all, this is a long advance toward its realization. The business of the survey is to ascertain just what are the needs and the resources in the educational and religious field the world around, and to lay plans for the competent financing of the program required. The Disciples are committed to such an enterprise above all other communions of the church. Their history has pledged them to it, and their efforts, where they have been intelligent and purposeful, have prepared the way for just such endeavors.

Protecting the Unprotected Girl

THE annual report of the Woman's Church Federation Protectorate of Chicago makes an interesting summary of activities of the greatest significance to the kingdom of God. This organization of Protestant women has given aid the past year to 348 women. For 134 of these employment has been found. Institutions of the different denominations have received 246 of these unfortunates. It has been a matter of embarrassment that although there were 27 of these girls from Disciples homes, there is no Disciples institution in Chicago where these might be sent. It has been necessary in some cases for a Methodist institution to receive them. This institution will care for these girls in a most competent way but it is hardly a fair sharing of the burden in a great city for the Disciples to be completely without any work of a social character. It was suggested at a recent quarterly meeting of the Chicago Union of the Woman's Missionary Society that this matter be given consideration and it would be well if the whole subject of a social program for the city were taken up.

Increase of Ministerial Salaries Recommended by the General Convention

A VERY concrete and pointed suggestion was made to all the churches in the report of the Executive Committee before the recent Cincinnati Convention. It was to the effect that all salaries received by ministers ought to be raised in accordance with the advance in prices of all necessaries of living. The scale recommended was as follows: All salaries below $1,500 to be increased 25 per

cent, those between $1,500 and $2,000 to be increased 20 per cent, those between $2,000 and $3,000 to be increased 15 per cent, and those above $3,000 to be increased 10 per cent. While these recommendations are in no sense mandatory, they constitute a series of suggestions which no church that has not recently raised its pastor's salary in some adequate manner will feel at liberty to ignore. If ministers are rendering faithful and efficient service, they have not only the right to a worthy compensation, but in the same measure, to such recognition of their labors as will testify to the appreciation of their people. And no testimonial is more eloquent in its witness to the good will and appreciation of a congregation than a proper advance in salary. That a minister will be sent as a delegate to the annual Convention is taken for granted. To pay his expenses on this really essential errand is hardly a debatable matter with a self-respecting church. In such ways as these the spirit of a faithful pastor is sustained and his work made increasingly effective, but no church will confuse the performance of such courtesies with the duty of providing adequately for its minister's economic needs.

"In the Interest of Harmony"

HOW one's optimism may blind one to the most obvious truth is revealed in the interpretation which certain minds are making of the action of the Cincinnati Convention on the so-called "Fourteen Points." Here is Dr. Powell, for instance, whose communication appears in this issue, whose eye fixes itself upon the parliamentary fact that the "Fourteen Points" were recommitted to a committee which was not to meet again. This action, Dr. Powell argues, had the effect of burying the document. There is no doubt about the technical fact that the document was buried, but Dr. Powell overlooks altogether the words of "hearty endorsement and approval" which the Convention wrote on the door of its tomb. The document was buried, but it was buried alive, and was promptly rescued from its entombment by the Christian Standard, which appeared last week, as any one with a degree of journalistic wit could have predicted that it would appear, with its pages shouting that the soul of the "Restoration Congress" goes marching on! Here is the pith of the Standard's report, a paragraph selected from many pages of triumphant writing in which the General Convention of Disciples is interpreted as having been taken captive by the Restoration Congress!

> The Restoration Congress lived for two days in Cincinnati, then it expired. However, it died as the good and true die—its soul did not fall asleep. Immediately upon the decease of the Congress its soul overshadowed all who were in attendance upon the Convention. And Saturday afternoon, October 18, the soul of the Congress in the form of a set of resolutions—the "fourteen points"—entered Music Hall and held the Convention in its grasp for the space of about two hours. The Convention finally approved the work of the Congress—thus embarrassing and provoking to anger all who had anathematized the meetings held in Odd Fellows' Assembly Hall and Emery Auditorium. Hence the soul of the Congress goes forth to brood over the brotherhood and to accomplish its mission, as stated in the Cincinnati Call, "To the Rescue of the Restoration Movement." The discussion of the Congress resolutions, stenographically reported, and printed on pages 6-8, will afford interesting reading for those who were unable to attend the Convention.

It was an audacious thing The Christian Century did last week when, without the slightest inside information as to the course its Cincinnati contemporary would take, it ventured to say:

> As these words are going to press there is no doubt in the world that the Concinnati journal going to press at the same moment is carrying a triumphant interpretation of the Convention's action. It will say when it appears, and it has the technical right to say, that the Congress won the Convention to the endorsement of its charges concerning the unbelief and disloyalty of those godly men and women who have borne the burden of teaching and preaching the gospel of Christ and administering the missionary and benevolent enterprises of the church. It will say, and it will have the technical right from its point of view to say, that the Convention—the General Convention of the Disciples of Christ—declared that all who advocate or practice open membership have apostatized from the Disciples fellowship. There can be no doubt of this. Nor can there be any doubt that this was the precise quality of goods Mr. Kershner set out to deliver to his former employer when he "hurriedly dashed off," as he says, the resolution which men like Henry, Frank, Powell and others seconded and hundreds of others equally bewildered voted for.

Yet with a greater degree of literality than we expected, our clairvoyance has been justified by the Standard's issue from which the paragraph quoted above is selected. What shall we say then of the quality of optimism displayed by the dear Christian Evangelist, which publishes in its latest issue an editorial nearly a page in length entitled "The Debate Over the Congress Resolutions," drawing one, two, three, four optimistic conclusions from the debate. but does not so much as mention the fact that the motion by which the document was recommitted expressly gave the resolutions contained therein the "hearty approval and endorsement" of the Convention? Here is what the Christian Evangelist says:

> The "Restoration Congress" introduced into the Convention at Cincinnati fourteen resolutions which embodied many good ideas, but they were marred by suggestions which, if passed, would have sown broadcast the seeds of suspicion, unbrotherliness and discord, and which also would have had the effect of converting the Convention into an ecclesiastical court with creed-making powers and purposes. The Committee on Recommendations reported, in substance, disapproval. There followed a heated discussion in which pointed personalities were indulged and distinct efforts of inquisition made. Several of the secretaries were charged with being unsound in the faith and disloyal to the church. Wisely and with the utmost fairness the president of the Convention gave everyone a chance to speak and the speaking went on excitedly for possibly two hours.
>
> The climax was reached when the Convention practically took the meeting away from the president in suppressing the personal attacks. The debate proceeded for some time

after this, but with more calmness on the part of all but one or two. This incident closed with a motion recommitting the document, but expressly repudiating all its creedal aspects. This plainly said that the body would not endorse these fourteen propositions as they were, and it was left to the committee to see whether they could bring in a report that would be acceptable. But the real effect was to kill them, and one of the supporters of the fourteen resolutions urged the people to vote against the motion on that ground.

It is really amazing. An editorial dealing with the debate on these Congress reolutions and presuming to give the substance of the motion by which they were finally recommitteed, omits to say a word about the most essential thing in the recommitment recommendation, namely, that the Convention "heartily endorses and approves" the resolutions. This was the subject and predicate of the motion the Convention passed. Everything else the "Evangelist" talks about belongs to an adverbial clause. The only *substantive* thing in the motion was the approval and endorsement of the "Fourteen Points! And Judge Henry seconded this motion, together with Graham Frank and Dr. Powell, and it was voted for by perhaps 2,000 others lovers of "harmony" who in the fatigue and disgust of the hour had taken their cues from their leaders instead of from their own wits. Let us look again at the motion that was passed "in the interest of harmony:"

> Insofar as the above resolutions do not require a definite creedal statement on the part of this Convention, constituting as such a statement would a creedal pronouncement contrary to the established plea and practice of the Disciples of Christ, this Convention heartily endorses and approves the resolutions in question.

The kind of "harmony" this motion has created will have voice in the reactionary press of the Disciples of Christ during the entire year that is ahead of us. The fluke by which the Convention gave its "hearty endorsement and approval" to the resolutions which the so-called "Congress" had passed in hostile criticism of Disciples missionaries, secretaries, societies, college teachers and boards of trustees, and many ministers and churches—this fluke, we say, has filled with new spirit the journalistic leadership of the reactionary forces. It will be capitalized in ways not now dreamed of by the good men who aided and abetted the maker of the crafty proposal. And its effects will not be terminated in a few weeks or months. They will not be terminated until a later Convention takes definite action to repeal the action of the Cincinnati gathering, or to disclaim the interpretation that in technical correctness has been put upon it.

How to Keep the Colleges Orthodox

KEEPING the colleges orthodox is a task that ha been carefully studied by certain types of ministers and some plutocratic laymen among the Disciples of Christ. In Johnson Bible College, in Tennessee, there is the best remedy for college heresy that has yet been devised. Before receiving his monthly salary check the teacher is made to sign an affidavit, duly sworn to before a notary public, setting forth that he "does solemnly swear or affirm under the pains and penalties of the law the following:"

> 1. That he has since the 20th of the previous month been employed in teaching in Johnson Bible College, 30 days, and has sought in every way to promote its interests as they have been maintained from the day of its founding in the year 1893.
>
> 2. That he does solemnly believe in the one true God of the Old and New Testaments.
>
> 3. That he believes in the inspiration of the Scriptures of the Old and New Testaments, and that if he believes and obeys Jesus Christ, such faith and obedience will bring him eternal redemption hereafter.
>
> 4. That he believes that Jesus is the Christ, the Son of God, born of the virgin Mary without the interposition of man, and that He is in the all inculsive and all exculsive sense our Saviour, Prophet, Priest and King.
>
> 5. That he believes that Jesus died on the cross for the whole human race and for all ages, and that His blood cleanses from all sin.
>
> 6. That he believes that Jesus was buried in the grave, and that He came from the grave alive in the body in which He was buried, triumphant over death, hell and the grave.
>
> 7. That he believes that Jesus gave the great commission to the Apostles (Matthew 28:18-20; Mark 16:14-16; Luke 23:45-47; Acts 1:8) to embrace all nations and all ages.
>
> 8. That he believes that Jesus Christ sent the Holy Spirit down from Heaven to the Apostles through whom the gospel was unfolded, and men and women saved according to conditions laid down, and on record in the Book of Acts.
>
> 9. That he believes that faith, repentance and confession of Jesus and baptism and prayer are for the remission of past sins, and that faith, repentance and confession of sins and prayer are for the remission of the erring Christian's sins.
>
> 10. That he believes in the Restoration Plea handad down to us by the fathers and that its basis and the basis of the union of Christendom are founded in the New Testament.
>
> 11. That he believes that Jesus Christ will come at the end of the world and judge all men and all ages according to that which is written in the sacred scriptures.
>
> 12. That he has done his best to teach these great fundamentals at every opportunity he has had to reach the students of Johnson Bible College."

Here is one of the most extraordinary documents that has been devised since the Disciples came into being. That a people devoted to the liberal and tolerant ends set up at their beginning should have produced a phenomenon in creed-making so raw and so crass as the above, and for whose enforcement "are invoked the pains and penalties of the (civil) law"—well, it is a flop-over of history that can neither be paralleled nor explained. The fact that the college that has done this is in an obscure corner of the Disciples' communion, and that its influence is imperceptible on the organic life of the main body, does not lessen the wonder with which any bystander must regard the phenomenon itself. The itch for a creed is a pretty common impulse of ecclesiastical human nature. It can be overcome only by keeping vividly and continually before the mind those great ideals of intellectual liberty, an open-minded growth in knowledge, and a catholic fellowship in the church of Christ, which were at the beginning the inspiration of the Disciples of Christ.

Are Disciples of Christ Restorationists?

OF late there has appeared in certain quarters among the Disciples a habit of speaking of their communion as the "restoration movement." The Christian Standard, or rather one of its editors, seems to be committed to this curious phraseology, and the paper has just promoted a so-called "Congress" which it called the "Restoration Congress." This practice of misusing the purposes of the Disciples by applying to them a bizarre and ill-advised name might pass as the vagary of a newspaper whose record is marked by many similar tendencies. But when intelligent and responsible men, such as those to whom is committed the leadership of our cooperative work are betrayed into the same usage, either by a passing impulse, or in the effort to placate a supposed influence whose friendship they wish to cultivate, those who have a respect for the history and ideals of the Disciples have no option but to protest.

Never in the past history of this movement for the union of the people of God on the basis of apostolic Christianity has it been called a "restoration movement" by any responsible leader. The fathers used to speak of their efforts and their results as the "Reformation" or the "Current Reformation." They used to talk very much about the restoration of primitive Christianity as the most effective means of bringing about this result. Yet they were never misled into the adoption of so dubious a title as the "restoration movement."

But all the time the clear insistence upon the basic principle of unity in the universal church was recognized. The restoration of the apostolic church, its doctrines, its ordinances and its fruits, (a phrase coined by Isaac Errett and continued as the motto of the Christian Standard) was never understood as the fundamental purpose of the Reformation unless it was recognized that that restoration involved the regaining of the primitive unity by a fresh emphasis upon the chief characteristics of the apostolic church. But never, even with full appreciation of this basic idea, was the movement called a "restoration movement."

It was quite clearly understood from the first that the Reformers had no interest in the restoration of the conditions of the early churches. In that sense of the word, which has been too frequently the implication, nothing could be further from the wish of any forward-looking Christian than the return to the crude and discouraging thinking and conduct of the churches that gave Paul and others of the first friends of our Lord so much concern. Rightly understood, the plea for the restoration of the ideals of the Christian society is convincing and desirable. But of course that has been the contention of practically every religious movement in the history of the church. They all have voiced a protest against the delinquencies of the church in their time, and a purpose to appeal to the apostolic church as the model for their new campaign. In this the Disciples have not differed from many religious bodies, and have no distinctive claim to the idea of restoring the primitive church.

But the real objection to such a term as the "restoration movement" lies in its unhappy associations. If one were starting out to find a novel formula for the work of the Disciples, he ought to be able to hit upon one less clouded with dubious associations in the past. There have been several "restoration movements," and none of them has a very savory reputation. The effort to regain for the papal power its rights in Italy issued in a "restoration movement" which brought to an end the "seventy years of captivity" of the papacy in Avignon, and took it back to the banks of the Tiber. The wholesome days of the English commonwealth under Cromwell and his associates were concluded by the "restoration movement" which placed upon the throne the most frivolous and licentious of the Stuarts. And the first French Republic was succeeded by the "restoration movement" that put the Bourbons again into power.

But every student of religious history ought to be aware that in the vocabulary of intelligent people the terms "restorationism," "restorationist" and "restoration movement" relate themselves to the rise and progress of Universalism, which had as its basic purpose the preaching of the doctrine of "restoration" of all souls to the favor of God and to eternal salvation. There were texts in the Scripture that gave form to this expression as describing the doctrine of Universalism, and it has passed into the current religious terminology as referring to that movement in its essential features. Certainly the Disciples of Christ are in no mood to be characterized by a term that nine out of ten of the intelligent people of the time would recognize instantly as describing a point of view so utterly foreign to the position of the Disciples regarding the essentials of Christianity. There could be no phrase coined that both in its general historical significance and in its religious notation could more surely characterize an obscurantist and reactionary attitude of mind. Whatever the Disciples may be, they are certainly not a "restoration movement," as that term is sure to be used in the vocabulary of the Christian world.

Futile Attempt to Create a College Autocracy

THE true inwardness of a Disciples educational project whose unfolding has been kept for nearly a year in unusual obscurity, has been recently disclosed to a considerable circle including especially a group of leading alumni of Butler College. It has been known for some time that plans were afoot to establish at Indianapolis a theological seminary in affiliation with Butler College though on an entirely independent corporate basis. The new institution was to be the divinity school of Butler and to absorb the now existing socalled Bible College which is an integral part of that institution. Rev. F. D. Kershner, until recently a member of the editorial force of the Christian Standard, has been the interpreter of the

ideal of the proposed seminary, and the funds, rumored to be in the vicinity of a half-million dollars, were to come from certain ultra-conservative sources at Columbus, Ind. One of the chief prospective donors has been said to be the same man who is reported to have cancelled his pledge of over $100,000 to the Men and Millions Movement on account of the participation of Transylvania College in its funds.

This much, we say, has been well known, though unpublished, for some time. There has been some solicitude on the part of Butler's faculty and alumni over the commitment of Butler's ministerial training into the hands of a board of trustees who would frankly seek to control it in the interest of reactionism in theology, yet it has been felt that such an institution would be compelled gradually to yield to the spirit of modern scholarship and pass eventually into the control of men of true scholarly sympathies. On this ground faculty and alumni and their advisers were inclined to accept the gift and leave to Providence the determination of the theological character of the institution.

But it has more recently come out that this is but one-half of the project. The other half involves the establishment of a Foundation, in affiliation with the proposed theological school, with a small board of trustees to receive large gifts for education and to administer such funds by distributing them to such Disciples colleges as put their orthodoxy beyond question. It is said that several very wealthy men are involved in the tentative plans for the enterprise, and that the several names of the nine proposed trustees are either explicitly conservative, or in positions where they are likely not to act contrary to the wishes of the conservative majority.

It is astounding that a thing like this could have grown so far toward maturity without public attention being drawn to it. But now at last the voice of the better informed element on the Butler faculty and of the leading alumni of the college is being heard. These men are saying to President Howe and the trustees of Butler College and to Mr. Kershner, "We do not want an educational institution established in connection with Butler College on any such terms. We cannot consent to an arrangement which simply means that a non-representative, unauthorized private Foundation shall get itself prestige and, at last, authority through establishing itself in contact with Butler College. Butler must not lend itself to this unacademic, unethical and disruptive scheme."

Since the Butler spirit has spoken in this fashion it has been informally announced that the project would be undertaken in connection with some other Disciples college, and Drake University was named as having made tentative overtures for it. We believe, however, that the Drake spirit will not be outdone by the Butler spirit. The only chance such an enterprise has to get itself attached to any college of the Disciples is by creeping up on its blind side by some obscure path. The Disciples of Christ have passed the point where they can be dazzled out of their good moral and progressive sense by the glitter of the coin of their millionaires. The kind of thoughts we think and the kind of education we give our children and our young prophets we will leave to our thinkers and educators—and ourselves, and not to a man or set of men who happen to possess more money than the rest of us.

The Habit of Hyperbole

THIS is an age of exaggeration. Clothes are gay in color and extreme in style. Business and amusements are alike frenzied and frenzying. It is the day of jazz, of speed, of turmoil. We rise each morning demanding of life that it afford us a series of thrills. Nowhere is this tendency more pronounced than in our speech. We have acquired a habit of hyperbole. During the years of the war we have come to look upon a gift for strong language as a kind of virtue. We are impatient of moderate and precise language. For this fact the experiences of these years have been in part responsible. We have called the Hun the basest names we could think of. We have condemned slackers and pikers and urged the Red Cross work and the Liberty Loans in the strongest terms we knew. He who could run the closest race with the dictionary was deemed, not unnaturally, the truest patriot and the most useful servant of his country. The habit of hyperbole has been lauded and admired, and perhaps we need not be surprised that it has fastened itself upon us, like many another exaggeration of the war-time from which we should now be glad to find release.

No doubt this habit of strong language, rather than any conscious irreverence, was responsible for most of the profanity among soldiers. When preachers and patriotic orators here at home were acquiring a near-profane method of expression, it is not surprising that the doughboys, under sore provocation from the enemy, entirely free from the restraints of convention, and constantly challenged to outdo one another in forceful and picturesque language, should fall back upon swearing as the easiest way of using strong talk without mental effort.

Must we confess that we are hopelessly tied to this habit of hyperbole? Must language always be abused, and must sensitive ears always be punished? Must this tendency to overstatement, apologized for in time of sore stress, fix itself for all time on the speech of the American people? At the recent convention in Cincinnati, personal criticism and personal challenges of purpose and motives were indulged in to an extent which would have been impossible, as it seems, in a religious gathering of five years ago. And those who were shocked by this freedom of speech were most of all shocked by the fact that so many other people seemed not to be shocked at all! It was quite seriously urged by those who indulged in personalities and by those who defended them that no personalities were intended—that if such had been spoken they were quite unconscious!

In one of our city missions a well-intentioned but rather ineffective woman was teaching a Sunday-school class of thirty-two small boys representing ten different nationalities. Among them were two brothers who were

especially trying. Whenever her head was turned for a moment one of four small fists was sure to fly out and plant a blow somewhere upon the person of an unsuspecting classmate. Almost every Sunday the teacher expostulated with these young Ishmaelites, but in vain. One day another boy waited for her after Sunday-school and offered an explanation. "Teacher," he said, "it ain't no use to talk to them guys soft an'easy, the way you do. They's seven kids in the fam'ly and every mornin' their dad licks as many of 'em as he can before he goes to work, an' then their ma licks the rest, so's to finish the job. So you see, teacher, it's like this: They's so used to bein' whaled and swore at that they don't know the nice line of talk you're handin' 'em is scoldin' at all."

Have we come to such a pass as this?

Adam and Eve

A Parable of Safed the Sage

I WALKED through the streets of the City, and I beheld a great Poster, attached to a Street Corner Sign Post. And it bore the image of a Salvation Army Lassie with a Pan of Doughnuts. And beneath it stood a Salvation Army Lassie with a Can and a Hole in the top thereof. And I put a Coin therein. And she pinned upon my Mantle a Picture of a Salvation Army Lassie with a Pan of Doughnuts.

And when I entered mine house, Keturah inquired of me, saying, Who is the Girl whose Picture thou art wearing?

And I said, She is a Right Fine Girl, and she gave it to me herself; and I will continue to wear it until mine own wife doth make for me a Pan of Doughnuts.

And she said, Thou shalt have them tomorrow.

And she made Doughnuts. And believe me, they were Some Doughnuts.

And I ate one. And I ate another. And I ate a third.

And Keturah said, If thou hast Indigestion, say not as Adam said, The woman tempted me, and I did eat.

And I answered, That is exactly what I shall say.

And she said, That is what all the sons of Adam have said.

And I answered her, Thou art not quite correct. Adam told the literal truth. And Eve and all her daughters have blamed him because he did not Lie like a Gentleman.

And Keturah said, I verily hope that Eve did never give him any more Apple.

And I said, Thou mayest fool thyself all thou dost like, but if Eve had known that Adam would do just as he did, still would she have divided the Apple with him.

And Keturah said nothing, for she knew that it was true.

And I said, O thou, of Eve's daughters the fairest and best, thou knowest right well that if apples were to remain upon the Tree, or Doughnuts in the Flour-Bin until thou didst climb the Tree or Scrape the Bin to get Apples or Doughnuts for thyself alone, then would there be no Apples save Windfalls, and no Doughnuts save such things as they sell for Doughnuts in the Bakery. Every bite that Eve took of the Apple, she was wishing that she could find Adam to let him bite the other side, nor was she happy till she found him, resting under the Tree of Life or somewhere else in the Garden, and she gave unto him and he did eat.

And Keturah said, If he was like my husband, he was very ready for the Apple.

And I answered, He was very like thy husband, and so all the Creeds have taught. But thy husband hath learned to put it over Adam, for he can eat Three Doughnuts and suffer no Indigestion, for which he doth thank God.

And Keturah said, I also am thankful; for if thou wert a Dyspeptic in addition to what thou art, then were life more hard than now it is.

And the daughter of the daughter of Keturah came running in, and she said, O Grandpa, what is the picture which thou wearest?

And I said, It is a picture with a pin on it. And with it I will pin the Bib while thou sittest up and eatest one of thy grandmother's Doughnuts; and then thou shalt have the Picture for thine own.

And because companionship is a part of the joy of eating, I ate another Doughnut with the daughter of the daughter of Keturah.

And there was no Adam and Eve racket about it afterward.

Trust the Great Artist

By Thomas Curtis Clark

TRUST the Great Artist. He
Who paints the sky and sea
With shadowed blue, who clothes the land
In garb of green, and in the spring
Sets all earth blossoming—
He guides your destiny.

The magic Hand
That colors dawn with flaming rose,
That ere the falling night,
For every soul's delight,
Pours out the streaming gold—
That Hand too holds your life.

His grasp amid the strife
Would shape you to His will;
Let Him His wish fulfil.
What though the testings irk,
Fret not. Mar not His work.

Trust the Great Artist. He
Who does all lovingly
Has not ordained despair
For those who trust His care!

THE CHRISTIAN ENDEAVOR WORLD.

How the Episcopalians Do It

By Orvis Fairlee Jordan

IN going from the Disciples Convention at Cincinnati to the triennial Convention of the Episcopalians in Detroit, I felt that I was starting on a long journey ecclesiastically. I was not in Detroit long until I learned that Episcopalians in convention are not, after all, so different from Disciples. As I watched Dr. Alexander Mann, successor of the great Phillips Brooks in Trinity Church, Boston, gaveling in vain in the house of deputies and shouting, "The house will be in order," when it was not in order until it pleased, I began to feel at home. Surely, I thought, there is some hope of Christian union between Disciples and Episcopalians! In outward apearance, the Episcopalian clergyman is different. His collar buttons behind, his clerical coat and the almost inevitable pipe or cigar are all a departure from the type. But human nature has a way of triumphing over all outward appearances.

The dominant strain in the Disciples stock is Scotch-Irish, with its love of humor and its hard-headed sense. The underlying element of the Episcopal church is English. The bishop of Louisiana spoke in the smooth-flowing southern brogue but more of the bishops tended to English inflections and phraseology. I heard a bell-hop tell of a bishop who called the telephone number 343 L, pronouncing the "L" in the English way, and the telephone operator wanted to know if he didn't want long distance!

PATTERNED AFTER U. S. CONGRESS

As in the American Congress, the business of the General Convention is done in two houses. The house of bishops always passes its motions with the clause "the house of deputies concurring" added to the motion. To all motions passed in the house of deputies, the clause reads, "the house of bishops concurring." In Detroit the house of deputies met in a large dance hall which was decorated with church paraphernalia to take away some of the suggestions of mirth. The house of bishops met in the parish house of the cathedral a mile away. Each bishop had his own desk and as he strolled in leisurely after the business of the day had begun, he looked over the papers which had been placed on his desk, among them the order of business for the day. Committees of conference ironed out the differences between the two houses. In each house there is a committee on "dispatch of business" and this committee fixes the limit of debate on different questions. Printed documents obviate much of the question and discussion that characterized the recent Disciples convention. There was much more debate than in other religious conventions in America, but long practice of the parliamentary art has educated Episcopalians quite beyond personalities and mud-slinging tactics.

I had always supposed the Episcopal church was an aristocratic organization. As I looked over the house of deputies, it was clear that the members were comfortable in the possession of this world's goods, but no respect for authority kept laymen in the convention from expressing and voting dissent from the clergy. Such intractibility in laymen has never been heard of in Disciples conventions. Instead of being aristocratic in organization, the Protestant Episcopal church is in reality democratic. Bishops are elected by the diocesan conventions. The house of bishops is therefore a kind of senate which the people at one time or another have had a hand in electing. These men hold office for life, unless they tire of their task. As they are usually elected after being well advanced in years, this does not ordinarily mean a long term of service. The house of deputies is created triennally by elections in diocesan conventions. Four clergymen and four laymen are chosen from each diocese. In the house of deputies these delegations of clergy and laity sit together under the diocesan banner. This organization corresponds to the house of representatives in Congress.

THE CONCORDAT WITH CONGREGATIONALISTS

It was my good fortune to be present to hear one of the most interesting debates of the whole Convention. It was proposed that the Episcopal bishops should have the right to ordain ministers of denominations holding to the congregational polity upon the application of their congregations. Thus it would be possible for a Congregationalist minister to have Episcopal orders in the "apostolic succession" while continuing as a Congregationalist. This would remove the temptation to remove Episcopal churches in over-churched villages, as the minister with the apostolic succession could administer the ordinances of the church with no question of their validity. As might be expected, this proposal, though simply a practical carrying out of the celebrated Quadrilateral of the Lambeth Conference, was oposed by the "catholic" party in the church, since there was no provision in it for perpetuating confirmation. The objection urged in stately oratory by my fellow townsman, the gifted Dr. George Craig Stewart, of Evanston, Ill., was that some Congregationalist would be found administering the sacrament at the communion table under Episcopal sanction, "wearing a vest intsead of a vestment." This possibility dampened the ardor of some. This speech was folowed by an impassioned appeal of a priest who in his climax invoked the power of God to save the church from latitudinarianism just as the gavel of the inexorable chairman fell at the end of his three minute speech. The liberal side of the proposition was ably expounded by the well-known Dr. William T. Manning, of New York, the head of the Episcopalian Commission on Christian Unity. A layman made the best speech of all. He said when he first came to the Convention he saw in the front of the hall of deputies a picture of two lions guarding the entrance to the building. As the Convention had proceeded, the picture had been covered up. The American flag hung over part of it and the Christian flag of a blue cross on a field of white covered the rest. It was a token, he said, of the overcoming of sectarianism by patriotism and Christian love. By a vote of three to one, the house of deputies decided to take

a chance on the vest-wearing parsons, while the vote in the house of bishops was two to one. As this measure involves a change of constitution, the General Convention must approve the suggested change three years hence before it becomes operative.

In the launching of its Nation-Wide Campaign, the Episcopal church is starting in for a fund of twenty million dollars for church purposes. The enterprise had been inaugurated prior to the Convention by a careful survey of fields and forces. However, the first object of the campaign is not money. The manual of the movement plainly says that they might get less than twenty million dollars and call the Nation-Wide Campaign a success, while on the other hand the money might be forth-coming and the campaign be a failure. "The spiritual revival of the church is the aim and hope of the campiagn." There will be standing commissions on publicity, social service, religious education and missions. Henceforth the General Convention, instead of having a brief triennial meeting, will have an executive committee continually functioning and this executive committee will connect up the campaign with the church. Previously the bishops were the supreme authority in the interims between the Conventions.

PUBLICITY SECURED

The matter of making church publicity coordinate with the three other interests mentioned is an Episcopalian idea. There was at the Convention a room set apart for reporters filled with typewriters for their use. Clergymen were constantly in attendance to answer questions. From this room went press reports to the farthest reach of the Anglo-Saxon world and although the Protestant Episcopal communion is far outnumbered by most of the evangelical bodies, it is the best advertised body in the United States, not excepting the Christian Scientists. It is the art of the Episcopal method to get its advertising free in the news columns. In this they are the teachers of all the rest of us. Henceforth there will be a permanent bureau of publicity, not only for the campaign but for general interests. In this latter idea the Episcopalians have been anticipated by the Methodists.

It is a popular notion that Episcopalians are in general rich people. They are certainly in better circumstances than some denominations. But of all religious gatherings this year, the Episcopalians were the most radical in their social pronouncements. While the Disciples give but the briefest hearing to these matters— though Disciples more nearly represent those committeed to labor's interests—the Episcopalians held a noon session every day where addresses were given by the most outstanding leaders of the social movement in America. The Convention in itself did not indulge in speeches, being a parliament, but at the noon sessions the prophetic word had free course.

One noted with regret the little place Episcopal women take in the Convention. There were sessions of the woman's missionary organization in an adjoining church. The more militant sister was in the gallery, however, applauding the speech of her favorite champion. One cannot say that the applause from the feminine portion in the gallery did not affect votes, but to one from a church where women have equal voice with men in the national assembly, this seems an indirect and feeble mode of expression.

NO FEAR OF DEBATE

The impression a visitor from any other denomination in America would get at the Episcopal convention was its orderliness and progress. I tried to analyze the secrets of their enormous parliamentary efficiency. Undoubtedly the elaborate committee system helped. A few men in research in a library can overnight turn up more of value than can a long-haired evangelist in many hours of oratory. The printing bill of the Convention might seem extravagant, but when one reflected that it was saving on the hotel bills of hundreds of people by expediting the business, it was real economy. Besides, it took away the occasion for misunderstanding and mob action. A demagogue would soon be hoist on his own petard. Facility for a quick roll call of deputies or bishops was a feature.

I found among the Episcopalians none of that fear of debate that prevails in Disciples conventions where inspirational addresses on the platform have been the chief feature in the past. The business is not brought to the Convention like predigested breakfast food by any board. The great affairs of the church are discussed in the open. Debate is the normal method of handling every question. Because speeches are limited to a few minutes in most cases, there is nothing to fear. This practice of open discussion, controlled by parliamentary law, preserves unity in a church with more radical and fundamental differences of theology than any other in Christendom. The lesson of it is to be well pondered.

One must bear tribute to the religious spirit of an Episcopal Convention. Some preachers have a favorite joke about the lack of religion in Episcopalians. Never again may any one speak of the Prayer Book in my presence as containing "canned prayers." These men prayed in the language of a book, but God was there according to His promise. Each morning the sessions began with prayers. At the noon hour, no matter what was going on, the business stopped and the assembly rose for prayer. There was a noteworthy lack of music, but the atmosphere of reverence was in the place. It is this which the Episcopalian has chiefly to contribute to the whole church of God. A religious convention ought to be religious. It ought to fill the soul with piety and love. All this I found in good measure in Detroit amidst the keenest difference of opinions.

After attending the Episcopal Convention at Detroit, Dr. Jordan spent several days in the Congregational Triennial Council at Grand Rapids, Mich. In our next issue he will write on "How the Congregationalists Do It."

The Sense of God's Reality

By Harry Emerson Fosdick

OUR modern world is headed straight for some gigantic disappointments. Never were such splendid plans afoot in human history before; never were there so many men and women of high hope and far-seeing expectancy at work on schemes for human betterment so vast in scope and so promising in outlook. Statesmen dare to plan for organized international cooperation; workingmen dare to expect within this generation the launching of industrial democracy; churchmen plot campaigns that marshal millions into a united force.

Nothing is more clear, however, in the light of history, than this: New political, economic and ecclesiastical machinery does not alone solve problems; it creates problems, and, above all, it puts a strain on moral foundations, on spiritual resources, that must successfully be met or the best laid plans come down in ruin. You cannot build a new forty-story business block on the old three-story foundations. With every expansion of the structure, with every elevation in the plans, the underlying bases become not less but more important. It takes far more brotherly spirit to run a League of Nations than to run a village; it takes far more personal unselfishness and reliability to make industrial democracy a success than it does to conduct the present order; and if the extensive Christian plans now afoot are to achieve their aims, the Christian faith in God must grow accordingly.

Amid all the creak and clatter of our far-flung Christian plans, therefore—the commissions, committees, campaigns, surveys, federations and budgets—all thoughtful Christians who are interested to avoid the disillusionment which the failure of so much splendid effort would inevitably cause, will bear down hard upon the central matter—*the achievement of a deeper sense of God's reality.* That is the foundation of all our building. If that weakens, the excellence of the superstructure does not matter. That is the dynamic. If that fails, the skillful workmanship of the engine is effort thrown away.

Now, the sense of God's reality is a different experience from belief that God exists. All men believe that natural beauty exists, but some men feel it vividly, rejoice in it heartily, while others are never moved by it at all. From the chords of one man's heart every sound and sight and scent on an autumn day will draw music like a symphony. He knows what Keats meant when he sang:

> Oh, what a wild and harmonious tune
> My spirit struck from all the beautiful!

But here is another man who does not vividly perceive in nature and beauty whatsoever. He wishes that he did. He reads Wordsworth to see if he can find the secret, but it continually eludes him. He reads radiant descriptions of sunsets in the poets where the sun rides the western sea like a "golden galleon" or

> Throws his weary arms far up the sky,
> And with vermillion-tinted fingers
> Toys with the long tresses of the Evening Star.

Then *he* goes out to see a sunset, and he does not see anything like that at all.

That is the contrasting experience of men with reference to God, which is of all others most baffling. Atheism is not our greatest danger, but a shadowy sense of God's reality. We do not disbelieve that God exists, but we often lack a penetrating and convincing consciousness that we are dealing with Him and He with us. This is the inner problem of prayer. And it cannot be amiss for any man or woman, concerned with the movements of the churches, to consider with what insights he can surround and penetrate his praying, so that in it all a vital consciousness of the Divine presence shall make glory at the center.

TAKING GOD TOO EASILY

The troubles of our generation which so urgently demand of us a fresh consciousness of God can help us to the very experience for which they cry. For God is like water—the intense reality of it is never appreciated by one who has not known thirst. So God's unreality to us in part is due to our easy-going way of taking Him for granted, with little sense of dire and dreadful need. Before the war, how many of us, conventionally religious, were dealing with God so! Then the war broke out, and who could light-heartedly take God for granted any more! We needed Him too vitally to take him for granted. This world was a wilder place than we had used to think. Its boisterous currents showed bewildering power when they had overflowed their banks, and all our little human preventions were washed away like piles of sand that children raise against the onset of the tides.

Even now dismal possibilities lie ahead—upheaval, anarchy, violence; it may be the League of Nations spoiled by opposition, apathy, or treachery, and the whole world going on with this military business, using all inventive genius for destructive ends and making a worse hell of it all than the Stone Age a thousand times over. Or, on the other side, what glorious possibilities! What hopes worth praying, toiling, fighting for! If only this world were meant to enshrine a better order; if only creation were moral to the core; if only—God! For if creation is not basally moral, no God at all, and we with unaided human fingers are trying to make an ethical oasis in a spiritual desert, where no oasis was ever meant to be, then we are beaten at the start. Sooner or later the desert will heave its burning sands against us and hurl its blistering winds across us, and all that we have dreamed and done will come to naught.

Tremendously, we need God! For tasks inward and outward, personal and international, against sins deep-seated, inveterate and malign, we need God. Let the need, like thirst, make its own satisfaction real! Let the beatitude on those athirst and hungry be fulfilled! For until a man comes to God in such a mood there is no possibility of reality in prayer.

The great social needs and the projected social crusades of our days, which so depend on faith in God, may well themselves create the atmosphere in which we find God. It is a grievous misinterpretation to suppose that God's reality dawned on men, like the Old Testament prophets, in mystical aloofness from the social needs and social movements of their time.

Moses came face to face with the Eternal in the Wilderness? To be sure, but the journey that so ended in a lonesome place before the face of God did not start in solitude at all. It began in Egypt amid a suffering people. He heard whips whistling over the backs of the Hebrews until he winced. He saw women staggering under the loads of bricks to build Pharaoh's treasure cities, until he could tolerate the infamy no longer. One day his scorching indignation burst all bounds. A brute of an Egyptian laying the knout upon a Hebrew! Furiously the son of Pharaoh's daughter ripped his dignities and titles off. Only one thing mattered—just *one* thing: Israel must be free! There in a high hour of social passion and sacrifice, began the road that, leading out from fury to wisdom, brought him at last to God.

No pathway into the consciousness of God's reality has been trodden by nobler than this road of social devotion and sacrifice. God's greatest souls have often started like Elijah, determined that at whatever cost he would denounce and defeat the tyranny of Ahab, and they have ended like Elijah, on the mountain side, listening to the still, small voice of God. They have started like Dante, with a passion to save Italy from chaos, and they have ended like Dante, standing with Beatrice before the Great White Throne. They have started like Lincoln, vowing that if ever he had a chance to hit slavery, he would hit it hard, and they have ended like Lincoln, saying, "Many time I have been driven to my knees by the overwhelming conviction that I had nowhere else to go."

Such an open road to the vivid sense of God's reality is waiting for every eager and prophetic heart today. The needs of men, the sins that must be blasted with concerted indignation, the causes that invite our ardent championship—these are not alien from the problem of prayer. They are a blazed trail into the secrets of prayer. The great prophets of God have moved along this path into a vivid sense of God's reality. Sacrifice for social weal unveiled the face of the Eternal.

GOD'S REALITY IS CONTAGIOUS

The sense of God's reality is a vital experience, and like every other vital experience we don't so much learn it, or achieve it, or clamber up to it; we catch it by contagion. Some things never can be taught, no matter with what skilled witchery of words the case is stated and the lessons analyzed. Courage, for example! There doubtless is a theory of courage, but no careful learning of it would make anyone courageous. Indeed, in any situation, like the front line trenches at the zero hour, when courage is an absolute necessity and every man with all his heart is ardently desiring all of it that he can get, the one intolerable thing would be to talk about it or exhortations to possess it.

But an *example* of it—how welcome and contagious! Bravery is fire; it kindles a kindred conflagration in every heart that has tinder in it. We not only learn what courage is by its incarnations, but we are set ablaze by it ourselves and all the courage that we ever had we neither generated nor achieved; we caught it.

When men in trouble seek for fortitude, they will not find it in an exhortation. But some Bunyan, writing Pilgrim's Progress in a prison where it was so damp that as he cried, "The moss did verily grow upon mine eyebrows;" some Kernahan, born without arms or legs, but by sheer grit fighting his way up until he sat in the House of Commons; some Henry M. Stanley, born in a workhouse and buried in Westminster Abbey; some Dante, his Beatrice dead, he himself an exile from the city of his love, distilling all his agony into a song that became the "voice of ten silent centuries;" or some more obscure and humble life close at hand where handicaps have been mastered, griefs have been built into character, disappointments have been turned into trellises, not left a bare, unsightly thing—such incarnations of fortitude and faith have infectious power. We win fortitude by falling in love with it. We are not taught it. We catch it.

CARICATURES OF GOD

Let a man in his thinking use such reasonable ways of conceiving God that he may help and not hinder his growing sense of God's reality. There was a time when God's immediate presence in our lives was not readily pictured. When men argued about God they said that the world was like a watch. It presupposed somebody who made it. That is, God was a mechanician; he had made this watch of a world and had gone off and left it to run by its own mainspring. God was a carpenter. He had built this house of a world and had left it to stand by its own laws. God was an engineer. He had thrown open the throttle of this world, had leaped the cab, and now the locomotive of itself goes thundering down the rails. Where is God? Back there somewhere! Off there somewhere!

We have no right to hold such a caricature of God. God is no man in the moon. God is in this world as we are in our bodies. Where are you? Is your hand you? Your eye? Is any part of your body you? We cannot see without our eyes, but we are not our eyes. We cannot see without the optic nerve, but we are not the optic nerve. We canot see without the temporal lobe of the brain, but we are not the lobe of the brain. Where are we? All through our bodies we seem to be; yet nowhere in our bodies can we locate ourselves.

"God is a spirit," we read, and the mystery of it seems very great. But man is a spirit. Manifestly man is here, the evidence of his presence is on every side; nothing are we more certain of than that man is here—yet we cannot find man anywhere. Bring the scalpel and dissect; where is he? Bring the microscope and look; where is he? As truly about man as about God, could one cry, "Oh, that I knew where I might find him!"

As we are in our bodies, but not of them, so is God in his world. And the greatest event in man's life is the

vital apprehension of that not as theory but as experience. A man perceives at last that he is like an aeolian harp. Fit the harp's frame to the window ever so carefully, yet it is not at all fitted—not until the invisible winds make music on its strings. So man fits his body to the framework of this physical world, fits nerves to comfortable circumstances and mind to information, but the whole man is not so adjusted. Conscience, love, ideals, thoughts that "break through language and escape," faiths and hopes that make us men indeed—not till the invisible so makes music in us are we completely fitted to this world.

And the longer a man lives the more it becomes clear that all other adjustments are for the sake of this highest adjustment. This *is* a spiritual world, then, at its center. God *is* here, playing upon our lives. After that vision, clearly seen, one does not go out to seek for God again. Shall man sally forth to hasten the sunrise? What has he to do with that? Let him go home and cleanse the windows. The sun is rising. It will find him out even in his little home and make him radiant if the way is clear. Shall a man go out to make the tides come in? What power has he? Let him rather take the sands away from the harbor's mouth. The tides are rising. They will come in if there is a way.

This, indeed, is the conclusion of the whole matter: *God is seeking us.* We do not need to search for him. He is the shepherd; we are the sheep. We need to let him find us.

Straight Talk to Baptists

By Robert Woods Van Kirk

In the plainest kind of words The Christian Century refused to accept as a fair expression of Baptist intelligence and vision, the reactionary resolution on Christian unity passed by the Northern Baptist Convention in Denver last May. We were followed by The Continent (Presbyterian) and other influential church journals which declared that the Baptists would some day regret the unfraternal position in which their sectarian words had put their great communion. That there are many stout Baptist souls who recoil from the harsh complacency expressed at Denver is now becoming apparent. Occasional notes of protest get through the correspondence columns of Baptist journals indicating as much, though ampler expressions of dissent seem to be under strict editorial censorship. Here, however, is an article appearing in the Watchman-Examiner (New York). The editor in an introductory note expressly disavows his sympathy with the article's position, but seems to be moved to publish it by the frank confession of the author that he has met "chagrin, disappointment and resentment" in his efforts at getting it published in other Baptist papers. Christian Century readers of this article will be glad to know that not all Baptists have bowed the knee to the sectarian Baal.

APPARENTLY the entire constituency of the Northern Convention is meekly acquiescing in the decisions of the Convention. At least those who dissent are holding their criticism in abeyance, if the absence of protests from the columns of the denominational press has any significance. But it would be a serious mistake for those responsible for the Denver action to assume that this action is universally approved. They surely cannot be so naive as to suppose that that large and growing number of men within the denomination who have been cultivating fraternal relations with other Christian bodies in the fond hope that some time there might be a consolidation of all our Protestant forces in some sort of organic fellowship, can give up their convictions and yield their judgment in deference to the counsel of those who seem to them to be opportunists. Those who are willing to put their ear to the ground will hear rumblings of dissent that are sure to become articulate. Any attempt to suppress or stifle expressions of disapproval of the Denver action will deepen the dissentient feeling into resentment, or what would be even worse, complete *ennui* in the presence of a hopeless situation.

There are some Baptists—and the number is not small—to whom the Denver action seems simply incomprehensible. They are trying to find themselves. They are awakening from what seems to be a dream and are rubbing their eyes and asking if it is an actual fact that the denomination has gone into its castle and locked the door and thrown the key into the dungeon well. They are wondering if it is really true that the Baptists have irretrievably committed themselves to a policy of disunion; that they have deliberately decided to isolate themselves permanently from a movement attempting to synthesize the *disjecta membra* of Protestantism into a body capable of functioning as a genetic unity. They are astounded at the results of their own disillusionment when they are informed that anything in the nature of organic union with other denominations is so utterly alien to our genius and structural beliefs that the appointment of a committee to discuss such matters would be sheer futility. We wonder what light has suddenly come to our leaders that they should counsel the denomination to call a halt upon a movement leading in the direction of Christian unity. What Daniel has come to judgment to inform Baptists that there are limitations upon their power of self-determination?

SOME INCONSISTENCIES

There is a strange inconsistency between the Convention's statement regarding its lack of power to function organically and the very action the Convention took. The statement declares that "there is no centralized body that

could deliver Baptist churches to any merger or corporate unity." And then it immediately proceeds as a self-conscious, self-directing and centralized body, through the vote of authorized delegates, to deliver the churches *from* such a merger! If the Convention had authority to act negatively, had it not authority to act positively? If it could vote to stay out of a merger, surely it could vote to go into a merger, with the understanding, of course, that it would devise ways and means at least to attempt to make the decision effective. If the Convention had ignored the overtures regarding organic unity its inaction would have been evidence of its impotency. But when it deliberated upon the matter and by vote consciously expressed its will to self-determination it functioned organically and thus repudiated its own declaration that "Baptist churches do not have organic unity among themselves."

The Convention fell into another inconsistency of statement when in one breath it declared that "Baptist churches do not have unity among themselves," and in the next breath spoke of our "structural beliefs," an expression that certainly connotes some sort of organic unity. "Structural beliefs," therefore must be the beliefs of the denomination functioning as an organism or an organic unity. If we are going to maintain that we have a community of faith and practice amounting to "structural beliefs," consciously held throughout the denomination, then we must admit that we have some sort of organic relationship. If we do not have organic fellowship among ourselves and do not want it, then in the name of consistency let us cease functioning organically! We are likely, however, to go on our inconsistent way on the assumption that, as Emerson says, "a foolish consistency is the hobgoblin of little minds."

ARE BAPTISTS MANACLED?

On the other hand, suppose we admit the validity of the Convention's decision, that we have no power as a denomination to deliver ourselves to an organic union of any sort. What a humiliating confession of impotency before the world! We are nothing more than an aggregation of autonomous churches without power to solidify ourselves or enter into the mighty world movement for religious reconstruction. We are just a blind, blundering giant, without self-control or self-direction! The sorry thing about it all is that we are content with our impotency and even boastful of our irresponsible democracy which makes us incompetent. Other denominations just as democratic as ours and with traditions no less dear are cordially entertaining the notion of an effective union of Christian energies, while we sit still with our apologetic and humiliating *non possumus*. If it is really true that Baptists have manacled themselves with chains which prevent them from joining with other Christians in solid phalanx against the forces of evil; if they cannot do what other denominational bodies are doing because of self-imposed limitations, is it not about time that we become ashamed of ourselves and make a courageous attempt to get free from our odious chains and escape from our limitations and form ourselves into some sort of a body capable of committing us definitely to the world's big religious enterprises?

MAKING DEMOCRACY A FETISH

The trouble with us Baptists is that we have made a sort of fetish of our boasted democracy. Our ecclesiastical individualism has been a source of weakness to us. The local church insists upon the right to ordain a man to the ministry, and when it wearies of him he is cast out into the arena where he becomes the victim of competitive forces in obedience to the immoral law of "struggle for existence with the survival of the strongest." The inhuman doctrine of *laissez faire*, which has been discredited in the economic world, still holds sway in our church polity in spite of the bitter fact that it is killing annually almost as many ministers and churches as are brought into the field. Our polity, which recognizes the divine and absolute autocracy of the local church to commit suicide or to starve or crucify its pastor, with no strong outside hand to stay the outrage, is utterly anti-social and completely anachronistic in this day of organized altruism. The bugbear of ecclesiasticism and hierarchism has driven us to the opposite extreme of voluntaryism not far removed from anarchism.

That was an auspicious day in our denominational life that saw the organization of the Northern Convention as an intelligent effort to get out of a condition of self-conscious impotency to meet the challenge of the new day, and a courageous attempt to effect an organization that would have some measure of authority through democratic representation. It has never ventured to call itself an "organism," a term that is taboo in Baptist terminology, but at least it may be regarded as an organization performing real and effective functions as such. The Convention has justified itself in the eyes of the denomination because of its service, and no one would think of going back to the old days of inefficiency. If the latest plans of the Convention are carried out through its Board of Promotion and the State conventions are articulated with the National Convention, and the associations are articullated with the State organizations and the churches with the associations, we shall indeed have something of the nature of an organic union in spite of the solemn deliverance of the Convention that such a thing is contrary to our policy.

ACTION CONTRARY TO BAPTIST GENIUS

Now the regrettable thing is that the Convention after starting so well on its way as an efficient organ of the denomination should have become alarmed in the presence of its tasks and repudiated its power of action in a concern of such great moment, when it was asked to appoint a committee on conference regarding the matter of organic relations with other denominations. It certainly had the right to do that in view of the much bolder things it has done without question. The Convention was not asked to commit the denomination to the policy of organic union, but to discuss its feasibility. At the same time by voting not to appoint a committee on conference, and basing its

action on an *ex cathedra deliverance* as to fundamental Baptist principles, which would forever estop organic union, it arrogated to itself an authority that is absolutely contrary to the genius of our denomination. The Convention was entirely competent to declare what it could not do itself in view of its present mood. It might with utmost propriety have said that it deemed the appointment of a committee on conference inopportune, but it had no right to state its case in such a way as to embarrass some later Convention with more light and freedom, in considering with favor the offensive proposition. The unfortunate thing is that we have been stampeded into taking a position from which it will be difficult to recede and save our face no matter how clear the call may be. Baptists cannot consistently take a stand; they can only pursue a course and seek a goal. The Catholic Church took its stand centuries ago, and it should be to us an everlasting warning against the dangers of fixity in matters of faith and policy. The glory of the Baptist cause has ever been in its fluidity and its ability to adapt itself to the needs of the changing times. When a denomination begins to look back, as ours did at Denver, it is in peril of meeting the fate of Lot's wife who secured her conservation at the expense of a life of action.

A POSITION OF ALIENATION

If the Denver action is final it would seem that we as a denomination are henceforth to pursue our course in well-nigh complete isolation from other Christian bodies which are bound to join in some form of organic fellowship in obedience to the centralizing tendency of the cosmic forces working in the social and religious life of today. Our refusal to co-operate will not stop the movement. The denomination that deliberately elects to keep out of the current will find itself stranded, "cramped and gasping, high and dry in the wave's retreat." Our grudging consent to participate in the Interchurch Movement, after hedging ourselves about with a series of resolutions to protect our own sacred preserves, will be an embarrassment to our delegates. Our denomination which had almost outgrown the odium implied in such suggestive terms as "Hardshell" and "Close Communion" Baptists, suddenly changes its mood, becomes reactionary and retreats into its old shell.

What a glorious opportunity we are missing for leadership in a worth-while Christian enterprise! Our historic "distinctive principles" now generally accepted by other evangelical denominations, why not lead the van in a movement for the fulfillment of Jesus' prayer for the oneness of his followers? If we have any differentiating social virtue or religious good in the nature of piety, zeal, generosity, beneficence or culture, why not share it with others and make it operative in a mighty Christian union rather than in an isolated sect? In our unhappy estrangement from other Christian bodies can we expect to influence them? Will the busy world be attracted to our ranks as we walk in our aloofness from our brethren? Can we hope to conserve our own young people for the spread of Baptist propaganda in this new day which is demanding a synthesis of Christian energies to establish the kingdom of God? If the other denominations join to form a united church we shall present a sorry spectable indeed, looked at askance as we look at Sabbatarians. And what will be the future religious alignment? We shall have at least four major bodies—the United Protestant Church, the Catholics, the Christian Scientists—and the Baptists! And the world will make its choice.

The Persistent Problem In Education

By Lewis Worthington Smith

THAT the war has put a new emphasis upon the value of the higher education must be apparent to every one who has given the subject the slightest serious attention. It was the college man that was trained to be an officer. It was to him that the government assigned the more important responsibilities outside of the ranks of the regular army. He was expected to be more capable and more dependable than the man who had not been so well disciplined in institutions of the higher education, and he did not disappoint that expectation. So much is to our educational good, but there is another aspect of the matter not so cheering.

The business of war has been astonishingly technical in the scientific rather than in the military fashion, and that circumstance seems already to have had a reactive influence upon university and college curricula. The pressure of practical and vocational subjects for further collegiate recognition has been a steadily increasing influence for years. Strengthened by this new emphasis from the work that the armies have had to do in France, this pressure has resulted in a very substantial lessening in the foreign-language requirements in colleges and universities all over the country for the coming year. This affects both requirements for entrance and those for graduation.

I am not making a plea for foreign languages or for any subject of college study in itself. It is a plea for a fuller realization of our growing need of leadership and for the qualities that are necessary in a leadership that shall be responsible and authentic. One of the first and most important qualifications in the man who is to direct the affairs of his fellows is the ability to form independent and disinterested judgments. The business man is not doing that as the regular practice of his life, because his success depends upon his deciding wisely that a particular course of action is or is not best for him. To be disinterested in any high degree in the conduct of his affairs is to court failure. The laboring man is not disinterested in his judgments for the same reason. He thinks of his problems and must think of them in the effort to settle them to his advantage. Otherwise his wife and babies may go hungry. It is only those who have been trained, and in some measure spend their lives, in the forming of judgments with regard to matters that

do not affect them personally who can be trusted, in the main, to reach conclusions that shall be reasonably without bias.

WHY STUDY LATIN?

High school teachers of Latin have one experience that probably no other teachers have in the same degree. "Why should I study Latin?" asks the first-year pupil, and he asks the same question again in his second year and in his third year and even in his fourth. "I shan't ever use it," he complains. "It won't do me any good." The very virtue of Latin is, not exactly that the student will not use it, but that he studies it without expecting to use it. While he is deciding that this word ending in "o" is an ablative and that another word ending in "is" is a genitive of description, he is also gradually establishing in his mind the habit of intellectual detachment, he is creating in himself the scientific spirit, he is becoming in some degree judicial-minded. It may be in part a dehumanizing process. The boy who tries to keep his eyes on Caesar's Commentaries while the leaves of his book flutter with the breath of April blowing in at the open window would doubtless make affidavit to that effect. All his boyish instincts must be subdued, or he will never find out how Caesar built the bridge and sent his legions over it against the Germans. Subduing our instincts is not an easy matter for either boys or men. Keeping cool when the thermometer is registering anger and bitterness and revenge and reviling on the porch of everybody else in the community is also not an easy matter. For some time, however, the hopes of humanity have depended upon the success with which several men could do just that thing, notably a former university professor, Woodrow Wilson, and a former lawyer, David Lloyd George. If the world is the gainer out of what they did in Paris, if it proves to be hereafter a better and more beautiful world for men to live in, it will be largely because they were able to detach themselves from their personal and partisan interests and apply scientific processes of thought to their problems.

DISPASSIONATE INTELLECTUAL EXERCISE

Now, Latin is not by any means the only subject offering material for the dispassionate exercise of the intellectual faculties. French will do just as well, possibly better,—unless, indeed, you study it for the purpose of conversing with a French general touring America or a French demoiselle to whom some one may give you an introduction in Paris. Spanish may be valuable in its way, too,—unless you think of it as being prospectively useful in forwarding your designs upon the trade of merchants in Buenos Aires. Mathemtics and the game of chess are also excellent instrumentalities for the cultivation of the same impersonal modes of thought,—if you do not intend to become a civil engineer or something of that sort, and have no money staked on your ability to say checkmate first.

The great danger of a democracy is that of a possible leveling down. Its great virtue is that of the opening and expanding of opportunities for the average man. The higher education is at present in a way to be swept out of the course of its normal functioning by the tendency to this danger and also by the drive toward this good. It is continually demanded of the college that it shall meet the average man more than half-way. No doubt it is temporarily to the advantage of the average man that it should do so, but in the long run his lot is bettered and always has been bettered, not chiefly by his own activities, but by those of the superior man who has been trained to an unbiased wisdom. Vocational training, vocational experience, the vocational state of mind are not naturally contributory to the production of that kind of intelligence. It is cheerfully to be granted that they do a great deal for the spread of information, for the dissemination of knowledge. That, however, is another matter. "Knowledge comes, but wisdom lingers," Tennyson said justly, and it is wisdom that is needed in the conduct of large affairs. The man of wisdom, put in charge of a big enterprise or the settlement of a big question, can call in the experts in the several departments of knowledge concerned. Then when they have told him what they know, he can tell the men who do things what to do.

LEVELING DOWN AND LEVELING UP

It is just this sort of functioning of the trained man that has been going on in Paris. Lloyd George and Wilson and Clemenceau have probably known very little directly about most of the specific questions that they have had to settle, but they have had at hand those who could put the facts before them, and then it was time for the exercise of their own wider-sweeping judgments.

For years now we have been told again and again that this is an age of specialization, and no doubt that is true. There is, however, another aspect of the question that the young man entering upon his college career would do well to consider, especially since his college seems now less inclined to look after it for him. It is the specialist who does the work, while the man of wider preparation, finer insight, and clearer sense of the relativities tells him what to do and when to stop.

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The Colonel and His Children

BIOGRAPHICAL interpretations of Theodore Roosevelt are destined to be unlimited in number and variety. There were so many aspects to his personality, his life energies flowed out through so many channels, that no single biographer will be able to tell the full life story of this greatest modern American from his own individual point of view. There will grow up in the generation following his death, as in Lincoln's case, a voluminous body of literature—Rooseveltiana—in which each author will describe the Promethean personality as he sees it. But with the intensely interesting and enlightening volumes that are now in the writing and that will later be undertaken, it is hardly likely that one will appear more intimate, more revealing and more intensely human in its subject matter than that which the house of Scribner has just put out setting forth a collection of the great Colonel's letters to his children. Every parent, every boy and girl, everybody who has a home and longs to make it rich in the intimacies of comradeship and idealism should read this ennobling record of a great father whose cares of state and myriad life interests did not smother but rather quickened and enriched his life of companionship with his children. The following excerpts from "Roosevelt's Letters to His Children" are here given with the permission of the publishers for their intrinsic reading interest and to whet the appetite for more.

U. S. S. Louisiana.
At Sea, Nov. 20, 1906.

Dear Kermit:

Our visit to Panama was most successful, as well as most interesting. We were there three days and we worked from morning till night. The second day I was up at a quarter to 6 and got to bed at a quarter of 12, and I do not believe that in the intervening time, save when I was dressing, there were ten consecutive minutes when I was not busily at work in some shape or form. For two days there were uninterrupted tropic rains, without a glimpse of the sun, and the Chagres river rose in a flood, higher than any for fifteen years; so that we saw the climate at its worst. It was just what I desired to do.

It certainly adds to one's pleasure to have read history and to appreciate the picturesque. When on Wednesday we approached the coast, and the jungle covered mountains looked clearer and clearer until we could see the surf beating on the shores, while there was hardly a sign of human habitation, I kept thinking of the four centuries of wild and bloody romance, mixed with abject squalor and suffering, which had made up the history of the isthmus until three years ago.

I could see Balboa crossing at Darien, and the wars between the Spaniards and the Indians, and the settlement and the building up of the quaint walled Spanish towns; and the trade, across the seas by galleon, and over land by pack train and river canoe, in gold and silver, in precious stones; and then the advent of the buccaneers, and of the English seamen, of Drake and Frobisher and Morgan, and many, many others, and the wild destruction they wrought.

Then I thought of the rebellion against the Spanish dominion, and the uninterrupted and bloody wars that followed, the last occurring when I became president; wars, the victorious heroes of which have their pictures frescoed on the quaint rooms of the palace at Panama city, and in similar palaces in all capitals of these strange, turbulent little half-caste civilizations.

Meanwhile the Panama railroad had been built by Americans over a half century ago, wtih appalling loss of life, so it is said, of course, with exaggeration, that every sleeper laid represented the death of a man. Then the French canal company started work, and for two or three years did a good deal, until it became evident that the task far exceeded its powers, and then to miscalculation and inefficiency was added the hideous greed of adventurers, trying each to save something from the general wreck, and the company closed with infamy and scandal.

Now we have taken hold of the job. We have difficulties with our own people, of course. I haven't a doubt that it will take a little longer and cost a little more than men now appreciate, but I believe that the work is being done with a very high degree both of efficiency and honesty, and I am immensely struck by the character of American employes who are engaged, not merely in superintending the work, but in doing all the jobs that need skill and intelligence. The steam shovels, the dirt trains, the machine shops, and the like, are all filled with American engineers, conductors, machinists, boilermakers, and carpenters.

From the top to the bottom these men are so hardy, so efficient, so energetic, that it is a real pleasure to look at them. Stevens, the head engineer, is a big fellow, a man of daring and good sense, and burly power. All of these men are quite as formidable, and would, if it were necessary, do quite as much in battle as the crews of Drake and Morgan; but, as it is, they are doing a work of infinitely more lasting consequence. Nothing whatever remains to show what Drake and Morgan did. They produced no real effect down here, but Stevens and his men are changing the face of the continent, are doing the greatest engineering feat of the ages, and the effect of their work will be felt while our civilization lasts.

* * *

White House, March 3, 1907.

Dear Kermit:

Poor little Archie has diphtheria, and we have had a wearying forty-eight hours. Of course, it is harder upon mother a good deal than upon me, because she spends her whole time with him, together with the trained nurse, while I simply must attend to my work during these closing hours of congress (I have worked each day steadily up to half-past 7, and also in the evening); and only see Archiekins for twenty minutes or a half hour before dinner.

The poor little fellow likes to have me put my hands on his forehead, for he says they smell so clean and soapy! Last night he was very sick, but this morning he is better, and Dr. Rixey thinks everything is going on well. Dr. Lambert is coming on this afternoon to see him. Ethel, who is away at Philadelphia, will be sent to stay with the Rixeys. Quentin, who has been exposed somewhat to infection, is not allowed to see other little boys, and is leading a career of splendid isolation among the ushers and policemen.

Since I got back here I have not done a thing except work as the president must during the closing days of a session of congress. Mother was, fortunately, getting much better, but now of course she is having a very hard time of it nursing darling little Archie. He is just as good as gold—so patient and loving. Yesterday that scamp Quentin said to Madamoiselle: "If only I had Archie's nature and my head, wouldn't it be great?"

In all his sickness Archie remembered that today was

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(Continued on page 21.)

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Y. M. C. A. Convention at Detroit to Be Most Important in History of Organization

It is expected that the fortieth International Convention of the Young Men's Christian Associations of the United States and Canada, to be held in Detroit, November 19-26, will be in some respects more important than any of its predecessors. The vital nature of the topics to be considered is shown by Dr. John R. Mott in an article given in another column of this issue. An attendance of 5,000 delegates is anticipated, representing the best business and professional life of the two nations. As no conventions were held the last two years, while our country was at war, the full story of the War Work Council will be told at this meeting. The report of the Commission on the Relation of the Association to the churches will be looked for with special interest, as this matter is felt to be one of vital importance.

Finding the Towns Without Religion

The closer study of the condition of religion in our country is not only revealing some cases of shocking over-churching but also revealing some communities without any religious worship whatsoever. Indian Creek, in Jackson county, Tenn., has had no regular religious work in over twenty years until some Presbyterian workers entered the field recently. Revival meetings were held with a number of converts and this was followed by the organization of a Presbyterian church and the election of church officers.

Presbyteries Taking Account of Salary Question

Two presbyteries of the Presbyterian church have recently taken account of the salary question as being of vital concern to the church. The Presbytery of Ottawa, meeting at Grand Ridge, Ill., considered this matter and as a result of their recommendations nine churches have increased the salary from $100 to $500. There is a committee of the Presbytery at work to secure at least $1,500 per year for each minister. The St. Clairesville Presbytery at Coleraine, O., voted that $1,500 and manse should be the minimum salary within their jurisdiction. Churches that have not increased the salary the past year have been asked to grant a twenty-five per cent increase.

Liberal Christians Hold Conventions

Along with the other great religious conventions of the month, the Unitarians have been holding a noteworthy gathering in Baltimore Oct. 14-17. It is just a hundred years since William Ellery Channing preached in this city a sermon which went far in determining the structure of Unitarian doctrine. Rev. Henry Gow of England preached the anniversary sermon this year. At the conclusion of the meeting a number of the Unitarians travelled to Charleston, S. C., where they met with the southern Unitarians. The Universalists began a general convention in Boston on Oct. 26. Next year will be the one hundred and fiftieth anniversary of the coming to America from England of John Murray and in commemoration of this the Universalists are now in the process of raising a fund of a million and a half dollars.

Saturday Bible School Is Organized

The demand for more time for religious training of the young is insistent. None know better the deficiencies of the present system of religious instruction than the Sunday school teachers themselves. In Elwood, Ill., a village, the daily Vacation Bible School of the summer has been followed by a Saturday school of religion which supplements rather than replaces the Sunday school.

Methodists of England Get Together

The spirit of union is strong in the churches of the British isles. The union of the Presbyterian bodies of Scotland has been noted. It is now announced that the preliminary steps for Methodist reunion have been completed. It will take three years to get everything in proper shape but everyone treats the union as though it were consummated. This brings together the Wesleyan Methodist, the Primitive Methodist and the United Methodist churches. In America the cause of Methodist reunion has gone backward on account of the negro question. The southern Methodists will go into no union where the Negro has a fellowship and the northern Methodists will not throw their negro members out of communion.

The Sunday School Has Been Losing Members

The effect of war on the Sunday schools has been detrimental the world over. The leading denominations had an enrolment of 18,000,000 before the war and the loss in this enrolment has been 600,000. The Presbyterian church has had a particularly heavy loss of 106,000. Some of the reasons assigned are the death loss in the war and in the epidemic of influenza. It seems rather more reasonable to assume that the war took away a great many teachers who were not replaced and that the result has been a certain amount of disorganization. The decline of community spirit following the war is also a fact to reckon with.

Theological School with Few Students

The Meadville Theological School is one of the more fortunate schools of its kind with reference to endowments and the quality of its teaching force. Then one thing it is not able to get is students. After an extensive advertising campaign of the summer it has found eleven students to take its courses. It is a liberal foundation and very few men enter this ministry in youth. It is rather the resort of those who have not fitted into the evangelical ministry.

Dr. Gunsaulus Will Continue to Preach for a Few Months

Dr. Frank W. Gunsaulus has resigned his pulpit in Chicago but has consented to continue to preach until his successor is chosen. The series of sermons which he has announced for the fall time is "The Modern Man and His Religion." Central church has changed its habitat this fall from the Auditorium theatre where it has been for so many years, to Orchestra Hall, which is also the home of the Sunday Evening Club.

Amusement People Appeal to the Methodist Church

The Dancing Masters' Association passed resolutions some time ago asking the Methodist church to reconsider its discipline with regard to dancing. Now the Producing Managers' Association of Theatrical Men is making a similar appeal. The text of the resolution of the theater men is: "We

believe in the stage as an art, an amusement, and as an education. We seek to have the theater on such a plane that neither church nor state can object to its social influence. We urge the Methodist Episcopal Church, assembled next May in Des Moines, to have their General Conference remove the Methodist ban on the theater."

War Has Been Expensive for the Presbyterians

The cost of the war to the churches is well shown by the statistics of the Presbyterian denomination which are more carefully gathered than those of some other denominations. The war caused the death of seven thousand members but the recruiting of the churches was crippled so that this year there were 26,000 fewer accessions than in 1918 and 54,000 less than in 1915. The church is reporting a loss in membership for the first time in its history.

Christian Science Will Have a Seven Million Dollar Building

According to the New York World, officers of the Fifth Church of Christ, Scientist, which for five years has conducted its services in Aeolian Hall, have announced that the church will build on the block between 43d and 44th Streets, on Madison Avenue, an edifice for worship which in many ways will be the most remarkable of its kind in the world. Furthermore, it will be one of the most expensive. The plot alone cost $3,500,000. To this will be added the cost of building amounting, it is estimated, to $4,000,000 more, making a total of $7,500,000. The new Christian Science church will be unique in the fact that it will be twenty stories high. The church, however, is not to use the entire structure. Its demands for space are modest, and outside of the auditorium and reservations for offices, literature distributing rooms and reading rooms it will require nothing. The additional space will be used for offices.

Dr. Joseph Fort Newton Has Resigned in London

The British Weekly announces the resignation of Dr. Joseph Fort Newton at the City Temple. He is reported as suffering from insomnia. The British paper speaks with great appreciation of his patriotic service and mentions as noteworthy a sermon on "The British Army Before Jerusalem". Rumors persist that Dr. Newton is to come to Chicago as Dr. Gunsaulus' successor, though the Universalist Church of the Divine Paternity in New York is also associated with his name in the as yet unauthorized rumors.

Dr. J. Campbell Morgan Buys Property at Winona Lake

Winona Lake, Ind., is becoming quite a center for travelling gospelers. Dr. J. Campbell Morgan has recently purchased a home there and is moving his family from England. Rev. W. A. Sunday has a home at this place and Mr. Sol C. Dickey is a booking agent for a number of these speakers.

Marietta College Inaugurates New President

General Charles Dawes of Chicago, Ill., general purchasing agent of the A. E. F., and Governor James M. Cox of Ohio received degrees at Marietta College, Marietta, Ohio, at the formal inauguration of Dr. Edward Smith Parsons as the eighth president of one of Ohio's oldest institutions on Oct. 17. General Dawes is a native of Marietta, and received the degree of A.B. from the college in 1884. Professor Edward C. Moore, Ph.D., D.D., of Harvard University, who is also a graduate of Marietta in 1877, delivered the principal address of the afternoon. "The College and Some Public Problems," which was replete with stirring interest. At a meeting of the trustees of Marietta College on Saturday morning, it was decided to raise an endowment fund of $500,000 by commencement 1920, which amount will be used in part for new equipment, new buildings, and the increasing of professors' salaries. Among other visitors at the inaugural were: Dr. Howard A. Bridgman, editor of the Congregationalist and Advance, Boston, Mass., President W. O. Thompson of Ohio State University, and President Rush Rhees of the University of Rochester, N. Y.

Dr. Lynch Makes a Trip to Europe

The Alliance for International Friendship is becoming quite active following the war and a great meeting of eminent churchmen of various denominations is being held at The Hague. The American delegation is sent by the Church Peace Union which Andrew Carnegie founded with his endowments. The American delegation is composed of Dr. Nehemiah Boynton, Dr. Arthur J. Brown, Dr. Peter Ainslie, Dr. Worth M. Tippy, Dr. Henry A. Atkinson, Dr. Charles S. Macfarland and Dr. Frederick Lynch. Dr. Lynch will spend a month in England as exchange preacher and will attend the national conference of French churches in November.

Death of a Gospel Singer

Dr. D. B. Towner, the last but one of the great gospel singers intimately associated with D. L. Moody—P. P. Bliss, Ira D. Sankey, James H. McGranahan, D. B. Towner and George C. Stebbins—died suddenly on October 3 at Longwood, Mo., where he was conductinig evangelistic meetings. Dr. Towner was born in Rome, Pa., in 1850, and received early musical training from his father. Later he studied under the distiguished musicians, George F. Root, John Howard and Frederick Root. His first association with Mr. Moody was in Cincinnati, where, in 1883, he conducted a chorus of 1,000 voices for the evangelist's meetings. Thereafter he was associated with Mr. Moody until the latter's death. For 26 years Dr. Towner was director of the Music Course of The Moody Bible Institute and was also for many years chorister of the Moody Church. He composed more than 2,000 Gospel songs and edited twenty-three hymnals. The best known of his songs include "Trust and Obey", "Anywhere with Jesus", "Only a Sinner Saved by Grace", "Come Home", "My Anchor Holds" and a score of others which are known wherever gospel music is sung. His aged mother, past 93, survives him together with his wife, a daughter and a brother.

World-Conference on International Social and Moral Problems

To take part in a program that includes reports from nine world-commissions on as many different international social and religious problems, as well as addresses from over fifty leaders from various parts of the world, representatives of over forty nationalities will meet in Pittsburgh, Armistice Week, November 9 to 16, for a World's Christian Citizenship Conference, under the auspices of the National Reform Association. Among the American speakers already secured are Charles Evans Hughes, Henry van Dyke, Charles E. Jefferson, Nicholas Murray Butler, P. P. Claxton, Henry W. Temple, Gifford Pinchot, Frank J. Cannon and Arthur Capper. Fully a score of prominent statesmen and social reformers are to come from various countries including Albania, Belgium, Boliva, China, Canada, England, France, Guatemala, Hawaii, Holland, Honduras, Japan, Montenegro, New South Wales, Norway, Panama, Russia, Scotland, Switzerland and Wales. It is expected that fully 10,000 persons will attend the Conference. A committee of 150 of Pittsburgh's most prominent cit-

izens, with headquarters in the Union Arcade Building, have the local arrangements in charge. The subjects to be discussed deal with conditions that are today challenging the attention of the church, and it is hoped that out of this important Conference there will be evolved a practical program of action for the moral betterment of mankind. Evangelical ministers will be given lodging free of charge if notice is sent in advance of their coming.

Unprecedented Importance of "Y" Convention in Detroit

By John R. Mott

THE large and vital questions to be considered and settled at the International Convention in Detroit, November 19-23, demand the presence and united judgment and decision of the most active and experienced laymen of the United States and Canada. In all the history of the Young Mens Christian Association, throughout its three-quarters of a century, there never has been held an assembly presenting so many issues of first-rate and urgent importance. The briefest statement of some of these questions which, through the International Committee and through important representative commissions, will be brought before the Convention make this clearly evident:

How assimilate back into all that is best in American and Canadian life the 4,800,000 young men who recently served in the American Army and Navy and the 500,000 who constituted the Canadian Army?

How stabilize the many millions of men in industry now surging with discontent and unrest and bring into their lives and relationships that which alone will permanently transform and satisfy, namely, the principles and spirit of Christ?

How satisfy the new and worthy aspirations and purposes of that over fifty per cent of the young men of our nation—the young men of rural communities—who through the war have been brought more fully into touch with the currents of the life of the world?

How bring to bear on the racial problems of America, so gravely accentuated in the very recent past, notably between the white and colored population, between the Americans and Mexicans and between Anglo-Saxons and Orientals, the only adequate power—the applied gospel of Christian love which is able to transcend all barriers and to transfuse the most critical relationships with unselfish motive and spirit?

How within the cities, where the Association has long been established, may its practical ministry become more truly and promptly community-wide?

How render far greater and more efficient service to the churches to which the Associations are so vitally and irrevocably related in furthering the enlarged programs of individual denominations and of the churches united?

How fulfill the expectations of millions of soldiers and sailors and of multitudes of new donors as to larger and better peacetime service, justly awakened by the Association war work and by the publicity of its financial campaigns? In this connection, how conserve the values of the vast varied and fruitful war work of the Associations in the American and allied armies and navies?

How provide worth-while tasks of adequate outlets for the tremendous new energies of unselfish interest, of desire to serve and of real sacrifice and heroism released in welfare service as well as in the war itself?

How meet the unsought, unexpected and unparalelled opportunities which have come to the North American Associations in the Allied nations, in the recently liberated nations and in the newly created nations, especially in the Near East?

How do justice to the marvelous situations presented in virtually every field of Asia, Africa and Latin America where the Foreign Work of the Association is already established, and where with the close of the war has come an opening of doors on every hand?

Above all, how discover more fully the real hiding of the spiritual power of the Association and avail ourselves of new and imperatively needed accessions of superhuman energy?

When have the laymen of North America or of any land been summoned to come together and to deal open-mindedly, courageously and constructively with a group of questions of greater importance? In these intensely busy days the busiest, most responsible and most influential men of all the churches in every part of the land are justified in setting apart the time required to attend the Convention throughout the entire five days.

The Colonel and His Children

(Continued from page 18.)

Mademoiselle's birthday, and sent her his love and congratulations—which promptly reduced good Mademoiselle to tears.

* * *

White House, May 12, 1907.

Dear Kermit:

Gen. Kuroki and his suite are here, and dined with us at a formal dinner last evening. Everything that he says has to be translated, but nevertheless I had a really interesting talk with him, because I am pretty well acquainted with his campaigns. He impressed me much, as indeed all Japanese military and naval officers do. They are a formidable outfit. I want to try to keep on the best possible terms with Japan and never do her any wrong; but I want still more to see our navy maintained at the highest point of efficiency, for it is the real keeper of the peace.

* * *

White House, April 11, 1908.

Dearest Archie:

Ethel has bought on trial an 8 months bull dog pup. He is very cunning, very friendly, and wriggles all over in a frantic desire to be petted.

Quentin really seems to be getting on pretty well with his baseball. In each of the last two games he made a base hit and a run. I have just had to give him and three of his associates a dressing gown, one of the three being Charlie Taft. Yesterday afternoon was rainy, and four of them played five hours inside the White House. They were very boisterous and were all the time on the verge of mischief, and finally they made spit balls and deliberately put them on the portraits.

I did not discover it until after dinner, and then pulled Quentin out of bed and had him take them all off the portraits, and this morning required him to bring the three other culprits before me. I explained to them that they had acted like boors; that it would have been a disgrace to have behaved so in any gentleman's house; that Quentin could have no friend to see him, and the other three could not come inside the White House, until I felt that a sufficient time had elapsed to serve as punishment. They were four very sheepish small boys when I got through with them.

CORRESPONDENCE

Restoring the New Testament Church

Editor THE CHRISTIAN CENTURY:

I see by your first report of the Cincinnati convention that you are somewhat sad on account of some of the doings that went on in that convention. I have been wondering why. Are not the Disciples set for the "restoration of the New Testament church" and did not certain of the brethren adopt fourteen points to rescue and help on the restoration movement? The New Testament, as I recall it, tells us that in the church of that day, there were certain members who felt that they were specially called to watch everybody's orthodoxy. At Jerusalem they questioned the doings of Paul and Barnabas very much. They afterwards scattered themselves abroad, following up and "jumping on to" the leader of the missionaries, one Paul. They told some of the churches that Paul was not just right and was not much of an Apostle "no how." That he was perverting the real plea of the church and drifting away from the early practices. They made life miserable for Paul wherever they went and caused all manner of disturbances. It is true that Paul said certain things about them.

Now the New Testament reveals to us that this was a part of the New Testament Church. Don't you think that the gentlemen down at Cincinnati were in the "restoration business" when they were "jumping on to" the Chief Missionaries, questioning their soundness and faith and making it miserable for a lot of folks whom they suspected? We also learn from the New Testament that certain "came down from James" and scared Peter out of good behavior until Paul had to rebuke him. It seems that certain of those who "came down from James" finally reached Cincinnati, went into the publishing business and have been spying into the liberty of our colleges, churches, missionaries and folks generally. The picture of the New Testament Church is not complete without this feature. Now, how can we blame certain folks who are engaged in the restoration business when they do it with a bang? Don't you think we can afford to "speak where the Scriptures speak and be silent where the Scriptures are silent?" Goodness knows, Paul, in the New Testament, said enough about the bunch. I know it is hard to be silent on the subject because silence in the New Testament is very loud. After all, won't we have to be content with the words of Paul about the disturbers, "Would that they would cut themselves off." After one hundred years of trying, we have surely restored the New Testament Church as to this phase of its life. And "Great is the Restoration."

These gentlemen have certainly succeeded in the restoring business beyond their fondest dreams. The original folks who went down from James are back numbers in their own kind of business, so let's cheer up.

Kokomo, Ind. CONRAD WOLF.

Achievements of the Convention

EDITOR THE CHRISTIAN CENTURY:

You are dead wrong in your interpretation of the action of the Convention relative to the 14 points of our Congress brethren. Of course the Standard claims a victory and Kershner put over a resolution that seemed to imply the endorsement of all the contentions of our friends of the opposition. In point of fact, however, not only were the 14 points recommitted, but the resolution of Mr. Kershner, including his exceptions as to creedal statements, was also recommitted. The motion for recommitment included the whole thing or else there was no significance in the ruling of the chair. It seems to me that three things were definitely, positively and emphatically accomplished in the sessions of the Convention:

1. In recommitting the resolutions, or in other words laying them on the table, it was once for all proclaimed that the International Convention, through its boards, or the United Missionary Society, through its Board of Managers, has nothing whatever to do with the faith, doctrine or practice of local congregations, colleges, religious journals or individual preachers and professors and editors, or the humblest disciple in any circle; that this United Missionary Society through its Board of Managers, has absolutely no authority other than that of a legally constituted organization to attend to the business of the whole brotherhood. This new organization was set up under legal counsel and is to be incorporated legally as the servant of the church, to do the business of all the churches along the lines of benevolent and missionary endeavor. This has always been true of the Disciples—they have never regarded the Mission Boards as other than its business agents to carry on in a business and Christian way the great interests of the Kingdom. The Congress asked that the Convention should do an impertinent thing, an impertinent and impossible thing, when it called upon the secretaries and the Convention to regard as apostate churches which might choose to practice open membership, or that higher criticism and what they called material philosophy should be banished, etc. The place of our Board of Managers, secretaries and officers has been definitely affirmed.

2. A very fine achievement was in the larger democratizing of the Board of Managers of the United Society, making

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those whose terms expire, outside of the Executive Committee, ineligible for re-election immediately and giving opportunity for new men and women, new faces and ideals to come into this fellowship of counsel and management. I think it altogether certain that further steps in a more general recognition of all the elements and classes among our people will be taken later. In the Board of Managers as formally constituted there is recognized in its personnel the conservative element, and there should have been and will be later on, I am sure, the element represented by The Christian Century. The simple fact is that these brethren of the opposition knew full well that the Convention had nothing to do with faith, doctrine or practice of the churches or anybody; that which they really desired was to get into the higher counsels and to be given an opportunity to touch elbows with those who have had heretofore almost a monopoly in leadership.

3. The third thing accomplished by the Convention was bringing the Disciples definitely and vividly into a more affirmative appreciation and cooperation with all federated movements, including the Interchurch World Movement, and all other agencies and religious communions which are seeking to put themselves back of the whole world task of reconstruction on the basis of the Christian Gospel and the eternal and unchangeable principles of the Master.

These three things, it seems to me, stand out clear and shining above all the discordant voices and noises which were heard in this memorable and historic gathering.

Louisville, Ky. E. L. POWELL.

Industrial Paganism

Editor THE CHRISTIAN CENTURY:

You editorials and articles on the industrial crisis are interesting and encouraging. For a generation a few rare individuals, such as Prof. Walter Rauschenbusch, tried to arouse the church to the moral significance of the industrial situation. And now this situation has taken on the acuteness of a crisis. Colorless and unmeaning platitudes will no longer suffice as the expression of the church and pulpit. A whole body of social facts about wages, hours, unsanitary conditions, industrial accidents, child labor, slums, poverty, etc., gives evidence that our industrial relations have embodied to a great extent a paganism that has often been literally brutal. This statement in the light of the evidence revealed by all sorts of social investigations, is not revolutionary raving, but sober fact.

The laborer is not contending so much for more wages and shorter hours as he is for an extension of the Christian principle of democracy to the field of industrial relations. And what the church needs in this situation is the moral scrutiny to see injustice wherever it exists, and to apply to the whole problem the moral incisiveness of the Old Testament prophets. The laborer will no longer allow himself to be bought and sold in the market as a commodity subject to the law of supply and demand. He is contending for his inherent manhood and the humanizing of the whole industrial process, of which he is a part. This is surely a Christian ideal and a Christian task. Will the church and the preacher recognize the essential character of the laborer's cause, and meet it with the prophetic conviction of a Christian message, or will they hide behind a denatured pronouncement of platitudes? A. F. LARSON.

Columbia, Mo.

Postscripts

I have always admired the clean-cut stand that The Christian Century has taken on the vital subjects of life. During my nearly two years of service in France the coming of my bundle of "Centuries" was always a pleasant experience, and you can rest assured that every word was read. The sympathetic and genuinely Christian attitude that is so characteristic of the "Century" makes it invaluable to me.

Silver City, Ia. PAUL K. GARDNER.

You are making the "Century" one of the most readable papers in this country. I always enjoy its broad, catholic estimation of movements looking to the common good. I wish you every success.

Baltimore, Md. PETER AINSLIE.

My admiration for The Christian Century increases with each issue. It is one of that class of journals that our religious world needs most. ASHLEY S. FARNHAM.

Marble Rock, Ia.

We find a real pleasure in The Christian Century and are always glad to give out our paper after we have read it to some of our neighbors. FRED LILES.

Henderson, Ky.

After December 1, 1919

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THE CHRISTIAN CENTURY

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Before the new rate goes into effect is a good time to pay your own subscription (to any advance date you may desire) and to secure the subscriptions of your friends.

BOOKS

THE SCHOOL IN THE MODERN CHURCH. By Henry F. Cope. In this volume, the school is conceived as being much broader than the present Sunday school. As to its purpose, it "exists to develop abilities to live the Christian life in society and to make the world Christian." "The test of an edifice used to be its acoustic properties: It will come to be its educational facilities." As to its scope, the author stresses the necessity of correlating and coordinating under some central authority all forms of educational activity in the church. One could wish that he might have extended and exemplified his discussion of this important theme. As to method, he gives large importance to the place of action in the pupil's training. And as to development of its program, he insists that the school be built upon a scientific foundation, its program being based upon a careful survey and evaluation of the resources and factors, both of the community life and of the life of the local church. In these four points of emphasis lies the chief value of the book. It is popularly written and should be commended to all church workers. (Doran, $1.50.)

LA BODEGA. (The Fruit of the Vine.) By Vincente Blasco Ibanez. This Spanish novelist seems to have developed into a first-rate team-mate to H. G. Wells as a preacher via literature. His "Four Horsemen of the Apocalypse" was intended to portray the horrors of war; "The Shadow of the Cathedral" is a rebuke to the church as it is found in Spain; "Blood and Sand" vividly pictured the savagery of the bull-fight; and now "La Bodega" tells how Spain's traffic in wine has caused the deterioration of the working classes of Spain. All of Ibanez's novels are rich in color and there is found there throbbing action. The book adds to the already high fame of this Spanish depicter of life. (Dutton. $1.90.)

CYNTHIA. By Leonard Merrick. Because Merrick does not deal with life in a sensational way, and cares little for plot, his books have not had as wide sale as they deserved, and now the Dutton Company is bringing out a complete series of his works, with special introductions by literary notables such as Barrie, Wells, Chesterton, etc. The introduction to this book is by Maurice Hewlett. "Cynthia" is a portrayal of the development of the soul of an interesting woman, from girlhood to mature life. It is a masterpiece of sane realism. Other books of Merrick already published by Duttons are "Conrad In Quest of His Youth" and "The Actor Manager.' (Dutton. $1.75.)

THE CHOICE. By Maurice Weyl. This new story is by a new and already distinguished writer; for "The Choice" is putting its author toward the front among current story-tellers of America. Realistic as it is, this story is not ugly nor is it tainted with sexual suggestion; it is as clean and pure a story as has appeared in many a day. Any yet it is real life! Mr. Weyl has pointed a moral to some other modern writers in that he has shown that it is possible to be realistic in one's writing without being vile. It is a story of young people—and for that reason both young and old will enjoy it. (Mitchell Kennerley, $1.50.)

THE MAN WHO DISCOVERED HIMSELF. By Willis G. Emerson. A novel by the author of "The Treasure of Hidden Valley." A vigorous human story telling of the progress of its hero from ill health and poverty to health and success, and there is a good love plot in addition. Going out to the wilderness to recover his health and his financial position, this man found his soul. (Forbes. $1.50.)

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The Story of John Frederick Oberlin. Beard. $1.25.
Six Thousand Country Churches. Gill. $1.50.
The Country Church in the New World Order. Brunner. $1.00.
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THE SUNDAY SCHOOL

The Development of Personality*

WE have consistently held to an intensive study of two men in this series of lessons and our review must keep them in mind. When we turn back in our Bibles and read the books written by these men, when we consider the work which they subsequently accomplished in the laying of the foundations of the fellowship of Christ, we marvel at the rich personalities developed in the school of Jesus. No doubt Aristotle and Socrates wrought wonders in the development of those discerning Grecian youths, who followed them in the porches and groves, but only Jesus could create the right spirit, stimulate the soul, produce the attitude of mind and bring out the hidden possibilities of men. He is still doing this.

I was deeply affected last night in hearing a New York teacher, a Christian man who does not wear his religion as a label, but who lets it radiate from his heart, tell of his work on the East Side of New York. His work brings him in touch with the Jews. He told of one lad nineteen years old, who looked like Hoffman's picture of Christ, in the famous picture, "Jesus Among the Doctors." The same hair, big, shining eyes and pale face. This lad was radical. His hates were terrible. He read fifty books on social conditions in a few weeks. He came to the teacher's house to discuss them. The teacher and his wife were very kind: they had him come often to meals, finally he became secretary to the teacher. He went back and re-united himself to the synagogue which he had repudiated. He sold $200,000 worth of liberty bonds in a week and died. He had lived long enough to achieve personality.

Jesus is successful in developing personality because to him folks are of supreme value. Not material things but people, not stuff but souls, not dollars but folks—this was Jesus' working principle. He did not work for his salary; he was not trying to pile up money; he was devoting all his energies, day and night, to getting the right ideals into people's hearts. That is all you have to do. You don't have to lay down rules. You don't have to prescribe laws. All you have to do is to build ideals into men's souls—or rather into children's souls. Adults are about hopeless! It's not much use bothering with adults. Their minds are fixed and they will not change. We ought to let the stubborn adults go for awhile and grow a generation with *ideals*. What were the words which governed America during the war? Notice that they were Christian words, taught by the Protestant church of America—sacrifice, service, faith, democracy. These were the words—not money, not ease, not "safety first." Rather it was "safety last," just as Jesus had it in Gethsemane.

So Jesus drew to himself, among the very first, these humble fishermen, Peter and John. They might have been very ordinary men. They might have made a few thousand in the fish business and died. Jesus made them immortal. They abode with him; they sat in his school; they caught his spirit, they courageously followed in his steps; they achieved personality. They forsook all and followed him, constantly, although slowly, coming to enter into his very soul. Now, we must do that; we must gain the mind of Christ. We have been very superficial, we have lived in forms and words; now we must gain his attitude of soul, his way of regarding folks—his love, service, democracy.

Not long ago I was talking about a certain family which I know. The father is a literalist. Jesus' program, for him, is a fixed, external, rigid, changeless rule of iron. His measure is external—certain forms, days, laws. A discerning friend remarked, "Yes, I feel very sorry for him and his family, for his home also is cold and harsh and loveless. His life is devoid of sympathy." Poor man, he lives in an iron world—he knows not the world of folks, flowers and birds that Jesus knew. He is hopeless—he is condemned to live and die in a soul-less world. He is as changeless as a concrete post. What a tragedy!! In the school of Jesus personality is achieved by practicing love for folks. The law of Christ may all be summed up in this: *He who has must give to him who has not,* and must give because he loves—this is the way personality, like that of Jesus, is developed.

JOHN R. EWERS.

*Lesson for November 16. Scripture, Luke 9:28-36.

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NEWS OF THE DISCIPLES

Encouraging Day at Walla Walla, Wash.

Central church of Walla Walla, Wash., had a most encouraging day on Oct. 19. An appeal was made for funds for a new parsonage. The amount asked for was $6,500 but over $8,300 was subscribed and three thousand of this paid in cash. The church has also granted the pastor, A. R. Liverett, a generous increase in salary. This church is one of the leading missionary churches of the brotherhood, holding seventeenth place last year with offerings of $5,498.

Peoria Central Church Now Without a Minister

Homer E. Sala, who has held the pastorate of the Central Church, Peoria, for the past five years, resigned Sunday, September 28, to take effect November 1. During Mr. Sala's stay in Peoria, a fine new $100,000 building has been erected, the membership has almost been doubled, the church has become a Living Link. Two local missions are being maintained, and the evangelistic spirit of the church is manifest in every meeting, especially in the Sunday night services, which are the most largely attended of any in the city. It is with regret that the church releases Mr. Sala, but because of a throat infection, contracted while in Y. M. C. A. service in France, it has become imperative that he put himself in position to recuperate more rapidly than the activities and responsibilities of a rapidly growing down town church will permit. Mr. Sala expects to spend the winter in Florida.

Bethany College Opens New Year Hopefully

Bethany College began its seventy-ninth annual session on September 23. Its student body numbers for the present year 239. President Cloyd Goodnight heads the faculty, he having taken charge after the death of the late President T. E. Cramblett. Mr. Goodnight's interest in academic affairs has made it easy for him to fit into the duties incident to the presidency of the college. All college activities are being carried on vigorously and enthusiastically by the student body. A strong student volunteer band for Foreign Missions has been organized with Mrs. Valeria Bucy as president. This band holds daily devotional meetings, as well as biweekly meetings for mission study. Strong Y. M. and Y. W. C. A. organizations minister to the growing life of the college group. The weekly meetings of the "Y' associations are full of power for the student body. College athletics are receiving their due share of attention. Coach H. L. Beckleheimer has a sturdy eleven, who are meeting some of the strongest teams on the gridiron.

Gratifying Reports of C. W. B. M.

The reports of the C. W. B. M. for the past year, given at the Cincinnati Convention, were very gratifying, revealing a growth in all lines, in spite of the serious handicaps. The number of woman's societies reported for the year total 3,189, a net gain of 125; total membership reported 103,924, this being a gain of 6,930. Missouri leads in 310 societies and 11,760 members. Missouri also presents the largest field for missionary work, having 789 churches with no organized missionary society. Ohio reports the largest gain in membership, 1,161. Mrs. Ellie K. Payne, so well known and loved as the leader of the boys' and girls' work, gives up the work to Mrs. Lida B. Pearce. Mrs. Payne becomes the literature secretary. Miss Trout reported a total subscription list of 77,731 for The World Call, this being the largest circulation reported of any missionary magazine published. An urgent appeal for cooperation to secure subscriptions during the next three months was made. The board of the C. W. B. M. has purchased a fine site for our work in Ascuncion, Paraguay, only one block from the heart of this great, growing city, where Mr. and Mrs. Morton are making fine progress. Mr. Morton commands the respect of representative men in the university and city, and their home is open to the American colony and the Paraguayan women who come to learn how to make a home.

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—The dates for county conferences of the northeastern district of Indiana, are: Nov. 10, Peru, Miami county; Nov. 11, Wabash, Wabash county; Nov. 12, Huntington, Huntington and Whitney counties; Nov. 13, Ft. Wayne, Allen county; Nov. 14, Decatur, Adams and Wells counties; Nov. 18, Auburn, DeKalb county; Nov. 19, Kendallville, Noble county; Nov. 20, Angola, Steuben and LaGrange counties; Nov. 21, Warsaw, Kosciusko county; Nov. 23, Hartford City, Blackford county; Nov. 24, Portland, Jay county; Nov. 25, Marion, Grant county.

—Howard T. Cree, after more than a year as head of the War Camp Community Service in Atlanta, Ga., has taken a secretaryship with the Interchurch World Movement, being one of the regional directors for the southeastern department, with A. E. Cory as superior officer in New York.

—W. B. Mathews, formerly a minister in Pittsburgh, Pa., who has been in the religious work of the Y. M. C. A. overseas, is now going to Greece to help establish the Association work there.

—The fidelity of lay officers in the churches often goes unrecorded. The story of the service of George A. Jewett, treasurer of Central church, Des Moines, is a noteworthy one. He has served in this capacity for forty years. In that time he has handled over a half million of church money in a most accurate way. He sought retirement this year but this was denied him by the church.

—E. W. Akeman has closed his work at Blue Mound, Ill., and gone to Mowequa, Ill. He was succeeded at Blue Mound by W. R. Mains of Brooklyn, N. Y.

—The Centennial Campaign of the Disciples of Christ in Illinois calls for the raising of two million dollars for state missions, for Eureka College and for the Illinois Foundation at Champaign. A board has been formed to prosecute the campaign with the following officers: Dr. C. O. Collins, President; L. O. Lehman, Vice-President; Ira S. Whitmer, Treasurer; and Leta C. Davis, Recording Secretary.

—H. J. Loken will leave Liberty, Mo., on Nov. 11 for his new charge, the federated church at Atascadero, Cal. He has been holding some evangelistic services at the close of his pastorate at Liberty with marked success.

—Harry L. Ice has resigned at Beaver Falls, Pa., and accepted a call to Ravenna, O. He will begin in the new field Dec. 1.

—The Disciples are making large contribution to the Chicago Church Federation of Chicago. Dr. H. L. Willett was elected for a fourth term at the annual meeting on Oct. 27. Two other Disciples are on the working force, J. Leslie Lobingier of the department of religious education and Mrs. Minnie Chapman of the Woman's Protectorate which cooperates with the Travellers' Aid.

—Myer A. Madson has closed a three year pastorate at Shelton, Ill., and has taken charge of the work at Litchfield, Ill.

—Marshall Wingfield has recently closed a series of evangelistic meetings at Richmond, Va., with the Newland church. During these meetings a fund was raised to send the minister to the national convention and also to provide a bed at a hospital for an indigent member.

—The church at Long Point, Ill., recently held a week's rally with a different speaker in the pulpit each evening. There were large audiences and a great increase of interest in the church. F. L. Moore is pastor.

—W. H. Pinkerton is preaching a series of evangelistic sermons at Nevada, Mo., and Frank McDonald is leading the music.

—The annual meeting of the Chicago Christian Missionary Society was held in Memorial church, Oct. 27. The reports presented by Perry J. Rice indicated the largest amount of money ever raised by the Chicago churches for their local work. The meeting was largely attended and there were special musical selections by the choirs of the Russian

and the negro churches. O. F. Jordan was re-elected president; Leon L. Loehr was made vice-president, and F. A. Peck was re-elected as treasurer. The executive secretary is elected by the board of the society.

—The United Christian Missionary Society elected as officers: President, F. W. Burnham; First Vice-President, Archibald McLean; Second Vice-President, Mrs. Anna R. Atwater. Each officer giving all of his time to the separate boards the past year was made a secretary for the coming year. The executive committee of the United Christian Missionary Society and of the International Convention of the Disciples of Christ will act together in choosing a time and place for the next convention.

Memorial Chicago CHURCH OF CHRIST
Baptists and Disciples
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, Minister

—The committee on prayer meeting topics for Disciple churches during 1920 have made their report and the same will be published at an early date. The chairman of the committee was Walter Scott Cook.

—C. M. Smail, who recently returned from France where he was in Y. M. C. A. service, has accepted a call to the pastorate of First church, New Castle, Pa. His previous pastorates have been in Pennsylvania so he feels like he is going back home.

—A unique figure in western Illinois is James J. Scofield of Peoria. He is familiarily known as "Sunny Jim." He is putting on efficiency campaigns in the different churches, having recently served at Chapin, Ill. Bookings are being made for him by the district secretary, O. C. Bolman.

—O. C. Bolman announces that in his district F. B. Young of Lomax, Ill., has just accepted the pastorate at Gillespie and S. H. Kuntz will leave Versailles in November and take the pastorate at Franklin.

—W. B. Clemmer has resigned his work with the Y. M. C. A. and has accepted the associate state secretaryship of the Inter-Church World Movement for Missouri and Kansas. He will have headquarters in Kansas City. He spent seventeen months in army service but all welfare work in the army will be carried on by the army itself after November first.

New York CENTRAL CHURCH
142 W. 81st Street
Finis Idleman, Minister

—J. J. Castleberry, Mayfield, Ky., has recently been presenting a series of sermons under the caption "The World We Live In." The following themes were discussed: "The Bible and the Nation," "God and the New Age," "Christian Principles for the Rebuilding a World," and "Why a League of Nations." The Every-Member Canvass was recently made in this church with most gratifying results and the missionary giving will be increased fifty per cent over any previous year.

—Walter Mansell has closed his work with Central church, Warren, O., and has entered upon his new task as lecturer for the Tribe of Ben Hur. He will make headquarters in Columbus, O. During his pastorate at Warren, 238 persons have united with the church and there is a budget of $19,000 for current expenses and benevolences which is about twice what it was at the beginning of the pastorate.

—J. H. Goldner has been sending out frequent pastoral letters this autumn dealing with the problems of Euclid Avenue church, Cleveland. The church recognizes the difficulty of keeping the members of a city church acquainted with each other and on Oct. 23 there was a big church social held for this purpose. The church has been active in the wet and dry fight in Ohio.

—L. E. Murray is president of the church federation in Richmond, Ind. He is writing each week an interpretation of religion for the daily paper of his city. A county federation was recently formed and of this federation F. C. McCormick, of Milton, Ind., is the president. A church drive of all churches is being put on in Wayne county.

—Clifford Davis Porter, the eighteen year old son of J. W. Porter, of Carthage, Ill., died Oct. 3 following an operation for appendicitis. He had graduated from the Carthage High School last June and had just entered Carthage College. At the age of eleven years he had been baptized by his father into the church of which he was a faithful member at the time of his death.

—First church, of Mayfield, Ky., is prospering under the leadership of J. J. Castleberry. Since the first of January there have been more than a hundred accessions to the church. The congregation has erected and paid for a nice house of worship for the colored congregation of the city. Three living links are supported and four will be supported the coming year.

—The summer resort people brought good fortune this year to the little church at Petoskey, Mich. W. F. Alfrey, of Little Rock, Ark., visited the city during the summer and offered to pay off half of the church debt if the church would raise the remainder. On Sept. 21, the church met the terms of the offer. The church paid the expenses of the minister, J. Warren Leonard, to the national convention.

—The reports of the Board of Church Extension for the past year were the best of any year of its history. The total new receipts were $177,543.74, which was a gain of $18,966.93. There

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were 1,715 contributing churches, the largest in the history of the board, and representing a gain of 204 for the year. The money in the permanent fund is now a total of $1,630,271.44. In the past 31 years, 2,058 churches have been aided by this fund and 1,514 have already paid back the money.

—After an absence of four and one-half years, W. B. Slater has returned to the ministry of the First church of Moline, Ill. He left a pleasant ministry with the church at Mackinaw, Ill., to take this work. The church at Moline has a promising future in a manufacturing city. Some plans have been laid for a new building.

—For the fourth time the state secretary, Rev. H. H. Peters, has had the privilege of attending the anniversary of the Centralia, Ill., church. This church has been raising annually a sufficient fund to carry a hundred shares of building and loan and to meet the interest on a $5,000 note. This year they cleaned up everything but $2,000 and this will be taken care of next October.

—Eight years ago the church dedicated a $40,000 building at Virden, Ill. There was a misunderstanding with regard to a pledge of $2,000 and as a result the church has been carrying an indebtedness of $4,000 for the entire period. The second Sunday in October H. H. Peters cleared up this indebtedness and the church is now free to do the greatest work in its history. R. B. Fouts was in the midst of revival meetings, assisted by J. A. Kay of Quincy.

—Three years ago the Ludlow, Ill., church dedicated a $9,000 building. Within a year after dedication it burned down. The task of rebuilding was a big one for the congregation, but with $4,500 insurance they took courage and began the enterprise. October 19 will ever be a red letter day in the life of this church. This was the day of dedication. The brethren announced with fear and trembling that they would have to have $3,000 to finish paying for the new church. H. H. Peters raised $3,400 and will assist in securing a minister.

—The Many friends of Richard W. Wallace and wife of Valdosta, Ga., will regret to learn of the death of their only child, Richard Wallace, Jr., which occurred on September 20, after a very brief illness in Atlanta, where he had been taken for special treatment. He would have been six years old October 19. The funeral service was held in Valdosta church which was crowded with sympathetic friends. R. E. Moss of Winder, Ga., and Howard T. Cree, of Atlanta, Ga., conducted the service.

—John H. Wells, who leads the work at Montrose, Colo., writes that the congregation there is now meeting in a hall which is not suitable. There is an average attendance at church services of 115 and about the same number at Sunday-school. The school has recently been trebled in attendance, the church attendance doubled. There have been twenty accessions to the church in eight Sundays. Though the people there are poor, a corner-stone has already been laid for a building and progress is being made on the structure. This work is being done in faith that contributions from outside will make possible the completion of the building.

—The Congress of the Disciples of Christ will hold its next session with First church, Springfield, Ill. W. F. Rothenberger is the pastor. A strong program is being arranged. The date is Easter week—Monday to Thursday following Easter Day. John E. Pounds, Hiram, Ohio, is president, W. E. M. Hackleman, Indianapolis, Ind., is secretary, and Roger T. Nooe, Frankfort, Ky. is treasurer.

—A. W. Conner has been at Mt. Carmel and Lawrenceville, Ill., in "Campaigns for Boys." These are return dates. He will continue this work throughout the winter.

—W. E. M. Hackleman is assisting St. John Halstead and L. H. Graham in a meeting at Princeton, Ind. Mr. Hackleman goes next to assist M. C. Hutchinson at Wellsville, New York. Mr. Hackleman led the music of the Cincinnati Convention. It was the 420th convention in which he has led the singing.

—W. E. M. Hackleman writes that the suit brought against Bethany Assembly by the father of the boy who died in the lake August 1 1918, was tried last week in the Owen County (Ind.) Circuit Court with the result that the plaintiff was given $1.00 and assessed with all costs—a complete victory for Bethany Assembly.

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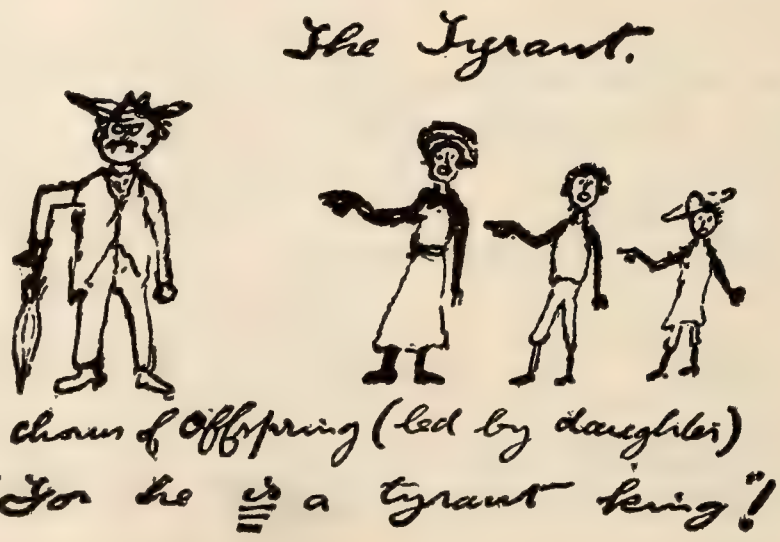

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The Christian Century

An Undenominational Journal of Religion

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EDITORIAL

A Prayer for Recovery of Self-Control

OUR soul flees to Thee, O Heavenly Father, for calmness and recovery. Where Thou art it is always still. Thou art an hiding place for the distressed. Like a cool shelter in a desert place Thou givest rest and refreshment to the driven and drooping hearts of men. We cannot go further without Thy help. Distraught with many things, we are undone. Our self-mastery has been overborne by the rush and clash of a multitude of strivings and passions. Our responsibilities have proved too much for us. In weakness and humiliation we turn to Thee for recovery of our strength and for the repair of our broken will.

We have tried to live without Thee. Trusting in our human wisdom and strength we have gone forth in the morning to our tasks only to return at the end of the day disappointed and humbled at the indirection and unfruitfulness of our efforts. We seem to accomplish so little. The sense of mastery of our tasks and of events is weak. Our life seems gripped by forces of routine and circumstance, and our will has little to do save only dumbly to walk in the way that is marked out for it. And when our routine breaks down and we must find our way through novel and clashing duties we are distraught and witless and overborne.

Thus, O Lord, we flee to Thee. Our springs are in Thee. With Thee and not in ourselves is the power, the self-mastery, that we crave. We cannot master our soul until we are conquered by Thee. Show us the hiding of Thy strength that we may draw upon it, that we may meet composedly all circumstances into which Thy providence leads us and come forth in quiet triumph from them all. Demonstrate through us the superiority of mind, of will, of spirit, over every event or circumstance, so that through us Thy name may be glorified. For Jesus' sake.—Amen.

Gained Virtue by Act of Common Dishonesty

BOASTING of the fact that in their work overseas the Knights of Columbus gave away comforts to soldiers without money and without price, this Roman Catholic secret organization has succeeded in establishing in the popular mind an invidious contrast between itself and the Y. M. C. A., which gave away much but not in so large a proportion relative to the larger volume of supplies it had to distribute. There exists a lurking criticism in the public mind against the "Y" and a favorable feeling toward the K. C., due to the deft way in which the latter organization has given wide currency to this contrast and capitalized it as a token of its own superior virtue. It needs to be said very flatly that this K. C. "virtue" was gained by the overt breaking of an explicit agreement made by the welfare agencies prior to the making of the big drive on their behalf in the fall of 1918. The Y. M. C. A., the K. of C., the Salvation Army and the rest, solemnly covenanted on the advice of the war department not to make gratuitous use of the provisions which they carried to the front. The other agencies kept their agreement. The K. of C. broke theirs. On hearing that it was being thus violated, Dr. Mott and the representatives of the other organizations conferred with Mr. Baker, who put the question directly up to General Pershing. The latter replied that to dispose of as much as ten per cent of their supplies gratuitously would be excessive and inadvisable. In response to the wishes of the K. of C. the percentage was, however, fixed at ten per cent for the future,

and all the agencies entered into a solemn agreement to limit gratuities to that proportion. This would have allowed the K. of C. to give away $900,000 worth of supplies. But they actually gave away $7,000,000 worth, violating the second agreement as flagrantly as the first. This is the foundation on which the K. of C.'s vaunted virtue of generosity rests.

Ohio Apparently Safe in Dry Column

OHIO, as we go to press, seems about as nearly evenly divided in its opinion on a dry nation as it is possible for a community of so many million voters to be. From day to day the victory on the ratification of the constitutional amendment has vibrated between the two sides—first the wets having a majority of 95, then the drys a majority of 45, and as we write the drys claiming the state by 19 votes. The proposal to repeal state prohibition carries by about half the majority given the same proposal at the previous election. The Crabbe enforcement bill, not dissimilar to the Illinois search and seizure law, is reported as defeated by a substantial majority. Evidently the multiplicity of prohibition issues on which the voters were asked to pronounce at one and the same time was bewildering. Ohio's significance in the national prohibition situation has been overestimated by the wets. Even had they carried the state, the operation of the amendment to the constitution, according to Mr. Wayne B. Wheeler, the attorney for the national drys, would have been delayed only one day. There is no denying, however, that the morale of the dry movement would have been somewhat affected by Ohio's backsliding, and on that account it is cause for rejoicing that, in face of an unprecedented effort by the wets to wrest it from the dry column, the state has reaffirmed its past record on this issue.

A New Witness to the Immortality of Poe

OUR newest transatlantic visitor is the Spanish author Ibanez. He comes well enough heralded to make him everywhere an object of interest. No recent writer has been quite so frankly the champion of worthy causes, which were yet at variance with popular opinion in his own land. To attack the church in a land hopelessly Roman Catholic, to denounce wine drinking in a region where it is almost as sacred an industry as in France, to hold up bull-fighting in all of its repulsive and grewsome aspects to the gaze of a citizenry that is likely to see only its glorious side, and to preach socialism among people who live in a mediaeval and superstitious contentment with autocracy, is to brave the fates. The opinions of such a man ought to be worth setting down. One of the first questions he was asked on his arrival in port, was his favorite American author. Without hesitation he answered that it was Edgar Allen Poe. It is a curious fact that this agrees with the judgment of not a few others who have testified to their admiration for the strange and erratic genius whose seemingly tragic life and untimely death left so brief and yet so indelible a mark upon American letters.

United Presbyterians Will Revise their Creed

THE United Presbyterian Church is usually looked upon as being more conservative than the Presbyterian church in the U. S. A., but the former is leading the way in the matter of creed revision. The last General Assembly appointed a committee that should bring in a revision. The resolution states: "Our present formularies, particularly the Westminster Confession of Faith and Larger Catechism, notwithstanding all that is admirable, are falling into disuse. This disuse, which is beyond remedy, is due to their complexity, to their ultra theological cast, sometimes practically archaic, to their relative failure to give expression to Scripture conceptions that are very dear to the Christian heart, and as well, here and there, to the withdrawal of the adherence of the church because of changed convictions regarding Divine teaching and requirement. The results are lamentable—a growingly doctrineless church, the imperiling of one tenure of the truth of God for which we contend, a species of ecclesiastical dishonesty in the formal affirmation of what is no longer firmly believed, and a multiplying discontent among our ministry and eldership through a required subscription which is commonly accompanied with reservations, either expressed or unexpressed, and through the constant difficulties and embarrassments which they encounter in meeting the questions which are constantly arising in their congregations and communities."

Presbyterians Have a "Hound of the Lord"

DR. JOHN BOYD was recently appointed to take a chair in the McCormick Theological Seminary. As he was taking leave of his church in Portland, Ore., which he had served as pastor for a number of years, he delivered a farewell address which dealt frankly with modern issues in religion. The address was printed in garbled form in a secular newspaper and a weekly journal. The "Presbyterian" of Philadelphia made a hue and cry against the new professor. Dr. Boyd has been led to present an accurate report of his original address, which has left his detractors in an embarrassing position.

Education Board not Included in United Society

AT the time the three missionary societies, the Foreign Christian Missionary Society, the Christian Woman's Board of Missions and the American Christian Missionary Society, contemplated a merger, the Board of Education made overtures to the Unification Committee to be included, particularly if, as was thought, the Benevolent Association and the Board of Ministerial Relief were to be included in the plan. As time went on it was increasingly evident that the last named boards were slated for inclusion. But at the same time the members of the committee showed increasing reluctance to include the Board of Education. This hesitance was predicated upon the

fact that whereas the other societies administer the affairs committed to them, the Board of Education cannot control in any complete manner the institutions which cooperate under its direction. The members of the Board of Education have not shared this view, and when it was suggested that the Board be recognized as an allied organization, with only cooperating relations, it was felt by them that it would be better to divorce it completely from the United Society, and to proceed with its development upon independent lines. This is the present program, and under the efficient leadership of Secretary Pritchard it may be expected to take on increasingly important dimensions and activities. For its work is fundamental to every interest administered by any of the societies or churches.

To Keep the Record Clear

A CORRESPONDENT, referring to the action taken by the Cincinnati General Convention of Disciples on the fourteen resolutions of the "restoration congress," writes: "In point of fact, however, not only were the 'fourteen points' recommitted, but the resolution of Mr. Kershner, including his exceptions as to creedal statements, was also recommitted. The motion for recommitment included the whole thing or else there was no significance in the ruling of the chair." Concerning this interpretation of an action that is bound to become historic, we reply by saying that the wording of the motion will not justify this interpretation; the Convention did did not understand it so; those who engaged in the discussion of the Kershner recommendation did not understand it so, for their arguments were designed to show that the fourteen resolutions as qualified by the "creedal" exception would be acceptable to all; Mr. Kershner himself did not understand it so, for he stated explicitly that in voting for his recommendation we were voting for the fourteen resolutions, modified by the "creedal" reservation; and finally there would have been neither sense nor purpose in introducing such a recommendation at the last moment when it was understood in advance by the proposer of it that it was to be referred to a committee which was not to meet again. For the sake of the record, which will be referred to many times in the coming year and, no doubt, at the next Convention, it is well to state here precisely what was done at Cincinnati. Let the facts be set down in order of their occurrence.

1. The "restoration congress" adopted fourteen resolutions directly and implicitly charging the secretarial personnel, the missionaries, the college teachers, the college trustees and many ministers and churches of the Disciples of Christ with unfaith, disloyalty and abuse of authority, and declaring that the ministers and churches advocating open membership had apostatized from the "restoration movement."

2. These fourteen resolutions were presented to the General Convention without being read, and were referred without debate to the Committee on Recommendations.

3. The Committee on Recommendations, after three days' consideration, authorized its chairman to read the fourteen resolutions to the Convention and, following the reading, to present the following recommendation for adoption by the Convention:

> The Convention receives in Christian fellowship the resolutions from the Congress recently in session in this city. We declare ourselves in favor of a more democratic form of organization. The Convention recognizes that concerning matters of faith and practice therein contained, the several congregations of the church of Christ are subject to no superior authority, for "in the very nature of the case this cannot be done by a people who have no tribunal superior to the local congregation, and any attempt to do so can but lead to confusion and controversy." Therefore these Congress resolutions are commended to the respectful consideration of those severally concerned. [The portion in quotation marks is quoted from one of the fourteen resolutions.]

What would have been the effect of a direct vote on this recommendation? If this recommendation had been carried by the Convention it would simply have left the fourteen resolutions where they were before they were presented to the Convention. That is to say, the resolutions would have been nothing more than the expression of the sentiments of the "restoration congress." "Those severally concerned"—secretaries, missionaries, college teachers, college trustees, ministers and churches—would have been left to give them whatever degree of respectful consideration they severally deemed them to merit. If this recommendation had been defeated by the Convention it would have had virtually the same effect as if it had been carried. This point was brought out in the Committee's discussion before the recommendation was presented to the Convention. The recommendation was evidently formulated as a means of opening the way for a fair and unbiased *reading* of the fourteen resolutions to the Convention, which was, without doubt, the utmost the "congress" leaders expected to obtain when they presented them to the Convention.

4. After two hours of discussion in which secretaries, missionaries, college teachers and the rest were bitterly assailed, Rev. F. D. Kershner secured the floor and said:

> Mr. Chairman: I move the recommitment of the report of the committee with the following recommendation:
>
> Insofar as the above resolutions [the fourteen] do not require a definite creedal statement on the part of this Convention, constituting as such a statement would a creedal pronouncement contrary to the established plea and practice of the Disciples of Christ, this convention heartily endorses and approves the [fourteen] resolutions in question.

This motion obviously consisted of two parts. First, that the recommendation then under discussion (See 3, above) be recommitted to the Committee. Second, that with it should go a recommendation containing the Convention's "hearty endorsement and approval" of the fourteen resolutions, modified by the vague clause concerning "creedal" implications. The important and essential point here is that what the Convention *recommitted* was the *recommendation of the Committee.* Part two of Mr.

Kershner's motion, containing the approval and endorsement of the fourteen resolutions, was a *recommendation*. It was not recommitted. That would have been a parliamentary absurdity. It was *adopted*. Hundreds—possibly two thousand—opponents of "restoration congress" sentiments, in their bewilderment voted for the motion because Mr. Kershner had put it forward as a "compromise" and some progressive leaders on the platform had seconded it. The consideration that won the support of these hundreds of progressives was the claim that the clause disavowing any creedal pronouncement rendered an endorsement of the fourteen resolutions innocuous. The fourteen resolutions had been read two hours or more before and in the lateness of the hour no one had the temerity to ask to have them re-read to see if this interpretation would be borne out by the document itself. Moreover, a mood of disgust and fatigue had settled down upon the assembly.

Our correspondent, quoted at the beginning of this article, insists that not only part one of Mr. Kershner's motion but part two also was recommitted. To this the response must be that it was not so conceived by the Convention, certainly not by Mr. Kershner. In presenting his motion Mr. Kershner made it clear that the Convention would be voting on the merits of the fourteen resolutions, not on any formal question of referring them to the committee. He said:

> The only objection which has been urged to these resolutions has been the idea that, in some way or other, they constitute a creed. Everybody, so far as I know, favors the resolutions with this exception, and I am removing this objection.

When at last the vote was to be taken the president asked Mr. Kershner to read again the motion, that everybody might know what he was voting upon. Mr. Kershner read his entire motion and added:

> That means that the Convention approves the [fourteen] resolutions with the reservation mentioned.

And the vote was thereupon taken. Except on the part of a possible few on the platform there was no idea of referring part two to the Committee. It was understood by the house, as Mr. Kershner plainly intended it to be understood, and as the whole discussion implied, that the vote was on the contents of the fourteen resolutions, with whatever reservation the creedal exception involved.

We record and interpret the entire proceeding in this skeleton form for the convenient reference of our readers who will wish to see the thing whole and who will have occasion to turn to it again and again in the coming year. It is our conviction that the entire campaign of twenty years of crass and spiteful assault upon the organized enterprises of the Disciples had blown itself up with its "restoration congress" and the unspeakable deportment of its representatives on the floor of the General Convention, but that the passing of the Kershner motion has given it a new lease on life and a new hope of either vitally weakening the organized enterprises of the church or of creating a defection sizeable enough to keep its newspaper organ going. A clean-cut refusal of the Convention to do more than passively listen to the reading of the fourteen resolutions would have made for the peace of the brotherhood and for its freedom and progress. The reason this clean-cut action was not taken was due partly to momentary bewilderment, but basically it was more serious than that. It was due to the policy of pious weakness and suppliant sentimentalism that has dominated our counsels so long as to render our conventions apparently incapable of virile and self-respecting action in the face of an iniquity which any other communion of Christians in America would long ago have sent to its own place.

Seeming As Good As We Are

NO doubt most of us are in some particular meaner than we seem. A desire for the world's respect keeps us from showing just how little our souls really are. A decent regard for the conventions keeps us from conspicuous incivilities in society and from open greediness in business. But we are also in many ways better than we are willing to seem. This sort of insincerity not only wrongs our best selves by denying them growth through expression, but it wrongs most cruelly those who are obliged to live with us, and who probably find us sufficiently undesirable companions at the best. Who can forget the pathetic words of Carlyle concerning his poor Jenny, "Ah, if I could only have her back for five minutes, if but to convince her that I loved her through all that"? Tammas the Cynic was no doubt better than he seemed, though his surly seeming had the cruel effect of reality upon the woman whom he truly loved and for whom he was destined to mourn all his days. Dante Rossetti, burying his manuscript volume of poems in the coffin of his wife, was making tragic confession of a love nobler than the tardy expression thus given.

We peoples of the Western races have made a kind of virtue of our churlish repression. A keen student of men once said of an undemonstrative Middle West Yankee—a Middle West Yankee, by the way, is merely the original Yankee with one extra layer of crust—"That man has never said 'Thank you' in his life. He would consider such civility absurdly gushing." It was not that the feeling of gratitude was lacking—it was that this man was sheepishly afraid of seeming as good as he was. Those who are in a position to receive frequent confidences from married couples are ready to testify that the habit of repression will account for an almost incredible number of divorces. Once convince a woman that her husband really loves her in spite of his grouchy silence on the subject, and she will forgive almost anything. Occasionally an accident opens the lips of husband or wife, as it did those of the backward lover—in one of Miss Warner's stories, was it not—whose sweetheart said of him, "He never really proposed. But we went walking and I stepped on a snake. And then we were engaged." But in most households where this plague of dumbness has fallen it remains, and the children, growing up, look pitying

upon dad and mother, who can never, they fancy, have known what real romance is.

Friendship and neighborliness are more real than we might imagine. Calamity shows a willingness to help where we had not suspected it. Almost every life is crowned at its end by the affection of some faithful friends, at least, who mourn sincerely. How little of all this affection has had its way in life, and how many lives lived out in loneliness would have been happy if they had received the love that was their rightful due? The beauty and reasonableness of a religious life are undoubtedly recognized by multitudes who, through a kind of moral shamefacedness, refuse to let this recognition have its way in normal expression. If the kingdom should have the right to claim for service all those who in their best moments feel its pull within, its power in the world would be well-nigh invincible.

Can you imagine the revolution which would take place if every person in the world should begin tomorrow to live out, habitually and consistently, all the good that now lives within him in irregular and fragmentary impulses? Suppose the man who would die for his wife should begin to say pleasant things about her cooking; that the woman who would wear her fingers to the bone for her child should begin to be patient about muddy shoes; that the farmer who would share his harvest with a neighbor in time of drought should say a friendly "hello" to him every morning, that the Christian who would go to the stake for his faith would commend it to his business associate, how might the wilderness be made to blossom and rejoice!

The Autumn Hollyhocks

A Parable of Safed the Sage

THERE came unto me a woman, being unmarried, even one whom the profane call an Old Maid, being one of those women whom the Lord loveth too well to give her unto any one man.

And she sat before me in bitterness of spirit. And she said:

I desire to open unto thee mine heart, for it is full of bitterness. There is no one on earth to whom I am necessary. Behold thine handmaiden was once young and fair, and when young men saw me they did desire me. And I might have been married and the mother of children. But my parents kept me close so that young men feared to look at me. And my brothers sought wives, and married and begat sons and daughters, and sent for me to take care of their children, but I had none of mine own. Yea, and when my father and my mother grew old, then did I remain with them, and care for them, and humor them when they grew Childish. And now they are dead and buried, and their souls are in Heaven, and my life work is done. And I am an Old Maid, and life hath nothing left for me.

And she said, If I go unto a Wedding, then do men whom I have known long, and who were young when I was young, joke with me, and say, It will be thy turn next. And I smile, though I fain would murder them. For being an Old Maid is no joke when one hath done her life work and hath more years to live and nothing to live for.

And I said unto her, The sun is bright, and the day is warm, for this is the season called Indian Summer; and for this and the Moccasin and the Canoe, I do thank the American Indian. Step out with me into the Garden, for I have somewhat to show thee.

Now the Garden was laid waste by the frost, and the beauty that had been was but a memory. But at one side is there a Mulberry Tree, and beyond it a Garage where I keep old books and an Hoe and a Shovel and an Wheelbarrow; for I have no Automobile save an Wheelbarrow and the Cars of my friends, who are Many.

And under the shade of the Mulberry Tree, hard by the Garage, was there an Hollyhock in Full Bloom. And the color thereof was beautiful.

And she exclaimed concerning it, and wondered with great admiration that it was so late in Bloom, and the Blossoms so beautiful.

And I said unto this woman, even unto this Unappropriated Blessing who is called an Old Maid,

Thou art like unto this Hollyhock.

And she said, Do not mock thine handmaiden.

And I said, This Hollyhock was shaded by the Mulberry Tree and by the Garage, so that it grew slowly. But when the heat of the Summer fell upon the Garden, then did this Hollyhock grow secure and wilt not. And now when Frosts have fallen upon other Flowers, it blossometh like the Spring.

And I said unto her, Put on thy prettiest frock, and tie thine hair becomingly, and drop ten years from thine age, and go forth and blossom. For God hath yet work for thee even though thou live single. Yea, and because men are very Susceptible Creatures, who knoweth whether there be some Perfectly Good Widower looking for just such a Late-Blooming Flower as thou shalt be? And if not, still is it better to Blossom than to die with frost at the heart.

And the next time I beheld her, she looked ten years younger, and certain men did sit up and take notice.

And I counted this among my Good Deeds.

An Explanation

Chicago—and the country generally—is in the grip of a white paper famine. The mills are months behind with their orders. All newspapers are curtailing in size, some of them declining thousands of dollars of advertising daily to do so. It is hoped, and it is our expectation, that this curtailment will not be necessary save for a very short period.

PUBLISHERS, THE CHRISTIAN CENTURY.

How the Congregationalists Do It

By Orvis Fairlee Jordan

THE National Council of Congregational churches, like the Northern Baptist Convention and the General Convention of Disciples, has come into being in the present decade, but it has safely passed beyond the experimental stage. It would be impossible for anyone seriously to challenge its right to exist in the Congregational denomination. One reason for its secure footing as the coordinating agency of a group of independent churches is to be found in the fact that it is soundly financed, and another is that it has a real and useful function to perform. The Council meets biennially. I have just returned from its sessions held at Grand Rapids, Mich. The personnel of the Council is made up of ministers and laymen, one minister and one layman from each of the nearly four hundred associations into which the denomination divides itself. This brings together nearly a thousand people, a much smaller assembly than that of the Disciples but one which is thoroughly representative and responsible, for it assumes that the associations will not send up their trouble-makers and their demagogues, but picked men who have won a place in the denomination by solid service.

At first one is struck by a certain absence of identity in type such as you would expect in such a gathering. The ministers of the National Council were in many cases men recruited from other denominations. The Methodists have made a larger contribution than any other denomination, but Presbyterians and Disciples were also abundantly represented. These new recruits were the most ardent Congregationalists. A young Methodist now in the Congregational ministry sat across from me at luncheon and spent an hour telling me of his deliverance "from a tyrannical system." This is quite in accord with human nature, for the "highest" of the high church rectors at the Detroit General Convention of Episcopalians was reared a United Presbyterian and served a term as a Methodist minister. This infusion of new blood has not weakened the spirit of Congregationalism but has, in a curious way, intensified it. One must not suppose, however, that Congregationalism has no native hierarchy. There are families of four and five generations of ministers in this the oldest of American denominations. One has only to recall the celebrated Abbott family to have a case in point. And it is in the hands of these that the authority of the denomination is chiefly vested. The converts from other denominations are welcomed and made comfortable, but the descendants of the Pilgrims have never taken a back seat in Congregationalism.

SIMPLER THAN EPISCOPALIAN MODES

The organization of Congregationalism is, as all know, much simpler than that of the Episcopal convention. The local church sends its ministers and two lay delegates to the district association, which meets twice a year. From each of these associations are chosen the minister and one layman to go to the National Council. The state association exists chiefly for the carrying on of missionary work within the state and for the coordination of the activities of the associations. The secure financial support of the National Council is provided by per capita contributions from the churches. During the year 1918 the income of the Council was $31,087.03, of which $28,077.13 came in from the per capita apportionment. A five thousand dollar salary is paid to Dr. H. C. Herring, the secretary, and two assistant secretaries are maintained at adequate salaries. The National Council prints booklets for free distribution every year at a cost of a thousand or two thousand dollars. The Council, and not some missionary society, prepares, prints the year-book of the denomination. This costs nearly five thousand dollars a year, though there is some income from advertisements and from books sold. The secretaries evidently travel a good deal, for the average travelling expense runs above a thousand dollars a year and in some cases doubtless these expenses are paid by those benefiting from the services of the secretaries.

Up to the present time the luckless delegate who was honored by his association with an appointment to attend the National Council paid his own expenses, unless he had a church good enough to think of it and do it. Henceforth, however, the Council will pay the travelling expenses of the delegates. The Presbyterians have long since paid the entire expense of their delegates to the General Assembly, going so far as chartering hotels for this purpose. It will cost each Congregationalist a penny a year to meet the travelling expense of delegates henceforth. I have heard of no Congregationalist who regards this as an unreasonable burden. The Disciples are now the only large religious body in America which provides no fund by per capita assessment for the running of the denominational machinery. The sessions of the National Council are not made up exclusively of business and debate as in the General Convention of the Protestant Episcopal church. The time is about equally divided between the business sessions and inspirational and instructional addresses.

DISPATCH OF BUSINESS

Women may sit as delegates, but very few were present. Feminism has made less inroad in this denomination than in most others.

There is a well-developed committee system in the Council by which the business is well digested before it comes before the Council. A committee on order of business prepares the docket for the day. There is frequent debate on the items of business, but I found the differences of opinion marked with less heat than in any convention I have attended. I noted one brother who got red in the face and declared he would die before he would

submit to a certain proposition. This declaration was met by a remedy peculiar to Congregationalism. There was quiet laughter all over the house. It was not long until the radical brother sat down with all of the fever out of his blood. It reminded me of a moment in the Disciples convention at Cincinnati when Rev. P. Y. Pendleton had worked himself almost into a purple frenzy by shouting, and a wag in the gallery called out "Louder!" Humor as a weapon for radicalism may not be parliamentary, but it often seems quite effective. President Blanchard, the cardinal who heads the conservative wing of Congregationalism, made a vigorous objection to advertising a Masonic meeting in the Congregational Council. He undoubtedly insured a good attendance for the meeting judging by the mirth which followed his remarks. I found a newspaper man who had been "covering" the conventions and he remarked to me that the Congregationalists have less hair than members of other denominations. Indeed from a secure place in the gallery one would have thought that the bald spot is a part of Congregational orthodoxy, did one not know that this characteristic mark had been bestowed by nature. One could not but remark, however, the intellectual contour of the heads. This judgment was sustained by the quality of the program. Of all the religious conventions held this year, none has sounded the depths of the world problems as did this one.

CHRISTIAN UNION POPULAR THEME

Christian union is a popular theme in Congregational gatherings. There was no question about Congregationalism's cooperating with the Interchurch World movement. Though some other denominations have shied at the predominantly Methodist cast of the leadership, there was no issue in Grand Rapids over the new cooperation in missionary work. There was more difference of opinion concerning the proposed concordat by which Episcopal bishops would under certain conditions confer the orders of the Episcopal church upon Congregational and other ministers without these leaving their communions. This whole matter arose during the past year out of some unofficial conferences between some prominent Episcopalians and some prominent Congregationalists. It happened that the plan agreed upon by these individuals was reported in the denominational press as though these men had pledged the organizations of which they were officers. This led to considerable criticism. After a vigorous debate, the Council voted to appoint a commission of fifteen to confer with a similar commission of the Protestant Episcopal church and report back to the Council two years hence. As I interviewed the ministers I did not find very many ministers who would accept such ordination from a Protestant Episcopal bishop, not because of any difficulty over the ordination itself, but, in some cases, because of an unwillingness to be examined in the Nicene creed. Even the Apostles' creed is being challenged these days. The rather reckless Dr. W. T. McElveen is reported as saying in the New York convention this year, "The Apostles creed is a —— lie and was dead a hundred and fifty years before it was born." A Disciple-Congregational minister said he would be willing to accept ordination in order to meet the problems of the community church of which he is pastor.

CONSCIENCE ON EDUCATION

One of the most impressive features of Congregationalism is its achievement in education. It is justly regarded as the religious denomination with the most conscience on education. It has founded more good colleges than most of the evangelical denominations. I found the Congregational Education Society aiding students as well as colleges. During 1918, 143 students received aid in larger or smaller amounts, ninety-one of these being in attendance on theological seminaries. The denomination has been less forehanded, however, in getting itself properly represented at state universities than the Methodists and Presbyterians. The missionary spirit of the Congregationalists is a delight. They were the first to organize this work in America, the American Board being their creation. They are well to the fore in missionary giving unless one remembers the recent Methodist drives. While I was in Grand Rapids I heard the delegates criticizing the missionary leaders for not starting a big campaign. It got beyond the control of the secretaries, seemingly, and on the floor of the convention they were discussing the plan of raising fifty millions for missions and education. Social service bulked large in the sessions. The biggest leaders of the social movement in America, recruited from all the denominations, were on the program. The largest auditorium in Grand Rapids was filled one night to hear Mr. George W. Coleman of Boston and Col. Raymond Robins of Chicago. Congregationalists are as a class affluant, but they are open-minded in respect to social reform. The time they devoted to understanding the relation of the church to the present industrial situation showed that this subject bulked quite as large as any other in their minds.

A feature of the Congregational gathering that I have not found in most other religious conventions was its sectional meetings. These gave more men opportunity to voice their convictions and brought people of like mind together to consider special interests of the kingdom. On Friday afternoon three such sectional meetings were going on the themes, "Snap Shots of Local Church Life," "The Training of the Ministers for the New Age," and "Recruiting for the Kingdom." The printing for the National Council helped the delegates to follow easily the business, though not going into the detail that characterized the printing in the Episcopal convention. The questions and debates that result from sheer ignorance are the penalties paid by a denomination that tries to save money on this item.

HALF DAY FOR RECREATION

A unique feature was a half day devoted to recreation. The country clubs around Grand Rapids and the Masonic lodge provided special courtesies to the guests.

Religious people once thought recreation sinful. It has remained for the Congregational Council to put recreation into the convention program itself and to show the proper respect for this essential of wholesome living. A half-day on the golf-course might have changed the whole course of events at Nicea. A half-day on the bleachers at Cincinnati might have changed many votes on matters at issue in the recent Disciples convention.

Congregationalists talk less piously than some denominations. The unsophisticated might even suspect them of a certain deficiency in religion. Each man tends to phrase religion his own way. There are fewer shibboleths here than elsewhere. But one must not be deceived by this superficiality. Their religion has built colleges, sent out missionaries, fought for social service and built great temples to the service of God. Their religion has in a peculiar way been open to new truth without being untrue to the faith of the fathers. Hospitality to new ideas has not precluded loyalty to old ones. It is no accident that this denomination, so much less in numbers than most evangelical denominations, should be so much better known, nor that it should include in its ranks men and women of such eminence, both lay and clerical. There is a religious life here, different in speech and conduct it may be, but still young and resourceful, which will endure until a united church shall make us all forget what Episcopalians and Disciples and Congregationalists are like.

The Strength of Quietness

By Joseph Fort Newton

"In returning and in rest shall ye be saved; and in quietness and in confidence shall be your strength."

BEHIND this text lay a dramatic situation; to understand its meaning we must recall the scene. To know the Hebrew prophets, especially Isaiah, we must realize how their country was placed among the nations of the world. It was a tiny kingdom, lying like Belgium between two great empires whose armies used it as a thoroughfare and a battlefield. For ages the Holy Land was a kind of buffer-state, with Babylon on one side and Egypt on the other, and the interest of its prophets shifted from the valley of the Euphrates to the valley of the Nile. From both sides there was perpetual threat and menace, and it was the mission of those mighty seers to interpret the will of God as revealed in swift and stormy events. What Belgium suffered the Holy Land suffered—not once, not twice, but many times—and yet it was that tiny, tormented land that gave us our great Book of Vision and Comfort.

A PEOPLE IN PANIC

Nor must we forget the faith, not only religious, but national, which upheld the prophets in their heroic and difficult task. Underneath all their eloquence, at once its *motif* and inspiration, lay the faith that their little land had a unique spiritual mission among the nations of the earth, and therefore a peculiar destiny. It was the keeper of a profound and precious truth to be given at last to all humanity for its enrichment, its enlightenment, and its redemption. It was therefore that they struggled, often against overwhelming odds—against danger without and corruption within—to preserve the integrity of the nation and the purity of its faith. They were fellow workers with the Eternal in the redemptive making of humanity. They were practical idealists, not only prophets but statesmen, uniting sagacity with spirituality; as of old Moses, albeit guided by a Pillar of Cloud and Fire, employed Hobab as a guide because he knew the paths of the wilderness. Time has justified their faith by the fact that through their nation has come the clearest and profoundest vision of God which has glorified the life of man.

Now, at the moment the text was spoken, a dark thunder cloud was hovering on the horizon—a threat of Assyrian invasion. The picture is the picture of a people in panic, not only the people, but their leaders as well. They are so frightened that they forget their old animosities, as Pilot and Herod did in the presence of Jesus. Assyria threatens Israel, and Israel, in terror, turns to Egypt, if haply, by a clever makeshift alliance, they may ward off approaching danger. That is to say, they took refuge in a short-sighted, patched-up secret diplomacy, as we do, leaving God out of the reckoning. Isaiah saw that such a policy was not only foolish, but fatal, and he would have none of it. The prophet was a statesman, not a mere diplomat, much less a politician, but a man in whom practical acumen was joined with a profound faith in God. He recalled the witness of history, the voice speaking from behind, telling the story of Divine deliverance and pointing the straight path ahead. "God is a God of judgment," he said, not to be hurried in His plans or thwarted in His designs. If He waits it is to be gracious; if He is exalted, it is to show mercy. Therefore, do not give way to a panic of fear, do not resort to a fussy, ill-advised cleverness, but wait and see the salvation of the Lord. Such is the setting of the text.

No wonder these words of Isaiah have been a place of refuge for great souls in times of terror and crisis. The house where Luther once lived in Wittenberg has a stone portal with two canopied seats. Under one of the canopies is carved a portrait of the reformer, and round it the Latin version of this favorite text of his from Isaiah: "In quietness and in confidence shall be your strength." Keble chose it as a motto for the "Christian Year," a book sometimes constrained and obscure, and not untouched with superstition, but noble and wise withal in matters of practical religion. But it has been the privi-

lege of the Society of Friends to supply the profoundest and most living commentary on this text, thereby making a contribution to the church universal out of all proportion to their numbers. Deeper than their repudiation of ritual, deeper than their protest against war, lies their practical witness that the secret of spiritual strength consists in the quietness of a recollected spirit.

Whatever points of Christian teaching Fox, Penn, and Woolman may have ignored, at least they testify to the strength of quietness both to do and endure. They knew a certain secret, the very same which Isaiah described as a "returning," a secret almost too simple to be found out: that we cannot anywhere in the world come closer to God than we are now, and that we need not seek afar for what is waiting at our doorway. Now this returning is not conversion, but the withdrawal of the soul to its inward Refuge and Security in God, its discovery that nothing but God Himself can be the citadel of our strength and peace. The Friends knew the art of prayer, but also the art of listening for the answer to prayer, which comes to souls hushed to hear and willing to obey. Therefore they are still strong men in the midst of tumult, calmest when the fight was fiercest, living above the elation of success and the memory of defeat, unflinching, unwavering, unfaltering, having already emerged into the golden eternal year.

"THE FELLOWSHIP OF SILENCE"

Nearly always in the midst of a great conflict or following it, Quietism has made itself felt in one form or another. It was so in Germany after the Thirty Years' War, and in France following the wars of Napoleon. It is especially so when religious issues have been involved in the war and blasphemy has run riot, as it has in this war. After such ordeals, when religious ideals have been bandied to and fro and religious sensibilities have been outraged, the soul of man has sought to recover its power, its poise, its serenity, and its sense of reality in silence. So it is now, which explains the reappearance of the Quietest spirit among us, offering us the fellowship of silence and the greater practice of stillness. Quietism is noble and wise, albeit not without peril when carried too far, but it behooves us to learn the good there is in it. There is a passage in the Journal of Woolman in which his simple style suddenly took on a lofty demeanor and marched with majestic tread, as if touched with a new power. It is a trumpet-call to the church of to-day:—

> The place of prayer is a precious habitation; for I now saw that the prayers of the saints were precious incense; and a trumpet was given me that I might sound forth the language; that the children might hear it and be invited together to this precious habitation, where the prayers of the saints, as sweet incense, arise before the throne of God and the Lamb. I saw this habitation to be safe—to be inwardly quiet when there were great stirrings and commotions in the world. Prayer, at this day, in pure resignation, is a precious place; the trumpet is sounded; the call goes forth to the church that she gather to the place of pure inward prayer; and her habitation is safe.

What if, instead of thinking so much about itself, the church should actually heed this call and actually gather together in the presence of God and seek Divine guidance —listening to the Place of Hearing to know the will of God and how to do it! What if the leaders should foregather, not to argue, not to plan, not to patch up a platform on which to unite, but to seek the mind of Christ?

Meanwhile each of us should learn the art for himself, that he may know the will of God for his life. To that end let me give three practical suggestions. First of all, some things must be decided and taken for granted, if we are to get the time, the energy, and the wisdom to deal with the things that cannot be taken for granted. For the last fifty years, or more, we have been inquiring, sifting, digging down to the foundations, and that is well and worth while. But by this time we ought to know to what heights of divinity we must look up, and upon what adamantine reality we must stand. If we must be forever digging at the foundations, no structure will ever be built. As practical men who wish to get something done before we die, we must rely upon the consensus of the insight and experience of the highest and purest souls, and build upon that. A man for whom all questions are open always is not a thinker: he is a trifler. He is a man of no power of mind and must be carried. Life is a venture of faith, and it is wise to trust what is noblest, the while we give our utmost to the highest.

My second suggestion is found in what John Burroughs said of Emerson: "Where he was at all, he was altogether." And seldom has a more quiet and confident spirit moved amid the crass anxieties of the world. In other words, he gave himself to the task in hand, and got it done, not dragging it along and stretching it out until it became tenuous and tiresome; altogether active while at work, he thus had a margin of quiet in which he could be altogether quiet. Let me emphasize these two things: first, that some things are settled, and we need not begin to build the world from the bottom up, as if nothing had been done before we lived; second, having a task to do, let us do it with intensity, application and dispatch, so that when it is done we may have quietness in which to renew our strength for the next task.

For the rest, there is nothing better for our health, both of body and of soul, than the practice, the habit of quiet, listening, expectant prayer—the art of being still. A moment of quiet in the morning will set the key for the day; a moment of stillness at eventide will gather up the threads of the day and weave them into the pattern of life. Such quiet is something more than idle musing. It is a calm, concentrated, reverent listening of the soul—going for a moment into that innermost closet of the heart and closing the door, to be alone with the Alone. These moments may profitably be linked with some word of the teaching of Jesus, or, better still, with the Master Himself—just thinking of Him and what He would have us do and be. Ten minutes' thinking about Jesus each day—deep, quiet, tender thinking—what would it not mean to our life, softening all that is hard within us and hardening all that is soft!

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Chicago Church Federation Has Good Year

The Chicago Church Federation now has a budget of $32,000, which is five times the former budget of the organization. Dr. H. L. Willett was recently re-elected president for the fourth time and will give personal oversight to the work until an executive secretary is found. Judge E. D. Bradley was re-elected vice president and Mr. Walter R. Mee is the office secretary. The Federation expects to call a strong man to the executive secretary's office but at the present time has no one definitely in view.

President Taft Presides Over Unitarian Convention

No religious convention this year excelled the Unitarian convention in dignity. The Unitarians at Baltimore had for presiding officer ex-President Taft. A "thousand dollar sermon" was preached, this amount being paid as a prize in a competitive contest. Special emphasis was laid on social topics in the course of the convention.

Convention of the Y. M. C. A. Will Be Large

The conventions of the Y. M. C. A. during the war were all postponed and the gathering in Detroit November 19-23 is the first since the United States entered the conflict. The convention in Detroit will probably bring together five thousand men. Many social questions arising out of the war will receive attention, such as stabilizing men in industry following the war, the stamping out of bolshevism, the practicability of using the army type of hut for the purpose of introducing Y. M. C. A. methods in rural districts. The calls of foreign countries for Association activities will be given consideration. The question of the permanent use of women secretaries in the association will be given due consideration.

Missionary Education Movement Is Taken Over

The Interchurch World Movement is making a great change in the organization of missionary work. Among other things, one notes that the Missionary Education Movement, which has been a most serviceable publishing agency, has been taken over by the new organization and ceases to be a separate society. Dr. Miles B. Fisher, formerly secretary of missionary education in the Congregational Education Society, is the new director of this department of the Interchurch World Movement. The magazine, Everyland, a journal for children, will be continued. The Missionary Education Movement has been doing a publishing business of a hundred thousand dollars a year.

Bishop Gore Goes to His New Work

Bishop Gore is now relieved of his responsibilities as Bishop of Oxford and has accepted an invitation to joint a staff of lecturers at King's College, London. He will commence his work next February as lecturer on Theology. He will deliver more popular addresses at Grosvenor Chapel, Mayfair. On Sunday, Oct. 5, Bishop Gore delivered an address on "Steps Toward Reunion."

Ministers Are to Have Automobiles

The Presbytery of Chicago has made some study of the needs of Presbyterian ministers in the presbytery outside of Chicago in northeastern Illinois. It is found that the ministers are traveling considerable distances to do their work. The congregations are directed to provide automobiles for the ministers and where they cannot do this, the presbytery will assist.

Dr. Campbell Morgan Will Sign No Creed But His Own

Dr. Campbell Morgan of England, who has taken up his abode in America, spoke at the Bethany Presbyterian church in Philadelphia recently. He gave his own confession of faith, "The full authority of the Bible; the absolutism of Jesus; the adequacy of the Christian church." He declared he would sign no creed nor declaration of faith which any group of men would draw up for him.

Roman Catholics Will Fight Profanity

The Holy Name society of the Roman Catholic church has taken up the particular crusade of opposing the habits of profanity so current in our American life. This society recently held a parade in Philadelphia in which twenty thousand people marched in order to bear testimony to their convictions in this matter. There are branches of the society in many sections of the country.

Dr. Jowett Has Been Ill

Dr. J. H. Jowett of London on his visit to New York City found himself beset with callers and finally broke down under the strain of his social duties. His friends suggested that he should not preach the last Sunday of his mission to this country but he was moved by the great throng that had gathered to hear him and spoke. He has now returned to Great Britain and his successor, Dr. John Kelman of Edinburgh, will be coming soon to begin his work in New York's Fifth Avenue Presbyterian church.

Methodists Have a Good Literature Day

The last Sunday in October was observed in the Methodist churches of this country as Good Literature Day. The church papers were commended to the good will of the people and in many churches the pastors went farther afield in making suggestions of reading matter which would have religious significance during the coming winter.

Detroit Church Federation Has Ambitious Program

The Church Federation of Detroit, composed of representatives of Methodist, Lutheran, Episcopal, Disciple, United Brethren, Presbyterian, Baptist and United Presbyterian churches have an ambitious program. They have endorsed a budget of ten thousand dollars a year. Dr. J. A. Vance is the president. They are now looking for a federation secretary and hope to bring to the city one of the best in America.

Ford Hall Meetings in Boston

The most celebrated platform for the discussion of social topics in all America is the Ford Hall meetings in Boston. These grew out of the interest and devotion of a Baptist deacon, Mr. George W. Coleman. The topics and speakers that are announced for the autumn program are significant of the scope of interpretation. Rev. Charles A. Eaton, New

York, so long connected with the Madison Avenue Church, discussed, on Nov. 2, "New Factors in Business"; Nov. 9, Rev. J. Howard Melish, rector of Holy Trinity Church, Brooklyn, spoke on "New Morals for Old Sins"; Nov. 16, Dean Charles R. Brown of the Yale Theological School will tell "Why I am not a Socialist"; Nov. 23, Prof. Harry F. Ward of the faculty of Union Theological Seminary, New York, will discuss "The New Motive in Industry." Later in the season, come Dr. Stephen S. Wise of the Free Synagogue, New York; Dr. J. E. McAfee, secretary of the American Missionary Association; Judah Magnes, the radical New York rabbi; John Haynes Holmes of The Community Church of New York; Algernon Crapsey, who was deposed from the Episcopal Church for heresy, Bishop Charles D. Williams of the Protestant Episcopal diocese of Michigan, and Dr. E. A. Steiner of Grinnell College, Ia. Also on this list of lecturers are Margaret Slattery, Prof. Charles Zueblin, Judge Backus of Milwaukee, Mrs. Margaret Deland and Prof. Earl Barnes. The season is to begin on the evening of Oct. 19, with Ben Tillett, M. P., leader of the London dock strike, speaking on "The Future of Civilization."

THE SUNDAY SCHOOL

Transfigured Lives*

WE used to wonder at this story but we do so no longer: we have seen men and women approach so near to this state that we do not wonder that in the pure and divine Christ the glory shone in face and atmosphere.

Let us plunge at once into the secret of it; it is so beautiful and so noble that we shall have to be in the right mood to understand it. We cannot master this lesson in some selfish, worldly moment. An artist took his friend to see a wonderful picture of Christ, but before he admitted him to the studio he left him for half an hour in a dark room. When asked why he did that he said, "To get the world out of your eyes." We must get the world out of our eyes before we look upon this glorious picture of the transfigured Jesus.

Christ was filled with the knowledge of his great sacrifice. Moses and Elijah, it is said, spoke to him of his decease which he was about to accomplish at Jerusalem. Think of a man about to *"accomplish"* his decease! He foresaw it and his heart had consented unto it. For the sake of the principle that he valued more than life, for the sake of the cause of righteousness in the world, for the sake of men, he was willing to make the supreme sacrifice. His soul glowed with the certainty of being right; his mind was radiant with the knowledge of perfect adjustment to the Father's will; his heart was on fire with the love of men. He knew that the cross stood in his path and he had gained the consent of his whole nature steadfastly to meet that ordeal—this was the secret of the transfiguration in Jesus' case—the spirit shone out, the over-soul possessed him.

You have witnessed young people dedicating their lives to foreign missionary service. Was there not in some cases a kind of lesser transfiguration? You have seen a plain business man gain the consent of his soul to do some noble and sacrificial thing; did you notice the look on his face, the light that never gleamed on land or sea? Jesus is going to die for his cause. He was a young man, he loved life, but he would follow God even unto death—his face shone with a heavenly light.

You have, perhaps, had experiences that in some little degree resembled this noble experience of Jesus. A great temptation was before you, the stage was all set, the object of your desire was in your very hands and then with a prayer and by a mighty resolution you broke the spell of your temptation, and, while for your own sake you would not have made the renunciation, you were glad to do it for the sake of Christ and his church. It cost to overcome that fierce temptation, only a throwing of yourself upon God and his help made it possible for you to overcome, but in that hour your face gleamed with a holy light, your heart sang in its purity, your whole mind, soul and body seemed under a spiritual spell—for you did this thing, this hard thing for the sake of Christ. It was unselfish to a degree and in that time of victory there was a lesser transfiguration. Oh, the joy of such victories! How near Christ is! How glorious God becomes! The same thing happens, even in larger measure, when, for Christ's sake, you gain the consent of your whole nature to make some big sacrifice. These rare moments witness the rising of our souls out of and above ourselves; we leave our dead, ordinary existence, we dwell in heaven. The secret of the transfiguration was the setting of the mind to accomplish the decease.

*International uniform lesson for Nov. 23, "Jesus Corrects John's Narrowness." Scripture, Luke 9:46-56.

That Worn-Out Hymnal

which you are holding on to in your church is not in keeping with the dignified task you are endeavoring to perform as a church of Christ. You are clinging to the old book, no doubt, thinking that after a while prices are going to come down to what they were before the war. *Then* you'll buy. But what are the facts? With the continually increasing cost of paper, printing materials, leather, etc., it looks as if the next edition of "HYMNS OF THE UNITED CHURCH" will have to be sold at a higher price than the present brand-new edition. The fact that accumulated orders for several thousand Hymnals are being filled this week means, almost without doubt, that we will have to go to press with yet another edition in the not distant future. If you are at all interested in a new Hymnal for your church, it will pay you to write us *at once*, for returnable copy of "Hymns of the United Church," and ask for information as to prices, terms, etc.

The Christian Century Press

700 East 40th Street, Chicago, Ill.

NEWS OF THE DISCIPLES

A Memorial Service to F. M. Rains

The passing of F. M. Rains has stirred the heart of the brotherhood deeply and the church at Maysville, Ky., where A. F. Stahl is minister, recently held a memorial service to the memory of the gifted missionary leader. A. McLean made the address of the day. The church voted to request the society to start a memorial fund of $25,000, and during the day four gifts were made voluntarily which will total $625. The churches of Mason county will increase this amount to a thousand dollars. Mrs. F. M. Rains was once a member of this church.

Campbell Club at Yale Holds First Meeting

The Campbell Club at Yale had its first meeting of the year on October 27 at the home of Prof. J. C. Archer. Nineteen persons were in attendance at the first meeting. Reports of the recent convention were given by Prof. Archer and Mr. Young and were received with great interest. The officers of the club for the ensuing year are E. E. Cummins, president; C. W. Schwartz, secretary and treasurer. The school this year shows much of its old time vigor and spirit, though it has not recovered entirely from the effects of the war so far as enrollment is concerned. The Disciples are again strong in numbers and type of men. The denominations are represented as follows: Methodist, 22; Disciples, 19; Congregational 17; Baptist, 8; Presbyterian, 8. The School of Religion had the highest percentage of men in service of any department in Yale. The honors in the School of Religion recently awarded for high scholarship for the second term 1918-1919 were given to eight men, three of whom were Disciples, namely, Earl Everett Cummins, B. A., Hiram College 1917, Dunmore, Pa.; Elmo Benton Higham, B. A., Butler College 1914, Milton, Ind.; Craig Walter Schwartz, B. A., Hiram College 1913, Canton, Ohio.

* * *

—The Central Executive Committee recently held a dinner for those interested in launching the campaign in Texas to raise $350,000 for missions, education and benevolence. Two hundred people were present and some of the strongest leaders in the state made addresses in behalf of the campaign.

—Central church, Denison, Tex., recently sent automobiles and transported all the young ladies and the teachers of Carr-Burdette College to an evening service. Cephas Shelburne is acting as supply pastor at Denison.

—Dallas, Tex., Disciple ministers have resumed their weekly meetings and have elected C. H. Barnett as president of the association. There will be a joint Thanksgiving service in the East Dallas church.

—Dr. Royal J. Dye is to spend some time in Colorado building up missionary sentiment in a series of missionary institutes. The first week in November he spoke in Central church, Denver, before the Denver city union. The obligation of the churches to the United budget was presented.

—The Stagecrafters of Transylvania University will present in Lexington the last week in November a play by Jerome K. Jerome entitled, "Fannie and the Servant Problem."

—The Arkansas Pass, Tex., church building was completely wrecked in the recent Gulf storm. The congregation has only nine men and fifteen women as members and they are now receiving help from outside their city to rebuild the church.

—First church, Little Rock, Ark., recently held a service for the demobilization of the service flag. All returned members were in attendance. The pastor, B. F. Cato, delivered a sermon on "Democracy and the Church in the New Age." First church had fifty-eight members in service during the war.

—W. F. Reager has been in Bellingham, Wash., for four years and is now proposing to lead his church in a $100,000 building campaign.

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—W. C. Cole, of Des Moines, recently conducted a series of evangelistic meetings in Guthrie Center, Okla., where G. H. Crawford is pastor. In addition to a good ingathering of new members, the church voted a three hundred dollar increase in the pastor's salary. Mr. Cole goes next to Valley Junction.

—First church of Colorado Springs, Colo., has recently closed a series of evangelistic meetings, with the pastor, Claire L. Waite, doing the preaching. This is the third enterprise of this kind led by Mr. Waite. An intensive church attendance campaign was promoted in September. The church has given the pastor a substantial increase of salary and in addition presented him with a purse of two hundred dollars at the close of the evangelistic meetings. The every-member canvass will be put on December 7. The pastor reports that an increasing number of people in the congregation are using "The Daily Altar."

—The East Orange, N. J., church is putting ten thousand dollars into improvements on its building. This church will entertain the state convention of New York next spring.

—C. M. Ridenour divides his time between two Disciple churches and a Presbyterian church in Montana; the exigencies of life in the west make denominational distinctions less vital than elsewhere.

—Central church, Joplin, Mo., had a five thousand dollar debt when the building was dedicated. At the time the war began the debt had been reduced to fifteen hundred dollars. Recently the entire debt has been raised and the mortgage cancelled.

—The church calendar of First church, Los Angeles, recently commended a movie show in that city and asked that the church people make it a success as a demonstration that risque plays were not the only successful ones commercially.

—The pastorate of Bruce Brown at White Temple, Los Angeles, this year, has been a successful one. There have been over 200 accessions to the membership since the first of January. The membership has grown from 64 to 425 in two years, the largest net growth in the state, it is claimed.

—Central church, Santa Barbara, Cal., has recently sent out a questionnaire to its members, with the purpose of gaining some desired information. Thirty-four states and seven foreign countries are represented in their membership, according to the findings. It was disclosed also that only a small part of the members take a religious journal, and this lack will be supplied in a campaign now to be inaugurated.

—Perry J. Rice, secretary of the Chicago Christian Missionary Society, is the chairman of the committee which will put on the survey of Chicago for the Interchurch World Movement. The actual survey work will be conducted by a group of experts.

—A new mission work in Chicago was inaugurated at Chatham Fields on November 9 by the Chicago Christian Missionary Society. The meetings will be held in a large real estate office until better accommodations can be secured. The nearest church is six blocks away. This neighborhood is experiencing a real estate boom.

—The churches of the Niagara Frontier observed November 9 as Frontier Day. There was a general exchange of pulpits.

—Columbus Avenue church, Rochester, N. Y., burned its eighteen-year-old mortgage on the first Sunday in October. On the same day they raised three thousand dollars to purchase the property next to the church for a future building enterprise. Harold Dickens is pastor of this thriving mission church.

—Charles Reign Scoville is now engaged in holding union evangelistic meetings in Bartlesville, Okla., where a tabernacle seating 3,500 people is being filled at many of the meetings.

—Henry Rupert Ford is closing a five year pastorate with First church, Beaumont, Tex., and will go to First church, Houston, Tex., January 1, where he will succeed H. K. Pendleton.

—The churches in the rural section of New York state are shipping barrels of fruit and vegetables to the Home for the Aged, at East Aurora, N. Y.

—H. W. Hunter has been elected president of the Highland Park Ministerial Association of Des Moines. There will be a union service in the Disciples church the evening of Thanksgiving Day, with a program of song and moving pictures.

—The church at Owensboro, Ky., has taken on a fourth living link missionary, Benjamin Ernest Watson, of Tokyo, Japan. Mr. Watson is a Virginian, who was trained at the College of the Bible in Lexington, Ky.

—Cyprus R. Mitchell was recently installed in the work at Sikeston, Mo., with appropriate exercises. Mr. Mitchell has started the publication of a weekly sheet called "The Christian Union Echo," one feature of which is a generous sermon extract.

—One of the features of the Linden Avenue church, Memphis, Tenn., is a Junior Church which meets simultaneously with the senior congregation. It has a program of mid-week activities as well as the Sunday worship.

—The women of the Liberty, Mo., church have voted to unite their Ladies' Aid Society and the auxiliary to the C. W. B. M. into a single organization. This plan has been followed in Hyde Park church, Chicago, for a number of years.

—A unique document is a printed folder in colors gotten out by C. M. Watson and mailed to the members of his congregation at Norfolk, Va. The folder mentions the vacation experiences of the pastor and his family and takes up the matter of cooperation in the autumn program of the church. The congregation will finish out fifty years of history at Easter time, 1921, and there is pressure in every department of the church work to make a showing appropriate to this important occasion.

—"Educational revivals" are being held in many of the churches in Northern Illinois, with a different speaker every night in the week, setting forth the organized interests of the Disciples. The Princeton church raised nearly three times as much money for mission work the past year as it ever did previously and they plan an enlarged program this coming year. A Girls' Circle was organized during the Educational revival. C. C. Carpenter has been pastor at Princeton for fourteen years.

—A wedding of special interest in church circles about the San Francisco bay, was that of Miss H. Geraldine Lester and Garner Roy Searl, which was celebrated on Oct. 10 at the home of the bride's mother in Berkeley. Miss Lester is the oldest daughter of the late J. N. Lester, formerly pastor of Hoopeston and Waukegan churches in Illinois. She is a graduate of the University of California, and for some years has been a leading worker in the congregation of the First church in Oakland. Besides being prominently connected with the work of her own church, she is missionary superintendent of the California State C. E. Union. The marriage ceremony was performed in the presence of about seventy-five of her most intimate friends by Thomas A. Boyer, pastor of First church in Richmond, who was a classmate in Eureka College of the father and mother of the bride, assisted by Rev. H. A. Van Winkle of First church in Oakland.

—A. R. Adams is having a most successful experience in his pastorate at McAllen, Tex. First church has started work on a thirty-five thousand dollar building. The Christian Endeavor Society is raising money to buy an automobile for its pastor. The sermons of the pastor are received so favorably that excerpts are being printed in a number of secular papers in the region round about. Mr. Adams has been with this church six months.

—The Galesburg, Ill., church knows that things cost more these days and has given its pastor, S. H. Zendt, an increase of salary of $700.

—John H. Wood, field secretary, Mr. Balt White and an N. R. A. field worker have begun a campaign to raise $24,000 for a new building for the Orphans' Home in Atlanta, for a school at Auburn, Ga., and for the support of a pastor-evangelist in Mississippi.

—Frank DeVol recently celebrated the eighth anniversary of his pastorate at Walnut, Ill. The church has purchased a parsonage for his use.

—Crystal Beach Assembly grounds, in Michigan, are being cleared up a bit to permit automobiles driving through the grounds. Volunteers from the churches at Wexford, Blaine and Grace have done the work.

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—Charles S. Earley recently began a series of evangelistic meetings in Trenton, Mo., where G. E. Roberts is pastor. W. F. Lintt is leading the music.

—Clarence Mitchell is holding the tenth series of evangelistic meetings for the church at Cridersville, O. The meetings are attracting a large hearing.

—The state secretary's office of Illinois has printed and mailed to the church a comprehensive set of resolutions which were adopted at the state convention urging upon the churches many advance steps.

—Central Church, Jacksonville, Ill., has carried through a vigorous program this autumn. There was a Home-Coming service in September, with three services and a basket dinner in the church. On a recent Wednesday afternoon a hundred men and women put on the fifth annual Visitation day. The visitors made a social call, and left cards announcing the sermon subjects for the coming five months and a pastoral letter. The visitors were at a luncheon in the evening in which reports were made of the work done. The every-member canvass follows the visitation by two months. Visitation day assisted in correcting the address list of the church and in arousing interest in the spiritual work of the church. M. L. Pontius is beginning his sixth year with this church.

—The church at Niles, O., recently voted to purchase dwelling house property in another section of the city at an expense of $13,200. The church does not plan to built at the present time, but will hold the property for future needs.

New York CENTRAL CHURCH
142 W. 81st Street
Finis Idleman, Minister

—J. Sherman Hill has been called to the pastorate of the church at Paola, Kans. While this has been his home for a number of years, he has been preaching at other points. The local paper says of Mr. Hill: "Mr. Hill is one of the ablest men in the ministry of the gospel in Kansas. For some years he has been preaching in northern Missouri, retaining his residence in Paola. The church here is fortunate to secure his services, as a result of which its membership and congregation should be largely augmented. Mr. Hill is a scholarly, able, consecrated Christian gentleman, broad of mind and an outstanding character in the community.

—J. E. Gordon, of Homestead, Pa., is assisting Knoxville church, Pittsburgh, in evangelistic meetings. George W. Wise is pastor of this church. On a recent evening the congregation of Fourth church attended the meetings in a body.

—First church, Decatur, Ill., rejoices in having its entire debt of eight thousand dollars pledged. This clears the property, which was erected at a cost of forty thousand dollars six years ago, from debt. R. E. Henry is in the fifth year of his leadership with this church. He called State Secretary H. H. Peters to his assistance in raising the debt. Both churches in Decatur are now out of debt and they are contemplating a joint mission in a growing section of the city.

—The Federal Council of Churches in New York has appointed a committee on Mexico to cooperate with the committee of S. G. Inman. Jasper T. Moses is one of the committee members, and he has been released for half his time from the publicity service of the Federation to take up publicity matters on Latin-America for the Interchurch Movement.

—With the assistance of George L. Snively, the East Lincoln church, Lincoln, Neb., raised $30,000 on a recent Sunday toward its new sixty thousand dollar plant which will soon be erected. J. W. Hilton is the minister at East Lincoln church.

—A reception was recently tendered J. Newton Jessup at the beginning of his pastorate with the Lafayette, Ind., First church.

—The recent convention at Cincinnati had over sixty Yale men in attendance. Their able leadership of churches is proving of inestimable value to the brotherhood. Forty-one sat down at an informal luncheon one evening during the Convention.

—The Owensboro, Ky., church has completed and sent in a six hundred dollar fund with which to purchase a motorcycle for Dr. George E. Miller, of Mungeli, India.

Memorial Chicago CHURCH OF CHRIST
Baptists and Disciples
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, Minister

After December 1, 1919

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THE CHRISTIAN CENTURY

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The Christian Century

A Journal of Religion

Chicago, November 20, 1919

The Church and the Social Conscience

By Raymond Calkins

What Happened in Ohio

By Oliver W. Stewart

Published Weekly—$2.50 the Year

MOBILIZING OUR READERS

THE Christian Century is now in the midst of its greatest subscription campaign. Our present readers are at work getting new readers. During October we received more new subscriptions than in any previous October in our history. The Cincinnati Convention revealed the unique responsibility of The Christian Century as our readers had never seen it before. Our task now is to mobilize *all* our subscribers into a compact body determined upon doubling the circulation of this constructive, forward-looking journal of religion.

A MUTUAL INSTITUTION

A DISTINCTIVE feature of The Christian Century is the fact that it is a mutual institution. Its readers are its owners. It is not a commercial business. It is the common denominator of a great cause. Its readers think of themselves as supporters of the paper as well as of the cause for which the paper stands. We receive ten times as many subscriptions through the personal work of our readers as in any other way. And our subscribers seem to enjoy this sort of cooperation! It is not like securing subscriptions for the conventional home or church paper. It is simply gaining new friends for a cause that is of uppermost importance to the world. For that reason the busiest people in the community—judges, teachers, ministers, etc.—are giving of their time to this practical task of getting new "Century" readers.

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The Christian Century

An Undenominational Journal of Religion

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer in an Hour of Success

FATHER of all goodness, we turn our thoughts to Thee in gratefulness for the clear token of loving favor which we have received at Thy hands. We have striven long and anxiously, through peril and strain of soul, wavering betwixt faith and doubt, and praying oft that Thou wouldst guide our steps and bring us forth from the tangled thicket of difficulty into the open road of assurance and success. And now, O Lord, Thou hast answered our prayers. The darkness has vanished before our face and light lies all about us. The taste of achievement is very sweet to our lips. The banishment of anxiety is a grateful relief, and our heart answers joyously to the prospect which our present blessing opens before us.

Yet, Lord, in this hour of accomplishment we would make sure of our relation to Thee. We know the frailty and perfidy of the heart of man, how much easier it is to count on Thee and trust in Thee when our way is hard and uncertain and our own resources scant, than when life moves smoothly forward without tension and without that humility that is begotten of dependence. As Thou hast been our friend and guide in the years of struggle, as Thou hast walked by our side when the hill was steep and our feet were bruised and wearied, do not fail us in this vibrant hour when we stand at the crest with exultation and achievement in our soul.

Show us, gracious Father, that evil lurks in exultation even as it lurks in depression, that unfaith hovers about success even as about defeat, that abundance brings with it temptations more subtle and deadly than those that go with want. As Thou has taught us how to suffer need, teach us also how to abound. Keep us from hardness and selfishnes and complacency of spirit, and humble us with the thought that the God whom we needed in the days of our uncertain struggle is more than ever needed now. Keep us simple in soul, sensitive in sympathy, alert and eager to help others, ever mindful of the path by which we have come and glad to lend a hand and give a cheer to a faltering comrade who walks the same hard way. For Jesus' sake. Amen.

Money Plentiful But Men Scarce

AT the present moment the missionary societies of the great evangelical bodies have funds greater than ever in their history before. The big financial drives have succeeded. The next task is the recruiting of a personnel which shall be able to accomplish the purpose of the generous donors of the great funds. The next great giving must be the giving of life itself for the redemption of the world. The Presbyterian denomination is carrying display advertisements asking for Christian physicians to volunteer for work in the foreign field. Volunteer bands are seeking recruits in the colleges. The problem goes farther back than that, however. There must be in the Christian home the consecration of its best to Christ's cause. Often the budding purpose of young Christians is frost-bitten in the home by the coldness and materialism that meet the confession of their desire to give their lives in other lands in the service of alien peoples. There is no calling, however, which can mean more to the life of the world and the moulding of human history than the calling of the missionary. It requires the imagination of faith to see its full meaning and to assess it at its full dignity

Thanksgiving Day

SOMEONE has suggested that instead of our present tradition, we should appoint one day in the year to air our grievances and make all the other days Thanksgiving days. Ingratitude is as old as the human heart. Our Lord asked after the nine lepers who were healed but who did not return with their thanks. Most of us with experience have seen our efforts at helpfulness rewarded by utter forgetfulness on the part of those who have profited by our ministrations. Thanksgiving Day is set apart to keep alive the spirit of gratitude to God. Some may hold with the people who think of the universe in mechanical terms that there is no God, or, if there is, he can not do anything. Such a view is more and more uncommon. There are too many facts which we cannot correlate with a mechanical universe. The human spirit continues to assert that God is and that his providence is ever over us. With this faith must go the practice of thanksgiving, often exercised, but particularly emphasized at the autumnal moment that we call Thanksgiving Day.

The Great Service of a Sunday School Specialist

DISCIPLES now have Sunday school experts in the various sections of the nation-wide field. These experts undertake to study the best methods for conducting Sunday schools and to keep these schools in vital touch with the big movements of the kingdom of God. There is not in the church of God today a more powerful evangelistic agency than the Sunday school. Families whose parents never come to worship, still send their children to Sunday school. The Sunday school class has a point of contact with many homes not otherwise in touch with the church. This makes of major importance the support of the organized Sunday school work. The regional experts who travel about among the Sunday schools of the Disciples lift local situations out of the rut, supply new energy and enthusiasm and exalt the whole task to a position of dignity in the community. Thanksgiving Sunday for the Sunday School department of the American Christian Missionary Society becomes every year a more important and impressive day.

The Printers' Strike In New York

MOST homes in America know there is a printers' strike on in New York, as the familiar magazines fail to appear in their accustomed sequence. Few magazines have been able to tell their experiences in this strike period. An issue of The Outlook now appears in which it is charged that the strike in New York is in reality a contest between local organizations and the national organizations of the printers' craft. The firm that settles with the local falls afoul of the national, and in consequence faces trouble with employes of other trades. All of this indicates that if labor unions are to claim to represent labor, they must become responsible before the law by incorporating. Only thus can contracts be enforced. Once labor unions are incorporated, the objections to their organization would lose much of their point. The solving of the labor problem depends upon a square deal all around and an honest observance of contract relations by both sides of every labor situation.

The President and the End of the War

ADMIRERS of President Wilson are in an embarassing position in attempting to justify the President in his present relation to labor and to the temperance cause. In the matter of the coal strike he regards the nation as still being in war, as indeed we are legally though not actually. When it comes to the question of opening up the saloons of the country for a prolonged debauch before constitutional prohibition begins, he decides that we are not in a state of war and vetoes the prohibition enforcement act. One interpretation or the other of the country's status must be wrong. If President Wilson has at any time failed to give aid and comfort to the liquor forces of the country it is difficult to remember it. An administration that has to its credit so many things that are great and which will bear the scrutiny of history is making a deplorable mistake in continuing the support of a cause which has been condemned by the conscience of America and which all wise political leaders see is doomed.

Interchurch National Leaders Start Campaign at Atlantic City

MORE than one hundred representative churchmen, laymen and women from all parts of the country attended the sessions of the national leaders' training conference of the Interchurch World Movement at Atlantic City November 5, 6, 7. The sessions were devoted to exposition of the aims and ideals of the church in the present hour. The delegates are to be formed in teams and sent forth to address State conferences in the period from December 1 to 19, on such great themes as the needs now existing in the home and foreign mission fields, the place of the church in the present industrial situation, the Interchurch program of life work, and education. What these team workers will present will be an amplification of what was discussed at the conference. The opening address of Dr. John R. Mott struck the keynote of the sessions. "The hour is characterized by the opening of doors and never has pure Christianity looked into so many open doors as she does today." Developing this theme, Dr. Mott said what applied to the United States in this respect could also be said of other nations, that this is a world-wide opportunity for the church. "The powers of the world literally, frankly, admit their inability to cope with the present world situation," he added. "Christianity comes to its best at a moment like this," declared Dr. Mott. "It is the only

religion in the world that has as a distinctive note the message of hope in the darkest hour. . . . New molds emphatically Christian must be found for this wornout civilization . . . and I do not know of a single field where any Christian seed has been sown where it is not possible today to have a reaping on a scale the like of which Christianity has never known." The program of the conference shaped itself in five main divisions: "World-Need in the Light of Today," "The Massing of Our Common Forces on National Issues," "The Objectives and Goals of American Protestantism," "The Marshalling of Our United Forces to Accomplish Our Common Objectives" and "The Marching Orders of a Marshalled Church." The various sections of this broad field were developed by the men in charge of the several departments of the Movement. Their papers were concrete syllables for the men and women who are to carry on this great educational work in the States.

Universal Appeal of World Call

WE have always been proud of our missionary literature. The different publications that came forth from the press month by month to interpret the activities of the various societies were greatly worth while. But with the appearance of the World Call a new element of dignity and comprehensiveness has come to our missionary journalism. Not only is it a joy to plead for one hundred per cent subscription lists in the churches, but one is proud to put such a magazine before the most practiced and experienced of our religious neighbors with confidence that it will win approval and awaken pleasure. It is a window through which one catches glimpses of a waiting world. It is a voice that summons to fresh adventure in behalf of the great cause.

Chicago's Inglorious School Board Controversy

NO PHASE of Chicago's experience under the present city administration has been more unpleasant and discreditable than the management of its school affairs. At the time of Mr. Shoop's death it was felt by the men and women most sensitive to the welfare of the city that the person selected for the important task of superintendent should be an outstanding figure in the educational world. A committee of well-known citizens was chosen by the efforts of the City Club, and after several months of careful consideration of candidates, decided that Supt. Chadsey of Detroit was the man for the place. He was accordingly appointed by the school board. But a controversy of long standing had revealed the purpose of the city administration to set up a school board of its own creation. The scenes enacted in the offices of the Board of Education in the efforts of the Mayor's board to control the situation were among the most disgraceful in the history of local politics. Mr. Chadsey's election was declared void, and Mr. Mortensen, the assistant superintendent under the Shoop regime, was selected as the occupant of the postion. A recent decision of the courts has confirmed the legality of the regular Board of Education, and pronounced Dr. Chadsey the rightfully appointed superintendent. That the Mayor and his cabinet will exhaust every means of disarranging the educational program of the city, and keeping it in control, with its very large budget, is not to be doubted. In the meantime the real sufferers are the public and the children. Mr. Mortensen is an excellent man, and has shown good sense by keeping out of the controversy as far as possible.

Are the Men who Come out of the War the Makers of the Future?

IT WAS the frequent assertion of those who during the war discussed the future of the nation and the world that when the boys came home we should see a different order of things, with high purpose and efficient achievement. Well, the boys have come home, and one wonders whether the prophecies are coming true. Are these men who put on the map the great outlines of the new age really taking up in the home areas the responsibilities of righteousness, decency and the kingdom of God? Did not their experience overseas unfit rather than prepare them for the big new enterprises? War is a very complex thing, but it makes men simple, elemental. Yet life in times of peace is neither simple nor elemental. The life of the camps was very commonplace, full of routine and monotony. The life of the cities to which the men have returned is subtle, full of changes and complexities. Men must be constantly adapting themselves to the new conditions. Those who are cleverest in this regard are the winners. The simple, the straightforward, the frank, the brave are the ones who win in time of war. The astute, the quick-witted, the adaptable, the clever, will always be at a disadvantage in times of peace. It is pathetic to think how we believed that these brave soldiers are, because of their bravery, to control the future. It is only the wise and alert who will do that. Education and preparation alone can win.

A Surprising Lapse Into Liberalism

FOR some time there has been appearing in the columns of our Cincinnati "restorationist" contemporary a serial history of the Disciples of Christ, to which the journal has given large space and hearty editorial endorsement. But we are wondering whether the contributing historian has betrayed the confidence of his employers, or whether for once the editorial blue pencil was lost. We can think of no subject more likely to give pain to the Cincinnati organ than any leaning toward recognition of the Christian character and standing of the unimmersed. It is the refusal of a growing number of our churches to discriminate against Christians who have in all conscious ways followed the spirit and commands of

our Lord, which has stirred the wrath of some who count themselves watchmen on the walls of Zion. The reception of the "pious unimmersed" into membership is now being inveighed against with all the valor and indignation of a Canute forbidding the advancing tide.

But in the current number of the history alluded to the writer, in discussing the familiar Lunenburg letter, written by Mr. Campbell in 1837, in which it was made clear that the great reformer placed the proof of the Christian life in character rather than technical correctness or conformity, the writer says, "He defined a Christian as any one 'that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys him in all things according to his measure of knowledge of his will.' . . . Campbell considered it possible for a person to have the inward baptism without the outward. A person, then, who misapprehended the outward form of baptism, but submitted according to his view of it, might have the inward baptism. In spite of certain iconoclastic views he (Campbell) was liberal." . . . "This opinion, that there were Christians among the sects, led to much criticism of Campbell by those who were narrow and exclusive. The narrow or strict party held that since baptism was for the remission of sins, and only immersion was baptism, those who had not been immersed were still in their sins and unsaved. The discussion developed among the Disciples two different parties, a narrow literal party and a liberal spiritual one. The first identified the true Christian Church by such external marks as creed, worship, organization, and discipline. To this party the true Christian was the one in fellowship with the order of things. The strict party went almost so far as to declare that no one could be saved outside of a church organized strictly according to the primitive model in external features. Campbell and other leaders, however, arrayed themselves on the side of a broader and more spiritual conception."

It is this broader and more spiritual conception that the true leaders of the Disciples have been seeking to cherish and proclaim ever since the fathers fell asleep. It is such a conception that has filled the souls of Isaac Errett, J. H. Garrison, and a host of younger men, who have counted it no part of loyalty to the fathers to camp on the spot where they fell, as so many reformations have done in mistaken reverence for their leaders, but to keep straight on in the path marked out by the progress of those leaders in the days of their strength. That is the reason why the narrow and uncharitable interpretations of the gospel find it so hard to survive, and why they make such outcry in passing. Everything is against them. The New Testament is against them. The true church of Christ is against them. The centuries of religious history are against them. The whole movement of the modern church is against them. And most of all, life and death are against them.

It is a satisfaction now and then, even in most unexpected ways, to find in the pages of the most reactionary representative of the religious press, a plea for a better understanding of the fathers and of our present duty.

The Convention in Perspective

JUST as in the Cincinnati Convention itself the controversy which was there precipitated eclipsed the constructive features of the program, so in The Christian Century it has seemed necessary to devote more space to an interpretation of the controversy than to a report of the great things said and done. It must not on that account be assumed that the General Convention of 1919 was inferior in any essential feature to its most significant predecessors. As a matter of cold fact the program and the accomplishments, had they not been obscured by the partisan blot on the Convention's escutcheon were of the highest order and of the farthest reaching significance. The program seemed simpler in its construction than previous programs. It is difficult to single out any one day and call it the best, and it would probably be a purely subjective judgment if one should venture any such discrimination. It might, however, be said that the American Society put more originality into its program than did the other societies.

The type of Convention program for all the societies has become too fixed in its general structure, and regular convention goers are beginning to feel the need of new models. This the American Society came nearer doing this year than did the rest, though its departure from custom was by no means radical. Never have the claims of the whole round of American Missions been more convincingly and thrillingly interpreted than in the series of brief, but not too brief, addresses made on the American Society's day. The address of President F. W. Burnham of the American Society took rank with that of Dr. Edgar DeWitt Jones, president of the General Convention, as a masterwork in statesmanly thinking on the church's present task. The two were equally forward looking. Each refused to qualify and nullify his utterances by parenthetical sops to the Cerberus of orthodoxy, as timid near-leaders have the habit of doing, but marched breast forward as if assured that truth can take care of itself.

All the programs were characterized by enthusiasm over the great financial gains in the receipts of the several societies, by yearning for closer cooperation with Christians of many names engaged in the same Christly work, by openmindedness for the fresher truth God is revealing both in his ancient word and in the arresting events of the modern world, by a determination to lead the Disciples of Christ to a level of intelligent and spiritual consecration commensurate with the grave words of unity and loyalty which they received from their fathers and use so lightly themselves, and by a pathetic and alarmed recognition of the increasing sterility of the church in producing the missionaries and ministers needed for the unprecedented tasks to which the enlarged resources and the wide-open doors are now calling.

There are several outstanding positive features which will mark the Convention of this year as historic. Some

of these have already been partially interpreted in our columns, but it may be well to group them here in a more inclusive statement.

By all odds the most significant of these is the consummation of the United Christian Missionary Society. This new organization, formed, after years of deliberation, on the final day of the Convention, gathers into itself all the now existing missionary and benevolent societies of the Disciples and will hereafter administer all their several tasks as one task involving distinct but coordinated functions. In taking this step the Disciples have gone farther forward in unity of communional organization than any other Christian group in America. So long behind all the rest with a multiplicity of uncoordinated agencies, the Disciples by this act of courageous statesmanship have leaped into a position that will be conceived by the wiser of their Christian neighbors as nothing less than exemplary. The Foreign Missionary Society, American Missionary Society, Woman's Missionary Society, Benevolent Society, Ministerial Relief Board, Church Extension Board, Association for Promoting Christian Unity—all these are now in legal process of being absorbed into one corporate body, the United Christian Missionary Society.

The legal process initiated on Monday, October 20, at a joint meeting of all the above named agencies (each society in its own convention session having previously voted its approval of the plan of unification) will take some time—perhaps a year—to work itself out, and until that is done the several societies will continue to receive and administer their funds as before. But the new organization is now a corporate reality. The voluntary dissolution of the lesser organizations is in process and the new day of unified administration of all Disciples' enterprises that lie beyond the scope of the local church is at hand. What this will mean for the binding into an organic body of our all too individualistic congregations can be seen without resorting to imaginative speculation. The thing that binds us together is not a common group of beliefs, but common tasks. The acceptance, now, of a single agency for the doing of all the extra-congregational work of missions and benevolence means that the sense of organic interdependence will increase and intensify with the growing years. This means democracyandunity as well as efficiency and economy.

Many of us could have wished that the Board of Education had been included in the merger, so that the colleges would have shared in the new organic life that is bound to grow up under the unifying influences of the single society that comprehends so many hitherto disparate functions. By the logic of brotherhood as well as by considerations of the larger churchmanship this should have been done. But the colleges as autonomous corporate units did not seem to fit into the same categories as the missionary and benevolent societies, and so the task was cut to fit the scheme, rather than the scheme reconceived to fit the task. Without doubt the spiritual basis and motive that underlie the new mechanism will before long compel the reconstruction of the mechanism, so that education, so fundamental and, alas, so unregarded in the churchmanship of the Disciples, may take its place side by side with missions and philanthropy as an organic function of the single agency through which the churches of Disciples in their connectional capacity carry on their common work.

Hardly less significant than the unification of the six independent societies is the operation for the first time of a new type of General Convention. The constitution of the General Convention was adopted two years ago at Kansas City and would have been tried out at St. Louis last year had not the gathering there been inhibited by the influenza epidemic. It received its christening, therefore, at Cincinnati. The essentially and radically new thing about this Convention is the Committee on Recommendations—a most inept and awkward name for a body constituted as this is and performing its particular kind of function. The Committee meets in sessions parallel to the Convention sessions for the purpose of passing upon all matters of business—motions, reports, resolutions—that are presented to the Convention. The Committee on Recommendations is constituted on the theory that a popular mass convention for inspirational purposes, such as has always obtained among Disciples, is desirable, but that such a convention tending as it does to be predominantly local in its personnel, is neither representative enough nor, because of its great size, deliberative enough to weigh and decide the issues that arise in the annual gathering.

The socalled Committee on Recommendations has therefore been created to meet the needs of a deliberative assembly. It is not appointed by the Convention, but by the state and provincial conventions of North America. They appoint their several quotas of delegates proportionate to the numerical strength of Disciples in their several areas, the entire body thus appointed numbering about 150 persons. About half this number constituted the Committee this year. They were the one democratic entity at Cincinnati. They really represented something besides their individual selves. All the reports of all the societies were subjected to detailed investigation by subcommittees and were debated on the floor of the Committee on Recommendations. All resolutions and recommendations presented by the several boards or secretaries, or in any other way, to the Convention were sent without debate to this Committee on Recommendations. All such matters were returned to the Convention accompanied by the recommendations of the Committee. These recommendations were then subject to debate and to the vote of the Convention, the vote, however, being restricted by the terms of the constitution to adoption, rejection or recommital. If any change was desired by the Convention its power was exercised not directly upon the matter in hand but through whatever instructions it might attach to its recommitment action.

The new Convention proved to be a great success. It opened up for discussion many things that hitherto have been passed over by the Convention because they were more or less definitively decided by the secretaries or

boards, for want of any other body of deliberative competency to deal with them. Here at last there exists the making of a really democratic Convention. The Committee on Recommendations is a truly representative body, though it has power neither to initiate business nor to make final decisions. Initiative and decision rest with the Convention. But as a combination of deliberative body with an inspirational mass meeting the General Convention with its Committee on Recommendations is full of promise.

There will, of course, be changes and readjustments. The new United Society itself presents the most obvious need for readjustments. One of the chief reasons set forth from the beginning for the creation of a General Convention was that the missionary and benevolent affairs of the churches needed to be unified under some general body. But now these affairs have been unified by the voluntary merging of the several societies, quite apart from the General Convention. The Board of Managers of the United Society is to consist of 120 men and women appointed in the same way the Committee on Recommendations is appointed, and to be subject to the authority of a general unrestricted mass meeting of the Society in much the same way that the Committee on Recommendations is subject to the authority of the General Convention. Plainly, there are functions performed by the General Convention which the United Society does not undertake to perform, but, equally plainly, the way the United Society with its Board of Managers will perform its duties will render the supervising and unifying function of the General Convention over the missionary societies quite superfluous.

From the beginning the purpose back of the movement to organize a General Convention was chiefly the purpose that has now been fully realized by the creation of the United Society. What form and function the General Convention will take on in the future, especially in its relation to the United Society, is one of the problems that needs discussion, and for whose solution we must no doubt await developments. It is, of course, unlikely that those functions of the Convention not particularly missionary in character will be taken over by the United Society, and it is equally unlikely that these non-missionary functions of the Convention will be allowed to be discontinued. Yet it is doubtful if an elaborate piece of special mechanism like the General Convention is necessary for the performance of the functions that lie outside the range of the United Society. It is evident that there is an awkward overlapping here between the United Society and the General Convention which, perhaps, may not be adjusted in advance of an actual experiment in holding the two gatherings in session simultaneously.

Another positive step forward was the recommendation of biennial meetings of the General Convention instead of annual meetings. The feeling was apparently unanimous that state and regional conventions could be made more effective and fruitful with an alternating year for the general gathering. It was also felt that the Disciples' organization has now passed the point where it is so dependent upon the immediate inspirations derived from great mass meetings as it formerly was. The Convention will be held next year, but notice of a proposed amendment to the constitution was given which if adopted next year will make the general gatherings biennial thereafter.

But if in matters of mechanism and connectional policy the Cincinnati Convention was significant, it was more significant in the great notes of Christian unity that were struck, and in its positive action on behalf of every important movement involving cooperation among Christian people. With the utmost heartiness the Convention espoused the Interchurch World Movement, voting to extend the Disciples' proportion of the financial credit required to get the Movement under way until its own funds begin to come in. Progress, openheartedness, Christian unity, fellowship with all who wear Christ's name, and a great-minded awareness of the fact that we are living in a new world, that old things are passed away and that all things are being made new—these were the characteristics of a Convention which, save for the two sessions when the evil spirit entered, has made history and will be remembered long as a creative moment in the development of an advancing Christian communion.

Sitting Down With One's Soul

SITTING down, that is, for familiar conversation. A few finely austere beings, even in this superficial day, sit down for self-examination, though the habit is generally decried as morbid and monkish. A few sit down for meditation—a passive state, in which the outer world passes through the inner, and perhaps partakes somewhat of its coloring. But to converse, the outer self with the inner—this, we may easily believe, is little more in a day when life is measured by the speed of one's automobile rather than by the length of one's thoughts. Many avoid such conversations through sheer dread of boredom. They are unacquainted with their souls and feel ill at ease in their presence, as many fathers seem to feel in the company of their children. They sorely need the habit of familiar intercourse, of telling each other the news of the day, and inquiring concerning the business and prospects of each. The inner and the outer lives should react upon each other as a pair of well-matched friends, in kindly challenge, in stingless repartee, in keen and stimulating argument.

Some people are splendid company for themselves. Cuthbert was in good society on his lonely island; Livingstone grew to masterful greatness alone with his soul in Africa. One can not imagine Paul bored in his Roman prison or John on Patmos. Bunyan found most agreeable company in Bedford jail, in Mr. Greatheart and Mr. Valiant—for Truth and the other guises of his own great soul. David Brainerd, fighting with death while he sought to teach a few Indians the truth before the end should come, found in the desert wilds such fellowship with his own soul that he seemed to live in a company of angels. Milton, old and blind, in a world which had grown careless

of his teaching, had high converse within his own soul, and found there a recovered Paradise, so that, dying, he could say, "Still guides the heavenly vision." "By the grace of God I have kept my soul unsullied."

Some think they are conversing with their souls when they are merely reassuring their appetites. "I will say unto my soul," said the foolish rich man, "Soul, thou hast much goods laid up for many years." But he was only talking to the over-fed stimulated appetite of his body, while his poor, anemic starved soul was whimpering for food. Sometimes the conversations long avoided are crowded upon us. Benedict Arnold's last hours, it is said, were like those of a haunted man. The soul he had betrayed with his country was clamoring for a reckoning. When Herod the Great lay dying of a disease which seemed to fasten itself upon body and mind alike, he cried out continually that he heard the voice of Mariamne, the lovely Jewish wife whom he had loved yet sacrificed to his ambition. But it was his own unrecognized voice which he heard—the voice of the soul he had wronged so unspeakably. It was not Banquo's ghost which sat in Macbeth's seat at the banquet; it was his own shamed, defrauded, outraged soul.

Whenever we are called to meet our dishonored inner selves face to face—that will indeed be a Day of Judgment.

South Bend and Heaven

A Parable of Safed the Sage

I RODE upon a Train from New York even unto Chicago. And the Train was Full. And among the rest was there a Young Mother with a Little Girl. And they were going unto South Bend.

And the little maiden and I became friends; for Little Girls like me, and I do verily believe that Good Little Girls are made of Sugar and Spice and all that is Nice.

And she had Dominoes wherewith to play. And she sat with me, and we set up the Dominoes to make Beds. And we made of them Single Beds, and Double Beds, and we tried to make Beds such as were in the Train, but we did not succeed very well.

And we had ridden all night and much of the day, and it drew toward evening. And I said, This place is Elkhart, and the miles unto Chicago are an Hundred and One; and here do they cut off the Dining Car, and it is our last long stop. And we shall reach Chicago in Two Hours and Twenty Minutes, and South Bend will be before that.

And she said, I would that South Bend were farther.

And I inquired of her why she said so.

And she said, There will be Very Hard Letters to learn in South Bend.

And I said, Why dost thou think there will be Hard Letters to learn?

And she said, I had just begun to go to school when my father got a new job in South Bend and sent for us. And I learned A and B and C all the way down to X and Y and Z, and how to spell CAT and DOG and COW and many more. And my mother says that now I must begin all over again. And the Letters will be different; and who knoweth how they spell COW in South Bend?

And I said, Fear not. They spell it mostly with a C, and only a few of them begin it with a K.

And she said, It will all be so different, and I fear it. I wish this old train would go on and on, and never come to South Bend.

And I saw that the little maiden was sore distressed by reason of the Very Hard Letters.

And I said unto her, Fear not, my dear. I have been in South Bend; yea, I have passed through it an hundred times. The letters there are A and B and C, and X and Y and Z, and there are twenty-six of them and no more.

And she inquired, Art thou sure?

And I said, Sure thing. And CAT and DOG are the same as in New York, and all that thou didst learn there will be good in South Bend.

And the little maiden was comforted.

Now, this hooting, whanging train of human life moveth swiftly; and ever and anon there getteth on some passenger who wondereth how it will be in the place to which he journeyeth, and who approacheth life's destination with fear. And I prayed unto my God that he would send unto all such some of his Experienced Angels, who would say to all such timid souls, Fear not. The Alphabet of Heaven is the kindly deeds and gracious words which thou hast learned in the Kindergarten of Life. Heaven and Earth have a Common Alphabet, and all that thou hast learned will be of value there.

And the little maiden flung a kiss toward me as the Train pulled out of South Bend, and I beheld her in the arms of her father.

The Lost Arcady

WHAT is the road to Arcady?
I went there once, God knows.
The leaves were dancing in the path
Now covered by the snows,
What is the road to Arcady
Where every light air blows?

I loved my life in Arcady.
When did I leave and why?
Summer was always in the air,
Blue always domed the sky.
What was the road from Arcady
I took with careless eye?

There still are roads to Arcady,
But is there one for me?
I should have blazed the path I came
On every wayside tree.
Take me with you to Arcady,
Young eyes that still can see.

LEWIS WORTHINGTON SMITH.

The Church and the Social Conscience

By Raymond Calkins

(Sermon Delivered at the Recent Congregational Council in Grand Rapids, Mich.)

THE church is coming in for a good deal of criticism. We are told that church-going has practically ceased to be a habit of the American people taken as a whole; that corporate church loyalty is dwindling; that the thought of the church does not measure up to the problems of the hour; that its ethics are narrow, without moral range and vision; that its social program is petty, parochial, provincial. And we are told that it is without moral leadership; that whereas we used to have wooden churches and granite ministers, now we have granite churches and wooden ministers.

Now nearly every item in this general indictment can be challenged. The church has by no means failed in spite of the monotonously repeated assertion that it has. It is not true that the people no longer go to church. Has loyalty disappeared? When was there ever such a united demonstration of church loyalty as the great Methodist campaign, rolling up the unprecedented sum of $110,000,000 for work at home and abroad? Are the laymen uninterested? On the contrary, they never were more interested in the church. Are we ready to sneer at the men who compose the ministry of the church today? But a secular journal not long ago paid them the tribute of saying that this band of men, unrecognized, underpaid, overworked, unassuming, that never complain, never strike, is accomplishing under conditions that make their performance nothing short of heroic, a work that is fundamental to the stability and permanence of our civilization.

Is the social service of the church to be despised? But men forget that every institution that they hold dear, school, hospital and college, is as closely related to the church as an apple to a tree; and that every modern movement for the reclamation of mankind owes its origin, its existence and its maintenance to the heart of love that still beats warmest where two or three are met together in the Master's name.

THE HEROES OF TODAY

Is the church without its militant heroes and an imperial statesmanship? But I remember that this is the annual gathering of the oldest foreign missions organization in the United States. From the day of those first missionaries over a hundred years ago, down to the very day in which we live, the roll of its volunteers contains the names of some of the most intrepid heroes this land has ever produced. And when I found myself thrilled with the stories of a self-sacrifice so complete that there was literally no self left to sacrifice, I was proud to ask myself what group of men anywhere can produce representatives that will compare on the whole with the devotion and selfless heroism of our ordinary everyday missionary. When I read of plans for the betterment and rebuilding of the world, I say to myself: Do not nearly all of them lack precisely that vision, that breadth, those spiritual dimensions that make our foreign missionary program the most inclusive and fundamental plan for the ultimate redemption of mankind that is in the eye and mind of men today? The world statesmanship of the church's missionary program contemplates the redemption of the backward races of the earth. Beside it, many secular schemes look petty and narrow, sectional and provincial. For a truly imperial plan for the reconstruction of a broken world, we can look only to the church of Jesus Christ.

AN ADEQUATE SOCIAL CONSCIENCE

Such, then, to my thinking, is the perfectly just and sound apologia that may be made for the church of today. The real question is, Can the church herself, can those of us who love her, believe in her, and are giving our lives in her service—can we be satisfied? Is there nothing lacking? Can we say that the church is without spot or wrinkle or any such thing? Is there nothing for which we have to reproach ourselves? Is there nothing earnest, vital, meaningful, for us still to do? I believe there is. The great outstanding need of the church today is the possession of an adequate social conscience.

To compress in a word what I want to say, it may, I think, with justice be urged, not that the church has not a social conscience, but that that conscience has been, and to a certain extent still is, conventional in its range; that it lacks a penetrating moral vision and an uncompromising moral courage. The defect in its moral outlook lies here: that it too often seems to provide only a foundation for the existing social or economic order, whereas, its Gospel ought to be spiritual interpretation and proclamation of the essential teachings of Jesus from which a higher, better and juster social order must emerge.

I do not know who it was who spoke of the "disturbing idealism" of Jesus. No one can read his New Testament intelligently without discovering that it was just that.

It disturbed the Scribes and Pharisees, and the elders of the Jewish Church. It had all kinds of upsetting potentialities in it. When the New Testament church uttered the idealism of Jesus, it had the same effect. The message of St. Paul at Ephesus did not let things alone. The industries of Ephesus were indignant: "Sirs," they said, "ye know that by this business we have our wealth."

If the church today truly interprets and utters and lives the idealism of Jesus, it will do more than provide a foundation for the existing social order. It will contribute the spirit of Jesus to the ideals which are provocative of discontent with the existing status. If we look at the contemporary ecclesiastical conscience, must we not say that it is too often content to think what has been thought, to echo the word that has been spoken, to do the possible

deed, and to walk in a path that has been already blazed? Can it be claimed that its thought is critical and constructive? That its outlook overlaps present conditions and is passionately bent on the creation of a juster and truer social order? That its conscience is keen, awake to defects in actual conditions, and resolutely bent on securing a closer approximation to the kingdom of God?

From this point of view, the undoubted devotion of the church to all forms of charity and relief does not, you see, begin to meet the issue. "The business of the church is not to pity men. The business of the church is not to rescue men from their sufferings by the mere means of material relief, or even by the means of spiritual reassurance." That is not the business of the church if its business is Christ's business. Christ did not merely pity the man sick of the palsy. Neither did Christ merely say to him, "Thy sins are forgiven thee." He gave him power to take up his bed and walk. And to make lame men walk, to remedy the causes of their decrepitude alone will vindicate the Christian conscience of the church that bears the name of Christ.

Already the church rests under the suspicion of being more interested in charity than in justice, and to that extent its charity is resented. As a result, the toiler feels, often unjustly, that its social service is a pretense and a sham. But the fact remains that we must pass in the operation of our church conscience away beyond the notion of charity, and must swiftly realize that while its business is to care for the poor, its first business is to remove the causes of poverty. The criticism may fairly be made that thus far the church's social work has not kept pace with the deepening problems of our modern world. It is quick and tender to care for victims of tuberculosis, yet not in condemning the real estate that produces them; it is lavish in its gifts to provide hospitals for the victims of industrial accidents and disease, but not in its indignation against the industrial greed and carelessness that cause them; it gives bountifully to the hungry and the naked, but it tolerates an antiquated industrial order that breeds them; it loves its homes for the aged poor, but it is not keen about old-age pensions. In a word, the moral code which is traditionally Christian, needs expansion and revision because it has not taken note of the change of requirement due to the passing of the storm center of the modern world from individual to social problems. An individualistic religion is not adequate to the needs today.

The church has, in each age, done about what it conceived to be its duty. The trouble has lain in an understanding of its duty. And the supreme duty of the church today is to direct its onslaught not only upon personal and individual vice, but also upon social and collective sin. Until the church shows its moral determination that not only individual but corporate selfishness shall be checked by justice, and that the economic world shall not proceed solely upon the basis of self-interest, she cannot exhibit that type of social conscience which will claim the loyalty of thinking and suffering humanity. For the church is the agent of the Kingdom of God only in proportion that it is the true instrument and shrine of that immortal and pervading and all-conquering spirit of Christ, which to deny is for the church to lose her birthright and her glory.

At this point we are challenged by the serious consideration that for this inclusive, courageous and penetrating moral conscience, many people today are looking beyond the church and not to it. I do not say that it is necessary to do this. I am only pointing out that this is what many earnest souls are actually doing. The fact must be faced by every serious church lover that "Society has absorbed into its living tissue a large measure of that idealism of which the church seemed once to be the solitary representative."

THE CHURCH OUTSIDE THE CHURCH

Society in the twentieth century differs from that of the thirteenth century, for example, in having moral resources within itself which render it independent of any single section in the pursuit of the highest good. It has well been asked if the difficulties in which organized Christianity is placed at the present time, do not arise from the absorption of its biggest idea into the conception and practice of morality outside and independent of the church itself. No man who faces that question honestly can treat it flippantly. It is a question of life and death both for the church and for the new social order. The church cannot bear the imputation that its social conscience is not alive enough, penetrating enough, to satisfy so many who do represent so much that is best in modern culture and social passion, so much that is earnest in every class of society. Many who have silently withdrawn from the church or have lost their faith in it, are not the frivolous or the unmoral, but men and women who believe that they can realize Christ's ideas better outside the church than through its instrumentality. I believe that they are tragically mistaken. I only record how they honestly feel.

And then, there are the thousands of unchurched, passionately in earnest labor leaders themselves. The fact needs to be faced that there is an immense amount of religion—in so far as a moral passion, and an instinct for brotherhood, are elements of a true religion—in the labor movement, taken in the large, today. Yet for multitudes of these men socialism has become a substitute for the church, and the idealism of the earthly propaganda has taken the place of the visions and ideas of the religious faith. Look where you will, then, you will find a vast amount of what must be termed a genuinely social conscience, which is of the very nature of religion, operating wholly outside the sphere of the life of organized Christianity. For myself I cannot view that spectacle without concern—I cannot view it without concern for the church. For while I do believe that ultimately Christ will present the church to himself, a glorious church not having spot or wrinkle or any such thing, holy and without blemish, still I know that if the church is truly to be itself, if it is to be the Body of Christ, then it must reincorporate within itself the spirit of true religion wherever found.

But neither can I view the existence of pure religion apart from the church without concern for those who are thus outside the range of the spiritual message of the church. For them also it must mean loss; deadening, saddening loss and emptiness. For the "one thing needful" today, as always, comes more from the sanctuary than from any other source. It puts into human life a joy, a strength, a nobility, that are precious and permanent. It provides the soul with a complete spiritual equipment for which, after all has been said, one just does look elsewhere in vain. The Christian impulse, more than any other motive, can be made to hold and to discipline corporate enthusiasm. It may well be asked if the social movement can afford to dispense with it, much less to despise it. Chiefly it is the church which generates the spiritual sentiment and above all the spiritual assurance and confident hope which must go hand-in-hand with culture and humanitarian passion and devotion, if human life is to be made sane and sweet and strong. What would it not mean if these souls could be touched, quickened by a coal from off the altar of the living God which would replace their noble melancholy with the confident assurance of St. Paul that because we are laborers together with God, our labor cannot and will not be in vain in the Lord?

THE RELIGION OF JUSTICE, DEMOCRACY AND BROTHERHOOD

One thinks of the mass of handworkers, wage-earners, the vast industrial army upon whose work depends the structure and existence of the social order. The social creed of this multitude of men and women is in many vital respects a replica of the Gospel message. Justice, democracy, brotherhood—these are the religion of the world's industrial workers. And these are the keynotes of the Gospel of Jesus Christ. Yet what we discover in at least a large radical element in this host who hold in their hands and know that they hold in their hands the future of governments and the very structure of human society, is the absence of that comfort and that control which comes from a total understanding of the message of Jesus. To one who knows anything of the life of the people, the thought of them in the midst of the birth and labor, the sweat and the dying, the pain and the joy of human existence, devoid of the sure knowledge of God in Jesus Christ our Lord, is a spectacle so heartrending that no one even remotely sharing the Saviour's sympathy can fail to know his piercing compassion beholding the multitudes as sheep having no Shepherd.

Think of the social danger of these great popular movements that are sweeping over the world, which no voice or hand of man can stay or control; great mass movements unerringly and irresistibly directed to the attainment of the people's right to life, to liberty, and to the pursuit of happiness, undisciplined by the religious motive, without the sobering or the sweetening of the Christian Idea: going forward under the dreadful persuasion that Christianity is "the chloroforming agency of the confiscating classes," that the notions of individual holiness and responsibility are a delusion long practiced to hoodwink the people, and that the Christian religion as a whole, with its hopes and its fears and its teaching of the Invisible and Eternal is an obsolete superstition, and a positive obstacle to the realization of the Industrial Program! Just to state the case is to fill all sober-minded men with a sense of the sinister possibilities of the modern social movement unless somehow it be permeated with the spirit of a true religion and directed by a motive that is essentially Christian. Without exaggeration it may be said that the destinies of mankind are involved in the issue.

CHRIST OUR INSTRUCTOR AND GUIDE

In whatever direction we look, therefore, we discover that the times call for the recovery, the assertion and the operation by the church of a social conscience both penetrating and adequate, that will at once win the loyalty of all earnest-minded men, satisfy the aspirations of the most passionate lovers of justice and brotherhood, touch the lives of the multitudes with the spiritual quickening which they need, reach the source and springs of the social currents and movements of our day and control and direct them toward the ultimate attainment of the Kingdom of God among men. This is the great modern missionary movement of the church of Jesus Christ.

For the settlement of this problem, for the performance of this task, all who love the church and believe in its divine commission and appointment will look, for instruction and guidance, only to him who loved it and gave himself for it. All that is needed is that we seek to discover, to recover, if we can, the accent, the attitude, and the authority of Christ himself.

First of all, we will seek to recover the accent of Christ. Taking up what he had to say precisely as if we had never done so before, we will grasp anew, and seek to utter the simple, searching teachings of Jesus. I heard sometime ago with deep interest an essay on the Radicalism of Jesus. The author took the position that the contribution of Jesus to the moral and spiritual life of the world lay not so much in the announcement of new ideas, but in carrying to their roots and ultimate consequences ideas with which the world was already somewhat familiar. I am not so sure about the first part of that statement, but I am absolutely sure about the last part of it. The prime function and duty of the church today is not to evolve new ideas, but to carry to their roots ideas with which it has long been familiar. This is the kind of radicalism which we need today, and the only kind. To this degree every Christian preacher and disciple should be a religious radical in our modern world.

WHAT LOVE MEANS

Here are the familiar teachings of Jesus, about love, about brotherhood, about justice. Jesus carried the notion of love to its roots. It means that a Jew should love a Samaritan, and that a Pharisee should love a publican. It meant that Dives should love Lazarus, and Simon the

woman who was a sinner. The church for the recovery of a true social conscience has only to insist that men love one another in the same radical reach of that doctrine. It means that a white man will love a negro; that an American will love one whom he is sometimes pleased to call a "dago"; it means that a workman will love his master, and that an employer will love his employee. It means that the church will love men and women and little children in a different way from the generalized and poeticized forms of love contained in repetition of Bible verses and the singing of hymns. "When a mother loves," as an eloquent English chaplain has reminded us, "though she be a queen, she becomes interested in soap and water, sheets and blankets, boots and clothing, and many other mundane things. And when the church loves, she will have something to say about rents and wages, houses and workshops, food and clothing, and many other things. Where is the church's mother-love? Where is her fierce mother-wrath as she sees her children trampled in the mire . . ." and preventable destitution and poverty wasting the bodies and souls of men? When the church knows the radicalism of Jesus in the sphere of love, it will give the lie at once to the statement that what falls within the range of economics falls below the proper level of the priesthood in its best estate; it will elevate to commanding view Jesus' estimate of the worth of a human soul.

When the church loves as Jesus loved, it will remember that a part of our population still lives in houses so wretched that whereas the average mortality of children under five years of age is fifty-one per thousand, in these wretched tenements, some of them owned by church people, it mounts as high as ninety-two per thousand; and whereas the deaths from tuberculosis in the community as a whole are five per thousand, among the dwellers in these houses they are thirty-five per thousand. Also the church will have something to say about an economic system which kills thirty-five hundred miners and thousands of railroad employees in a year—a proportion far in excess of any other civilized land.

THE MEANING OF BROTHERHOOD

Jesus' teaching concerning brotherhood carried it to its roots. It cut straight across national pride, race prejudice and class consciousness. And it will today, if we know how to utter it with the accent of Christ. That one simple principle will cause the church to stand squarely for a new international brotherhood and sisterhood of nations, to replace that selfish and sinister nationalism which shot our world to pieces and headed civilization for the shambles. It will make Americans not only willing but eager in their strength and liberty to become the big brothers of the helpless Armenian population across the seas. It will mean that the church will stand foursquare for that democracy in industry, that brotherhood between employer and employee without which anarchy will replace law and bloodshed will take the place of order and peace. When the church utters the principle of brotherhood with the accent of Christ, it will have something fresh to say about the treatment of the immigrant and the worth of a civilization which last year permitted three hundred lynchings.

THE MEANING OF JUSTICE

Jesus carried the elementary principle of justice to its roots, and it caused him to heap anathemas of denunciation upon the orthodox of his day who would not so much as touch with their fingers the burden that was crushing the lives out of widows and orphans. When the church recovers the accent of Christ, it will have a new word to speak concerning an economic order which even in these days allows two per cent. of the population to own sixty per cent. of the wealth, and leaves sixty-five per cent. of the population with but five per cent. of the wealth, and decrees that nine-tenths of the employees in

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manufacturing and transportation industries east of the Rocky Mountains and north of Mason and Dixon's line, shall receive less than eight hundred dollars per annum, and that the average wage of twelve million unskilled laborers shall be only five hundred dollars per annum.

In all of this, the church is being no more, but also no less, revolutionary than Christ himself. It is simply facing the modern economic world with the trenchant judgments of its Master. It is simply replacing a conscience which has been too conventional and complacent with the piercing conscience of Christ himself. If this be called radicalism, it is simply the radicalism of Christ which alone can remove the selfish cancer from the heart of humanity and preserve it to health and peace and righteousness.

In all of this also the church will be no respecter of persons any more than was Christ himself. It will utter its message of love, of brotherhood and of justice, cut where it may. The democracy for which it stands, will tolerate neither the dictation of capital nor of labor. If it rebukes the capitalist who substitutes "welfare work" for the ideals of a fundamental partnership in the great processes of production, manufacture and distribution, it will rebuke also organizations of labor which are themselves unfraternal and undemocratic in their outlook and program and threaten to overturn the very structure of society for ends which are admittedly material and selfish.

THE ATTITUDE OF CHRIST

And when the church has thus regained the accent of Christ, it will recover also his attitude. It will, that is, be profoundly discontented with conventional definitions of goodness and with the mere maintenance of ecclesiastical tradition in its pursuit of righteousness. I need not remind you what a non-conformist Jesus was in these respects. And when the Christianity of the church more nearly approximates that of Christ, its whole ethical attitude will be reinvigorated and enlarged. Its definitions of goodness will be broadened and made adequate to the life of our modern world. The day will have passed when a man will be pronounced "good" by the church who lives a respectable private life, observes the technical pieties and the ecclesiastical proprieties, but may be sinning in his business life and commercial relations against the most elementary principles of honorableness and brotherliness. It will not tolerate a standard of goodness far below that which the world outside the church will admit or recognize.

To speak with the accent of Christ, and to reproduce the attitude of Christ, it is necessary to turn to the very springs and source of the spiritual authority of Christ. It must all flow out from the center. The solution of the social question for Christ all proceeded from the relation of the human soul to God. It was Jesus' doctrine of God that gave meaning and passion to his teaching concerning the relation of man to man; and nothing short of the recovery of a spiritual authority which comes and comes only from a fresh apprehension of the whole Gospel of redemption can equip the church for the performance of its task and mission to our modern world. As one of our own theologians has reminded us, it is not a question of a method so much as it is a question of a message. With what did St. Paul face the social inequalities and crimes of the ancient world? He faced it with the eighth of Romans—the grandest charter of the world's ultimate liberties that the world has ever known: and that Gospel he declared with authority and confidence. These are not the days to turn our backs upon the theology of the New Testament. These are the days to recover it. What the times call for is a revival of understanding of the social meaning of the Gospel.

For the only hope that this world will ever be a better world is that you and I somehow shall become better men and women. "I do not know," Secretary Lansing said at Boston, at the meeting of the American Bar Association, "that the world will ever be better, until it is spiritually regenerated." "Good men," said Mazzini, "make bad organizations good, and bad men make good organizations bad." "If we really want the new world, we must provide the new men to make it." And to make a bad man good, and a good man better, to make the kind of man who alone can remake the world into the Kingdom of our Lord and his Christ, there is no substitute for the Gospel of him who loved us and gave himself for us. At such an hour as this, we want not less theology, but more of it; we need all the redemption there is. It is as we seek to understand anew, to proclaim afresh and live out with renewed meaning and devotion the height, the depth, the length and the breadth of the love of God in Christ Jesus our Lord, that he will at length present to himself a glorious church not having spot or wrinkle or any such thing, holy and without blemish.

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What Happened in Ohio?

By Oliver W. Stewart

AS to what happened in Ohio at the Wet and Dry elections on November 4 the public mind is in a state of bewilderment. The word "elections" is used intentionally. There were more than one. Four separate and distinct propositions, having to do with the liquor traffic, were submitted to the voters of Ohio, and they were found on two different ballots.

One had to do with the national constitutional amendment. The legislature of Ohio, together with the legislative bodies of forty-four other states, gave its approval to the national constitutional prohibition amendment. The Constitution of Ohio contains a provision to the effect that the ratification of a Federal amendment by the legislature of the state must be submitted to the people for their approval or rejection—if the requisite number of people so petition within the required time. The constitutionality of this provision has not been passed upon by the United States Supreme Court. In a test case, the Ohio Supreme Court sustained it. Under that provision of the State Constitution there was a referendum on the question of the ratification by Ohio of the national constitutional amendment at the recent election on November 4. On the face of the returns, by a very slight majority, the people seem to have disapproved of the ratification by the state legislature. That was one of the propositions on which voters were asked to declare themselves on election day.

In November of 1918, by a majority of 25,000, the people of Ohio adopted an amendment to their state Constitution prohibiting the liquor traffic. Acting under the referendum law, the liquor forces had submitted at the recent election a proposition to repeal the amendment adopted in 1918. It brought the Ohio voters to a direct issue: Did they or did they not wish to continue the state-wide prohibitory policy enacted by themselves in 1918? On that proposition, the people reaffirmed their faith in prohibition by a majority reported at 40,000. That was another of the issues having to do with the liquor traffic on which the people voted on November 4.

Under the prohibitory amendment to the state Constitution, the legislature enacted the Crabbe law designed for the stringent enforcement of the policy decreed by the people. Availing themselves of their constitutional right, the Wets filed a petition for a popular vote on this enforcement law. They attacked it from every angle and piled up misrepresentations of its important features. They bent every effort toward its rejection. Voters of Ohio were warned that, unless they were willing that their wives and daughters should be insulted by detectives, seeking to enforce the prohibitory law, they should vote against the Crabbe Act. They succeeded in defeating it by a substantial majority. This was one of the propositions on which the Ohio voter was expected to declare himself.

A fourth was fathered by the Wets. By a proposed amendment to the state Constitution, they sought to have that document declare that beer containing 2.75 per cent alcohol by weight was not intoxicating. The design of this was not easily concealed. If the people could have been cajoled into approval of this amendment, and had the bars ever been let down by the Federal Government, the way would have been open for the unrestricted sale of beer in Ohio. But the people were alert; they defeated the beer proposition by a large majority.

THE BEWILDERED VOTER

In addition to these propositions, there were others, not relating to the liquor traffic, but having to do with taxation, which were submitted to the voters for their consideration. The Ohio elector went into the voting booth under a storm of white paper. It fell on him like the snowflakes in winter. The Dry man who wished to vote against the liquor traffic on every proposition found it necessary to vote "yes" on two propositions which were submitted to him on a second ballot. This, in large measure, explains why the Ohio voter seems to have acted so queerly on election day, for queer his action does appear. Note what he did:

He voted overwhelmingly to sustain the state constitutional amendment adopted a year before. By a majority so small that it approaches the vanishing point he said he did not approve the ratification of the national prohibition amendment. By a good majority he declared himself against a construction or declaration favoring 2¾ per cent beer. And by a larger majority he announced that he did not favor the Crabbe Act for the enforcement of the State constitutional amendment—the very amendment which, at the same minute, he refused to repeal.

It is beyond belief that these contradictory actions do in fact represent the actual and deliberate judgment of the voters of Ohio. The Wets deny that the outcome was what the voters desired. They profess to believe that it was the intention of the voters, in rejecting the

Contributors to This Issue

OLIVER W. STEWART, Associate Editor The National Inquirer; formerly member Illinois legislature, one of the best known and most effective prohibition advocates in the country.

RAYMOND CALKINS, D. D., pastor First Congregational Church, Cambridge, Mass.; preacher of the Council Sermon at the Biennial Council of Congregational Churches recently held in Grand Rapids, Mich. The sermon presented in this issue appeared in The Congregationalist.

Crabbe Act, also to repeal the state-wide amendment. The Drys strenuously insist that the voters who sustained the state prohibitory policy intended also to approve the national amendment.

The fundamental explanation of this strange result is that each contestant secured the thing after which he went most strongly. The Wets left nothing undone which they thought would contribute to the defeat of the Crabbe Act. They worked on the fears of the people and resorted to wholesale falsehoods as to the Act and its necessary effect. They all but ignored other propositions in order to generate sentiment against this one—and they succeeded.

THE DRY EMPHASIS

On the other hand, the Drys made their chief fight for the retention of the state constitutional amendment against the liquor traffic. They argued the case with force and vigor and had no difficulty, with the splendid evidence at hand, in convincing Ohio voters that the policy adopted a year before should remain in effect.

They did not, with so much zeal, support the Crabbe Act. It was easy to fall back on the basic principle that even if the Crabbe Act were not sustained the national enforcement law would end the liquor traffic in Ohio. It should be remembered that the passage by Congress of the measure designed to enforce war prohibition and national constitutional prohibition was passed over the veto of the President in the last days of the Ohio campaign. That was sufficient to accentuate the fact that even with the Crabbe Act eliminated there was a national enforcement law which would operate against the liquor traffic in Ohio.

The importance of the national prohibition amendment and the necessity of the support of its ratification by the state legislators were not obvious to the average voter. Some of the Dry speeches in Ohio were all but a challenge to lukewarm prohibitionists to let the national constitutional amendment go by the board so far as the Ohio election would affect it. More than one orator closed his argument by calmly informing the people that it made no difference what they did with the national prohibition amendment; that it was a part of the Constitution and that the people of Ohio had no jurisdiction over it, and that it would be enforced without regard to local officials or their wishes. It is no wonder that under all these circumstances the Ohio voter was about as badly bewildered as was the man outside the state as to what really was happening.

A few words should be added as to the effects which must come from the Ohio election and as to some things established by it.

Even if a recount should show that the people disapprove the ratification of the national prohibition amendment by the Ohio legislature, it does not follow that the national policy is placed in danger. No one knows how the Supreme Court finally will decide the case which no doubt will come up to it. No matter which side had won on that issue in Ohio, ultimately the Supreme Court would have to determine the right of the people in referendum states to pass upon the action of their legislatures in ratifying constitutional amendments. The Wets are lamenting that they did not fight on all propositions as they battled against the Crabbe Act. They may well spare themselves any regrets. Had they done so they would have lost on all propositions. They could not misrepresent the effect of state-wide prohibition and its splendid results in Ohio, as they did the provisions of the Crabbe Act.

THE SOLDIER VOTE

One thing was amply demonstrated which needed to be settled—the friendly attitude of the returned soldiers toward prohibition. The Wets rang the changes on the alleged crime committed against the soldiers a year ago by the adoption of the state constitutional amendment in their absence. They were violently appealed to by the Wets to protest against this so-called wrong. They responded by helping to roll up a bigger majority for state-wide constitutional prohibition than was polled a year ago by the voters in their absence. The Cincinnati Inquirer, a notorious Wet paper, insists that this proves that the returned soldiers favored prohibition much as did civilians, and that they resented anything that seemed to indicate that they were a set of boozers who were anxious to resume "an interrupted souse."

No doubt it was a part of the Wet policy so to frame the propositions which were submitted to the Ohio voters as to leave them doubtful how to act; but indications are not lacking that the Wets were as badly demoralized as the Drys, if not more so.

The Ohio voter means to do and be right.

A COMMUNICATION

Disciples and the Protestant Christians in France

AT the recent Hague Conference I took the liberty to express belief in the Disciples that they would gladly help financially to restore the Protestant churches of France, and the French committee asked that we would give at least $25,000 for that purpose. I forthwith cabled our Convention in Cincinnati, hoping that some definite plan would there be outlined for the raising of this sum of money and perhaps more. Dr. Macfarland also sent a cable. I regret that amid the confusion so common to conventions it could not receive such consideration as would lead to the formation of a special committee for that purpose. However, believing that there are thousands of our brethren who would be glad to have fellowship in this work, the Association for the Promotion of Christian Unity has assumed this task and we have secured for this service Brother K. P. Nance, formerly pastor of the First Christian Church in Hutchinson, Kansas, and more recently chaplain of the 81st Division of our American Forces in France, with the rank of captain. He will start out immediately, and I feel sure

that there will be a response from his appeals that will enable us to present $25,000 or more to the Evangelical Protestants of France in their hour of great distress.

These funds will be received at the office of the Association for the Promotion of Christian Unity and will be sent to France through the Federal Council of the Churches of Christ in America.

The Federal Council has already sent $600,000 for this work, one of the large communions contributing $250,000 and one of the smallest communions contributing $75.000. The Disciples have had no part in these first gifts and we have multitudes of givers who are eager to have part in a service so praiseworthy and beneficent as helping our sister churches of the Protestant household, whose buildings are now in ruins. The Federal Council proposes to raise $3,000,000 as a further help, and it is but a small request that comes from the Evangelical Protestants of France that we contribute $25,000 of that amount.

We are asked to aid three churches in the following cities:

Campiègne, which is a fine city fifty miles from Paris on the way to Brussels. The Protestant church there was destroyed by a huge shell in 1918.

Arras, which remained under the German bombardment during the whole time of the war. The Protestant church there was destroyed and the cost of the building had been 45,000 francs at pre-war prices.

Verdun, which is known around the world. This city was shelled during the last month before the armistice, and the Protestant church there is half destroyed. The pastor, Chaplain Barraund, writes concerning Verdun: "If help fails the Union Régionale will decide that the Protestants of Verdun will have no church of its own."

There is no need of an appeal, only that an opportunity may be presented to have fellowship in a work that is receiving contributions from Christians in all parts of the world. It is an opportunity for the Disciples that I feel sure we will meet most graciously, and definitely tie up our interests with the Christians of other communions, for which the Association for the Promotion of Christian Unity is definitely working. We await your response and bespeak for Bro. Nance your hearty co-operation.

PETER AINSLIE,
President Association for the
Promotion of Christian Unity.
Seminary House, Baltimore, Md.

CORRESPONDENCE

Judge Henry Interperts Convention's Action

EDITOR THE CHRISTIAN CENTURY:

With its title inserted ironically rather than irenically between inverted commas, was the editorial, "In the Interest of Harmony," whch appeared in the "Christian Century" for November 6, 1919, intended to "start something?" As a matter of journalistic policy, a provocative defence of the faith, being presumably both pious and profitable, has certainly not lacked precedent, even in the religious press of the Disciples.

Is it not, however, in every way inconsistent with such a policy, humbly to acknowledge defeat in a controversy when one might much more plausibly claim victory? Specifically—why deplore the action of the International Convention at Cincinnati last month, in the "endorsing and approving" of the "fourteen points" of the Disciples' Congress, in view of the fact that the whole "creed and pronouncement" was effectually denatured by the very terms of the endorsing resolution itself—a resolution, too, which originated in the house of the friends of that pronouncement? If they were willing to tender the olive branch in this fashion, why should the Convention refuse the armistice and insist on continuing the fratricidal contest to its bitter end?

Let both sides claim the victory, if they choose, and then settle down to fraternal good feeling. There shou'd be no angry controversy in (or before or after) a convention of Disciples of the Christ—son of the living God. This formula alone is our confession of faith, and is professed by all alike. It was the effort to commit the Convention to the qualifying of this simple confession, by a "creedal pronouncement" (which was the web and the woof of the "fourteen points" of the congress), that provoked the whole unlovely controversy. With the creedal elements eliminated, there was nothing left.

Disciples do not want a creed. To any creedal pronouncement the International Convention neither has been nor will be committed. But the Convention was unwilling

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longer to contend over what leading proponents finally admitted had been rightly so characterized, when they voluntarily withdrew the entire creedal contest, i. e., every doctrinal statement and every accusation and other implication from doctrinal premises, therein contained. What the Disciples of Christ do earnestly desire, with the exception of a few irreconcilables at both extremes, is an end of strife. What the Convention really voted was, to recommit the report of the Committee on Recommendations concerning the "fourteen points," with instructions to purge it of all dogma and report back only the residue, if any—which residue the Convention in Christian fellowship, "heartily endorses and approves." The minority negative votes consisted of the irreconcilables at both extremes, and a few who did not understand what the resolution really meant.

It was, indeed, out of order to entertain any motion except one to adopt, reject or recommit (without any instructions whatever) the report of the committee. It was well understood, moreover, by the maker of the motion to recommit with instructions, that no amended report could be made by the Committee on Recommendations or acted upon by the Convention before its adjournment sine die. But why prolong a controversy when it could be thus readily ended? The maker of the motion was one of the sponsors of the "fourteen points," and his motion in effect was, first, to make them pointless, and secondly, to shelve them.

It is wholly unimportant who seconded the motion, even though the published statements in this regard are all inaccurate. Let it all pass. Had the Convention assented to any dogmatic platform or creed, or voted any sort of unconscientious compromise, whether in the interest of harmony or otherwise, its action would have been indefensible. It is to avoid all such pitfalls that the Disciples, as a whole, ban any and every "creedal pronouncement."

If we will only stick to this course, avoid unprofitable controversies about creedal matters, and cling to our simple confession of faith, we shall have neither Pyrrhic victories to crow over, nor "crow" to eat; no recurrence of convention squabbles in the interest of journalistic policy; nor any compromise, illusory or otherwise, in the interest of harmony.

Cleveland, O. FREDERICK A. HENRY.

Lingering Medievalism

EDITOR THE CHRISTIAN CENTURY:

I must thank you for the brave stand you are taking. You are speaking out with a prophet's voice against the lingering dogmatism and medievalism among us. How can any one who is fit to teach in a college sign such a document as the Johnson College one you publish in your last issue—and swear to it once a month in order to get his salary? If this were in Puck I should think it all a huge joke. But you publish it as a statement of fact, and I must believe you. As compared with this puerile procedure Roman Catholic dogmatism and inquisition are open and manly and historical and respectable. There is much in your columns that is of great significance and prime value just now.

Springfield, Mo. W. J. LHAMON.

Postscripts

I believe in the mission of the "Century." I enjoy and appreciate it most thoroughly. L. J. MARSHALL.
Carthage, Mo.

Accept my congratulations upon the cleanness and strength of the "Century," and the paper's typographical beauty. VERLE W. BLAIR.
Terre Haute, Ind.

THE SUNDAY SCHOOL

Bigotry*

DID we learn anything by the war? In the two weeks that I have already spent at Chautauqua, N. Y., I have heard many speakers, but nearly every one has told us that we are in a new era. He is indeed a dull scholar who has not learned this lesson. Is the subject education? We have new ideals and methods. Is the theme labor? We see the workingman in a new light. Is the realm history? We enter a new epoch. I went into a book store to buy a modern history of Europe. The title I selected was "Europe Since 1815" by Hazen. Why since 1815? Because the French Revolution marked a new epoch in all European history. All world history will now date from 1914—the great World War. Is the realm the church? Bishops and laymen unite in voicing the idea that a new day, demanding union of all churches is here. We must unite, says Bishop Williams, or the church will die and God will raise up another institution to carry out his will.

If James and John in the very presence of Jesus made the colossal blunder of being bigoted, we must not wonder that multitudes of lesser men should make the same mistake in the presence of God's majestic will as displayed in the present crisis. Not only is the average man the possessor of a very short memory of good or evil, but he is blind to the significance of the time in which he lives. He does not see the crisis; he seems to be moving along in the same old way. But so much have we been disturbed even in such common things as eating, dressing and housing that even the dullest has no excuse for not being aware of the new epoch.

This is no hour to be talking about "my church." This is no time to deceive ourselves by thinking that we have a monopoly on truth. Other people are studying Jesus and they know something about him. We all know people who suffered practically nothing in the war, who sent no sons to fight and who made plenty of money during all those awful years; who are so cold, narrow and bigoted that they think they know all about Christ and who refuse to consider union. They are of all men most disgusting. The bigot in such an hour as this is sadly out of tune with his time. As well an ox-cart instead of a Packard car, as well a tallow candle instead of a Mazda lamp, as a complacent, ignorant bigot in this glorious new era.

In this lesson Jesus rebukes the narrowness of his disciples. They had many good qualities. They even thought that they were particularly enthusiastic over Jesus' cause. They were so fond of Jesus that they would have murdered his enemies. They would have called down fire from heaven to burn up those who did not accept him at the very first—a cheerful spirit, indeed, for disciples of Jesus, reminding us strongly of some modern fellows!! But Jesus turned and rebuked them. He was kind and gentle; his method was love. He won men by suffering for them, not by punishing them. Jesus was right, James and John were wrong. They learned better.

Can we learn this lesson—so clearly visible in this new era? A united Protestantism is imperative. Jesus' prayer must be answered for union. This can never come by harping upon our denominational superiorities. Good traits we undoubtedly have, but if they are so good why not share them? Other people also have good traits—why not take them over? With pitiable missionary offerings, with small help to offer the warring classes of society (so long as we remain in separate bodies), with social justice in a League of Nations to be administered, who can longer murmur the old divisive shibboleths and call down fire upon those who do not listen to our schemes? Let zeal be according to knowledge.

JOHN R. EWERS.

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*International Uniform Lesson for Nov. 30, "Jesus Teaches Peter True Greatness."—John 13:5-16, 36-38.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Bishop Gore Makes Noteworthy Address

Bishop Gore, who is now free from episcopal supervision of the diocese of Oxford, is assuming a position of leadership in the English church. He recently advocated making the churches in the mission fields independent of foreign control, believing that they will develop their own unity. He also took the position that the English church must be disestablished before it can hope for union with non-conformists.

Union of the Non-Conformists of England

The Nonconformists of England are now all united, with the exception of the Wesleyan Methodists, in a Federal Union. A considerable group of Wesleyan Methodists are considering a plan of reunion with the mother church, the church which Wesley never abandoned, and it is doubtful in which direction they will move. Many younger men in the Wesleyan ministry are going into the Established church. Twelve Wesleyans were ordained in a single diocese a short time ago.

Installation of Bishop Burch

The installation of the Rt. Rev. Charles Sumner Burch as bishop of New York took place on October 28 in the Cathedral of St. John the Divine in New York City. The governor of New York, attended by his staff and the city and county officials were present. Bishop Kinsolving of Texas and Bishop Brent participated in the ceremonies.

Dr. Newton Accepts a Call to New York

Dr. Joseph Fort Newton, who resigned recently as pastor of the City Temple, London, has accepted a call to the Church of the Divine Paternity, New York, one of the leading Universalist churches in this country. Dr. Newton was associated with the Universalists before leaving America but at different stages of his spiritual evolution has been a Baptist and a Disciple. In England his church was Congregational.

Dr. Morgan Will Preach in Indianapolis

After having established a residence for his family at Winona Lake, Ind., Dr. G. Campbell Morgan has begun a series of evangelistic meetings at Indianapolis. He will preach for two weeks under the direction of the Church Federation. A downtown theater is being used as an auditorium.

Seminary Will Aid in Drive for New Members

The Methodist Episcopal church has an evangelistic drive on this year for a million members. There was held at Garrett Biblical Institute in Evanston, Ill., recently a meeting presided over by Bishop Nicholson in which the students of the institution were organized for evangelistic service in the Chicago area. Four students make a team and there are ten teams. Each team will spend Saturday night and all day Sunday with a church. Their expense will be provided.

Episcopalians Train for Church Work

Forty Episcopal churches released their rectors for two weeks beginning September 22. These men were organized into teams and sent out to hold meetings in 160 centers for the purpose of training laymen in church problems as well as for bringing new methods into the parish programs of the clergy. From these 160 centers other men were sent out two by two to carry the tidings of the methods to every church in the denomination. Every church in the denomination will be affected by this far-reaching program looking to greater efficiency and greater missionary spirit.

Make a Survey of Orientals in America

In connection with the Nation-Wide Campaign of the Protestant Episcopal church a survey has been made of oriental communities in the United States and the results of this survey have been published in a pamphlet of forty-eight pages. There are 65,000 Chinese and 105,000 Japanese in this country. In the student population of our colleges and universities are 1,500 Chinese and 1,000 Japanese. For these orientals Buddhst temples have been erected in every large city on the coast. The Japanese have organized Japanese associations for holding the Japanese to their native traditions. These associations maintain schools, hospitals, insurance benefits, legal aid work as well as commercial cooperation. Among the proposals of the survey is that to establish Christian community houses in cooperation with other Christian bodies. Oriental welfare committees are to be organized in every city where the orientals are numerous. The oriental students are to be utilized for work among their own people. It is proposed that three secretaries should be supported by the Episcopalians for the purpose of prosecuting the work among orientals.

Cathedral Meetings on Church Unity

A series of meetings will be held in Grace Cathedral, Topeka, Kans., in which representatives of the Presbyterians, Methodists, Congregationalists, Baptists, Disciples, Lutherans and Episcopalians will successively speak to the theme of Christian Union. The plan has originated at the suggestion of the dean of the Cathedral, the Rev. James P. Kaye. The lay members of all denominations are being urged to attend.

There are Protestants in Poland

The new republic of Poland has within its borders a half million Protestants, most of whom are Lutherans. There are ten thousand members of the Reformed church. Lay preaching has had a considerable development in these churches. General Piludski, next in authority to Premier Paderewski, is a Lutheran and this seems to guarantee fair treatment to the Protestant interests. There is an evangelical church in Warsaw which seats five hundred people.

Plan Courses for Russian Ministers

The Moody Bible Institute is announcing courses of study to prepare young Russians for the ministry. There are thirty thousand Russian gentiles in Chicago, exclusive of Jews, Poles and others born under the Russian flag. Among these are less than a hundred evangelical church members. There are thousands who do not attend the little Orthodox church maintained for their use. This group of Russians has been a fertile field for radical agitators since there was no religious work being done which had a comprehensive plan for the whole colony.

Cambridge University in England Enjoys Prosperity

The over-crowding of educational institutions in the United States has a parallel in England where there is the report of six thousand students in Cambridge, which is twice the pre-war level. One of the features of university life in the coming spring-time will be a great mission participated in by churchmen and the ministers of the non-conformist denominations. This mission will begin Feb. 1. Four missioners of different schools of thought will hold simultaneous meetings so the students may choose their spiritual food. The mission will begin and end with a joint meeting. The speakers will be the Bishop of Petersborough, Bishop Gore, the Rev. A. H. Gray, of Glasgow, and the Rev. Barclay Buxton.

Invites the Audience to Ask Questions after the Sermon

The people in Pilgrim Congregational church, Oak Park, Ill., are invited to ask questions after the minister finishes the sermon. This gives the pew a chance to talk back to the pulpit. The minister has been discussing such topics as Heredity, Will, Environment, Grace and similar subjects. It is said that the new form of service has resulted in an increase both of attendance and interest.

Baptists Will Surround Ordination with More Safeguards

In the past any local Baptist church could ordain a man to the ministry by calling a church council of two or three neighboring churches. This easy practice has led to some scandals the past years. A Baptist newspaper asserts that in two cases at least, bad men, renegades of other denominations, have sought cover among the Baptists. It is now being urged that the committee of the state association on ordinations should approve every ordination in the state. It is one more of the steps by which the churches of the congregational polity are being driven into a closer coordination of their activities.

Changing Personnel in Christian Endeavor Leadership

The United Society of Christian Endeavor has been making some changes in its leadership. Mr. E. P. Gates, who has made a reputation for himself as a leader in Illinois, has been made the General Secretary of the Society to succeed Dr. William Shaw, whose resignation takes effect January 1st. Mr. R. A. Walker is taking charge of the Chicago publication office to succeed Mr. Walter Mee. Mr. Stanley B. Vandersall has been field secretary in Ohio but has now been made secretary of the National Christian Endeavor Alumni Association.

Business Leader Believes Nation Needs More Religion

A noteworthy and much-quoted utterance is that of Mr. Roger W. Babson, of Wellesley Hills, Mass. He is a financial expert and sends out a "barometer letter" to business houses throughout the country. In his letter of September 2, he said: "The need of the hour is not more legislation. The need of the hour is more religion everywhere, from the halls of Congress to the factories, mines, fields and forests. It is one thing to talk about plans and policies but a plan and policy without a religious motive is like a watch without a spring, or a body without the breath of life. The trouble today is that we are trying to hatch out chickens from sterile eggs. We may have the finest incubator in the world and operate it according to the most approved regulations; moreover, the eggs may appear perfect specimens, but unless they have the germ of life in them, all of our efforts are of no avail."

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The Christian Century Press
700 E. Fortieth Street, Chicago, Ill.

NEWS OF THE DISCIPLES

L. W. McCreary Goes to Baltimore

L. W. McCreary, of St. Louis, has received a call to the secretaryship of the church federation in Baltimore and has accepted. Mr. McCreary has served as pastor at Hamilton Avenue, St. Louis, for nearly fifteen years.

Mortgage-Burning at Lawrence, Kans.

First Church, Lawrence, Kans., had one of its greatest days November 9. At the eleven o'clock service the mortgage for $12,000, which had burdened the church for eleven years, was burned. The day was very unfavorable, as it rained nearly all day, but a large audience was present. The pastor, M. Lee Sorey, announced that he held in his hands $12,000 in cancelled bonds which represented the financial association plan, which plan had bee n in operation for three years. If the original plan had been carried out, it would have required seven more years to cancel the debt. But the campaign to raise the entire amount at once and also $1500 for a new boiler and repairs on the building was launched Sunday, August 17. More than $11,000 was pledged and paid in cash, which with the $2600 invested in the Building and Loan Association during the past three years, gave a sufficient amount to cancel all bonds against the church and release the mortgage. Besides the local field, there are 225 students in the Lawrence Business College and over 3300 in the state university. The Disciples university students number over 275.

Association Leader Returns to the Pastorate

Charles H. Swift has closed his work with the Y. M. C. A. as executive secretary of the Troop Train Service. He is taking a rest in Carthage, Mo., after this strenuous service and will be ready to accept a call the first of the year. Mr. Swift was eminently successful in the pastorate and in spite of flattering offers from the Y. M. C. A. to continue with them has decided to return to the gospel ministry. He will be a helpful leader in any church to which he may go.

Walter Scott Priest in Long-time Pastorate at Wichita, Kans.

The tenth anniversary of the pastorate of Walter Scott Priest in Wichita, Kans., was marked by special exercises of a noteworthy character. The large auditorium was beautifully decorated with flowers; the audience was so large as to overflow into the balconies, over a thousand people being present morning and evening. The pastor preached in the morning on "Love the Motive Power of the Gospel Chariot." The congregation voted a call for five more years. Mr. Priest read the following statistics as a part of the work for ten years: He has preached 890 sermons; delivered 211 commencement addresses and lectures; baptized 580 people; received 1,165 by letter and statement, making a total of 1,745 people received in the ten years, an average of 174 a year; married 811 couples, conducted 522 funeral services, made over 7,000 calls and in many ways not tabulated, did an ever-increasing work for the church. Besides this, since Mr. Priest came he has been instrumental in the organization and housing of two other congregations of Disciples of Christ, the Central church contributing to these enterprises over $10,000, and dismissing from the membership of the Central church to go into these new churches about 300 people. The church has recognized the value of the pastor's services by increasing his salary four times during the ten years, the most recent increase being 20 per cent. Besides this, numerous have been the gifts of money to both the pastor and his wife.

Illinois State Society Holds Quarterly Meeting

The quarterly meeting of the state board of the Illinois Christian Missionary Society was held in Bloomington on Nov. 6. B. H. Cleaver, of Streator, presented an analysis of progress in Illinois with reference to the United Budget which was distinctly encouraging. The board approved the constitution of the new organization which is to raise two million dollars for state missions, Eureka college and work at the state university. A committee of three will have complete power in the interim between board meetings. There are twenty living link churches in Illinois and the reports from these were very encouraging.

—Charles H. Forster, for a number of years pastor at Vacaville, Cal., has been recently appointed to take charge of the special development work for the insular and foreign division of the American Red Cross. He will be located in Washington, D. C. He is also editing the new department on oriental affairs in The Overland Monthly.

—The Sunday school at Bloomsburg, Pa., on a recent Sunday brought in offerings of $750 to apply on the church debt. There is no pastor with the church at present and the whole enterprise was led by local forces.

—H. J. Lunger, of Rochester, N. Y., will be master of ceremonies at a rededication of the church edifice at Rohrsburg, Pa., on Thanksgiving day.

—B. R. Johnson has closed his work in Akron, O., and begun a new pastorate at East Liverpool, O. He went to Akron about five years ago to a church with less than 200 members. This church now has about 600 members. The church gave nearly $2000 to missions and benevolences last year. The first Sunday at East Liverpool, Mr. Johnson received five people into the church. The Sunday school had 440 persons in attendance.

—A Bible class with a great spirit is that at Nelsonville, O. Recently eight automobile loads of the men of this class drove over to Trimble where the pastor, C. L. Johnson, was engaged in holding evangelistic meetings. The men spoke briefly on religious topics and added greatly to the morale of the evangelistic enterprise.

The History of The Foreign Christian Missionary Society

By President McLean

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IT gives an account of the founding of each Mission, and its program from the time of its founding.

IT gives the names of all the Missionaries that have labored under the auspices of the Society, tells where they labored, and what they accomplished.

IT gives the receipts year by year and the Sources from which they came.

THE HISTORY contains the portraits of 129 men and women. These portraits are of the Missionaries who served longest and of those who fell on the field, and portraits of Founders, Officers, and Substantial Friends. In addition there are sixteen groups of pictures showing some of the Churches, Hospitals, Schools, Classes, etc.

THE HISTORY was written to bring the facts within the reach of the friends of the Society, and with no thought of profit. It is sold at cost. The price is $1.50 postpaid.

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Cincinnati, Ohio

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—William Mayfield, who is 103 years old, and who has been a member of the Methodist church for 80 years, enlisted with the Disciples church at Libourn, Mo., recently. The Methodists say he is old enough to know better, but the Disciples claim it is better late than never.

—Marshall Wingfield has resigned his pastorate with Hanover Avenue church, Richmond, Va. During the past year he preached 110 sermons, delivered eleven special addresses, officiated at seven wedding and five funerals. During this year ninety-one people were added to the churches where he ministered, either the home church or churches in which evangelistic meetings were held. Mr. Wingfield recently closed a series of meetings at Newland, Va.

—A public cornerstone laying was held at Collins, Ia., on September 20, with appropriate exercises. B. H. Coonradt is pastor.

—C. V. Allison and wife were given a reception before leaving Cedar Rapids, Ia., recently. The chairman of the official board in behalf of the congregation presented them with a silver set.

—O. F. Jordan writes the religious editorial for the church "ad" page of the local newspaper at Evanston, Ill., each week. The churches of Evanston have adopted a uniform space so that large churches shall have no advantage of small churches in advertising.

—Eighteen years as head of the primary department of the Sunday school is the remarkable record of Mrs. Venice Bigelow Jackson in Jackson Boulevard church, Chicago. On the eighteenth anniversary of her service a bouquet of eighteen roses was presented to Mrs. Jackson by the pastor, Austin Hunter, in behalf of the congregation.

—Perry J. Rice made a trip to New York last week in connection with the Interchurch World Movement.

—Englewood church, Chicago, recently held a church dinner at which F. W. Burnham, president of the United Christian Missionary Society, was present and made an address.

Memorial CHURCH OF CHRIST
Chicago Baptists and Disciples
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, Minister

—Homer E. Sala, who resigned recently from Central church, Peoria, Ill., has received a call to First church, Miami, Fla., which he is considering favorably.

—C. H. Morris has resigned from Central church, Denver, and announces that he will not continue in the ministry but will go into business.

—The District Convention of the C. W. B. M. of New York was held November 13 at the Borough Park church. The special feature of the meeting was an address by A. E. Cory of the Interchurch World Movement.

—Maple Avenue Aid Society, of Terre Haute, Ind., recently had a lively session. There was a debate on the question, "Is Woman Man's Equal Mentally?" It is needless to say that the question was decided in the affirmative.

—Abbott Book is the director of religious education at Walnut Hills church, Cincinnati. He has recently received communications from First church, Lincoln, Neb., and from First church, Los Angeles, with regard to a possible change of field of labor.

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A Journal of Religion

Chicago, November 27, 1919

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer in the Early Morning

FATHER of all goodness, who hast given us this new day and refreshed us for its labors and delights with sweet sleep, we would take counsel of Thee ere we give rein to our thoughts or set our hands to any task. Thou encompassest all our ways, our lying down and our rising up. As Thou hast been to us a watchful Protector through the night hours, so be to us a Comrade and Guide throughout the day. We tarry to make sure of Thy blessing ere we go forth. There is no guaranty against temptation or sloth or indirection like a morning talk with Thee. Too often have we launched into the day without waiting for Thy word to us, without taking Thee into our counsel, without committing our steps to Thy care. And we have come home at even humbled and shamed by our failures and our misadventures.

Canst Thou forgive us, O Father, that, knowing Thy deep yearning to go with us, we have rushed forth alone into the strain and confusion and burden of so many days, unwilling to tarry even for a word with God? We pray for Thy forgiveness, and await Thy word for this day. Is it a word of comfort? How our desolate and grief-laden souls need Thy sympathy! Is it a word of warning? We shall be abler to meet any test if Thou wilt put Thy truth in our heart. Is it a word of encouragement? With Thee by our side our strength shall be as the strength of ten. Is it some solving word for our bafflement, some peace-bringing word for our anxious disquietude, some word of releasal for our inhibited strength? Whatever word Thou shalt speak, we open our mind to it. We would have Thee the first Fact of which we are conscious on this fresh morning. Occupy our mind, O Lord, with Thyself, ere the multitude of lesser facts crowd in and fill us with confusion.

May we carry the freshness and glow of the morning into all the hours of the day. Keep our heart vibrant with praise. Make us more conscious of others than of self. May we be tender toward those who are dear to us, considerate of all who work beside us, and not forgetful of Thee, Thou invisible Companion. Into the modest span of this little day may there be brought some token of eternity, that timeless deep from which today has come and into which it goes again at evening time.—Amen.

What a Low Salary Does to the Minister

SECULAR newspapers in various parts of the country, as well as some magazines, are giving attention to the underpaid ministers. The Expositors' Magazine undertakes to provide an increase for five hundred ministers getting less than $1,200 a year by a special plan of its own. In the communities where the minister is getting half the salary of union workmen, his family is dressed half as well, and his social prestige suffers in consequence. After a community degrades a minister by their parsimony, they end by despising him. The western world has no admiration for the penniless "holy man" which marks the life of India. The church that pays most for its minister's support is apt to prize him most, for that is one of the laws of human nature. The low salary chains the minister's wife to household duties when she could be at work doing important duties in partnership with her husband. It robs children of their opportunity of a higher education. It keeps the minister starved for the intellec-

tual food that would make him an efficient man, cutting him off from the world of books and the inspiration of conventions. The church that is paying its minister's salary with a fifty cent dollar has wronged its minister and robbed God.

Past Dormancy and Present Arousal of the Church

IT IS not to be doubted that the war has wakened the church to a sense of its former unawareness and lack of efficiency. This is a vast gain, even though the price paid for it was very heavy. The church has been made to understand its past remoteness from actual life, its unconcern with vital needs of the social order, its disunion and its wastefulness. Now it is awake, through the tremendous shock which the war brought. Its former estate is only too well hinted in a passage of Galsworthy's, describing a clergyman of the Church of England: "He lives in a world apart. That I think is his true tragedy—to be alive, and yet not living enough to feel reality. Do you know Anatole France's description of an old woman: *'Elle vivait, mais si peu.'* Would that not be well said of the church in these days? It is true of the Vicar. I see him always like a rather beautiful dark spire in the night time when you cannot see how it is attached to the earth. He does not know, he never will know, life." It is the war more than anything else which has aroused the church in these days to a new and tremendous awareness and responsibility.

Dr. Sweeney's Convention Sermon

WE HAVE received from a Disciples minister a letter written by a young preacher of his acquaintance, of which the following is a part: "I have just been reading Z. T. Sweeney's sermon in the Christian Evangelist on the reception of unimmersed Christians into our churches. It was brought to me by one of the officers of the church, who wanted me to read it and tell him what I thought of it. I had not supposed it was a subject of as much importance as it seems to be. When a man of such well known conservatism as Mr. Sweeney takes the occasion of a convention sermon to discuss the matter, it must be making much more rapid progress in our churches than I had supposed. And I must say that if there is no better line of argument against it than the legalistic and rather wooden argument made in that sermon, the recognition of the Christian character and standing of members of other Protestant churches is likely to gain favor among the Disciples. It rather seems to me that if there is a group of our people that is seeking to promote the reception of unimmersed Christians into our churches, they might do well to circulate Mr. Sweeney's sermon as a campaign document." Another correspondent complains that in the past several years we have spoken so rarely —hardly a dozen times, in fact—about this question, and asks whether our attitude has changed! Our reply is that our Cincinnati contemporary is doing the work much better than we could do it. What is the use of taking space to further a cause when its opponents are making converts to it with a zeal far outreaching the most ardent propagandist!

The People Who Forget

THE sin of ingratitude is everywhere in the world. It is one of the penalties of public life that but few of the people one serves ever seem to appreciate the service. The minister spends his day taking a long journey with a funeral and the family forget to thank him. The wayfarer is helped on his journey, but accepts the aid as though it were a commonplace. The gospel story tells us of ten lepers who were healed and only one returned to thank the Lord. The spirit that is fostered on Thanksgiving day should teach us to count not only the blessings which come from on high, but also those which come from our fellow-men. Just to say, "Thank you," may seem a little thing, but it makes a big difference in the world. To note and appreciate faithful service is to increase the world's joy.

The Church's Own Labor Problem

THE predominant item in church news next month will be the victories of the annual canvass. As the canvassers come back it will no doubt be with the greatest report in the history of our churches. If the principle of proportionate giving is followed, almost everyone will increase his pledge. The increase in family income has been well-nigh universal. Both labor union people and business people have had their increase to meet the new expense budget. The church pays more for fuel. Its employes—the minister, the musicians, the janitor and the assistants —have the same need of an increase that everyone else has. If the church, because no strike is organized, refuses to increase the salary of its employes at this time, when everyone needs an increase, it will brand itself as one of the meanest employers of labor. Such churches should be picketed by public report and branded with the judgment, "Unfair to Labor."

Labor- and Time-Saving Machines on the Mission Field

THE recent action of the Owensboro, Ky., church in sending a motorcycle to its living link missionary in India, Dr. Miller, suggests that the labor saving inventions which are making pastors more efficient at home must be supplied to the missionaries. First church, Springfield, Ill., has recently sent a Corona typewriter to its missionary in China. One may read the report of the Presbyterian missionary in Africa, who has a motorcycle and now travels in three hours to a point that formerly required two full days of travel. As the church at home grows

more prosperous and the home churches take on conveniences, our missionary leaders may well be studying the various ways for making each missionary count for more. In addition to the religious value of getting around quickly, a motorcycle or a typewriter may well be a teacher of civilization to a group of interested natives. Why should not our mission stations in Tibet and in Africa have their own wireless stations to communicate with the outside world? The equipment would cost only a matter of two hundred dollars for each station and the use of it could be quickly mastered. Such a station in Africa would have saved the lives of some missionaries in days gone by.

A Difference of Opinion, and an Arbiter

Why deplore the action of the International Convention at Cincinnati last month, in the "endorsing and approving" of the "fourteen points" of the "restoration congress," in view of the fact that the whole "creed and pronouncement" was effectually denatured by the very terms of the endorsing resolution itself—a resolution, too, which originated in the house of the friends of that pronouncement? . . . It was the effort to commit the Convention to . . . a "creedal pronouncement" (which was the web and the woof of the "fourteen points" of the congress), that provoked the whole unlovely controversy. With the creedal elements eliminated, there was nothing left.

Disciples do not want a creed. To any creedal pronouncement the International Convention neither has been nor will be committeed. But the Convention was unwilling longer to contend over what leading proponents finally admitted had been rightly so characterized, when they voluntarily withdrew the entire creedal contest, i. e., every doctrinal statement and every accusation and other implication from doctrinal premises, therein contained. . . . What the Convention really voted was, to recommit the report of the Committee on Recommendations concerning the "fourteen points," with instructions to purge it of all dogma and report back only the residue, if any—which residue the Convention, in Christian fellowship, "heartily endorses and approves. . . . The maker of the motion was one of the sponsors of the "fourteen points," and his motion in effect was, first, to make them pointless, and secondly, to shelve them.—FREDERICK A. HENRY.

THE CHRISTIAN CENTURY is not disposed to prolong the discussion of the meaning of the action taken by the Cincinnati Convention of Disciples in endorsing the "fourteen points" of the "restorationists." We suggest, therefore, a way to determine whether Judge Henry's interpretation is correct or not. He goes back of the words of the endorsing motion to the *intention* of the maker of the endorsement. His position is that the people who voted for the endorsement of the "fourteen points" did so with the understanding that they were endorsing a document that had been effectually "denatured," and that this denaturing effect was intended by those who fathered the motion. The motion presented by Mr. Kershner and adopted by the Convention contained these words:

Insofar as the above resolutions [the "fourteen points"] do not require a definite creedal statement on the part of this Convention, constituting as such a statement would a creedal pronouncement contrary to the established plea and practice of the Disciples of Christ, this Convention heartily endorses and approves the [fourteen] resolutions in question.

Let us recall the substance of the "fourteen points." They consist of three elements. 1. The stigmatizing as apostate from the "restoration movement" of all churches and ministers advocating so-called open membership. 2. Exhortations to greater zeal in evangelism. 3. Demands upon colleges, missionary societies and churches which, by direct statement and by implication, accuse the present body of missionary secretaries, board members and missionaries, faculties and boards of trustees of colleges, and many ministers and churches with unfaith, heresy, disloyalty and abuse of the power inherent in their positions. One "point" is devoted directly to number one, four "points" to number two, and eight "points" to number three and kindred matters. One "point," the fourteenth, is purely formal. Judge Henry's position is that the little resolution presented by Mr. Kershner denatured these "fourteen points," "purged them of all dogma," so that the vote to "heartily approve and endorse the fourteen resolutions" applied only to the "residue, if any"; and as a matter of fact there wasn't any—"there was nothing left" of the fourteen resolutions after the "creedal elements were eliminated."

This is Judge Henry's understanding of what he was voting for that Saturday afternoon, and of what he believes the Convention actually did. The Christian Century disagrees with his interpretation. But we wish to have the precise point of our disagreement made clear. There is no difference of opinion as to what Judge Henry wanted to have accomplished. He voted for what he conceived to be an innocuous endorsement of a hollow shell from which the substance had been effectually removed. He was willing to do this for the sake of harmony, a course as laudable as it is understandable. Dr. Powell, however, believed himself to be voting on the question of referring the "whole business"—the document called the "fourteen points" and the Kershner resolution "heartily approving and endorsing" it—to the Committee on Recommendations. There were hundreds of delegates who voted for the Kershner motion conceiving it as Judge Henry conceived it, and there were hundreds who voted for it conceiving it as Dr. Powell conceived it. The editor of The Christian Century voted against the Kershner motion, and for two reasons.

In the first place, we did not believe and we do not now believe that the adverbial clause leading up to the "hearty endorsement and approval" does what Judge Henry says it does, that is, denatures the "fourteen points" of all creedal implications and of every accusation against the ministers, missionaries, secretaries and teachers. The adverbial clause might, conceivably, be made to apply to the case of the church and minister advocating open-membership, but even this seemed, to our mind, and still seems, doubtful. By no stretch of the words of the Kershner motion could it be made to cover the accusations against the missionaries, teachers and secretaries. The "fourteen points" are reeking with these accusations. The

atmosphere of the "congress" that formulated them as an expression of its temper was blue with vulgar and incontinent criticism. The session of the Convention in which their hearty adoption and approval was discussed was equally lurid with mordant personalities. The Kershner adverbial clause does not touch this indictment of our teaching, secretarial and missionary forces. These men and women of God, we contend, rest today under the condemnation of the General Convention of Disciples. The reason we did not vote to condemn them is not because a resolution condeming them was creedal in character—it was not creedal in character and would be decidedly in order in a Disciples Convention if they were guilty as alleged—but because we knew their faith and their good works and we could not consent to tarnish their names or weaken their confidence in our support and affection by passing resolutions accusing them of unfaith in Christ or disloyalty to his work. This is the first reason why we voted against the Kershner motion. Judge Henry differs from us on this point, but his communication encourages us to hope that a statement of our second reason may lead either himself or us to further light.

Our second reason for voting against the Kershner motion was that we did not believe at the time, and do not now believe, that Mr. Kershner intended his motion to have any such effect as Judge Henry attributes to it. If we had believed he intended it to have the effect of denaturing the "fourteen points," making them "pointless," and "shelving them"; if we had believed Mr. Kershner intended to "purge" the document of all implications of accusing and condemning our missionaries, teachers, college trustees, missionary secretaries and the rest, we could now condone Judge Henry's far-fetched but charitable interpretation of the wording of the motion. Our distinguished correspondent pictures Mr. Kershner as coming from the "other side" with an "olive branch." The recommendation which he brings "originated in the house of the friends of the fourteen points," but it so "denatures" the document as to leave it "pointless"—there is, indeed, "nothing left" of the original document after the Kershner qualification is applied to it. The editor believed then and believes more surely now that Mr. Kershner had no intention of doing what Judge Henry attributes to him. Mr. Kershner was a member of the "restoration congress," a signer of its vicious-tempered call, a member of the committee that drew up the "fourteen points." *If he had imagined that the "insofar" clause made a particle of difference,* he would have been unwilling for the "restoration congress" to pass the "fourteen points" without having it attached. For him now to say, as Judge Henry interprets him, that his "insofar" clause "denatures" or in any material way affects the "fourteen points" leaves him in the position of having aided and abetted the "restoration congress" in adopting a creed.

But we are not disposed to discuss the point further. Judge Henry rests his case on the *intention* of the maker of the motion. It is a good place to rest it. We will leave Mr. Kershner to be arbiter.

Did Mr. Kershner intend his motion to denature the "fourteen points"?

Specifically, does he understand that the Convention in passing his motion refused to declare apostate a church or minister that advocated open-membership?

Does he understand that the Convention refused to have any share in the accusations as to heresy and disloyalty brought against the missionaries, secretaries, college profesors and the rest, by the "fourteen points"?

If Mr. Kershner will answer these questions so as to justify Judge Henry's interpretation, The Christian Century will call itself mistaken in its understanding of what the General Convention did.

Human Nature and the Card Index

THERE is a strong desire to regenerate society by means of the card index. We have a conviction that to tabulate a fact is to eliminate a problem, that to classify an evil is to correct it. Smith (A.Z.) is a non-contributing member of society. His wife goes out scrubbing. His (3) children (K, 12 yrs., X, 10 yrs., M, 7 yrs.) are respectively, 93, 62 and 80 per cent of normal mentality and 78, 82 and 87 per cent normal physically. Item: Dentistry clinic ordered for K. Item: Shoes ordered from Asso. Char. for M. Item: Smith (A.Z.) sent to workhouse. Item. Temporary allowance of $8.50 per week granted to family. Observation: Class 9—Irresponsible, with Criminal Tendencies.

By putting a neatly-done history of Smith into the "S" pigeon-hole of File 5 does not quite entirely dispose of Smith and Smith's descendants. The thing that can not be pigeon-holed is human nature, and it is probable that of this the Smiths have their full share. Mrs. Smith's tongue, unfortunately, cannot be confined within File 5. The second child's habit of filching from fruit-wagons can be carefully tabulated under "Criminal Tendencies," but the road to its correction is not here. Each individual has his own perfectly individual characteristics, which mark him not as one of a class, but as one in the infinite variety of God's creation. For instance: B, K, (10 yrs., 93 per cent of normal mentality), may throw a bomb, or he may write an epic or be president of a university. Either of the latter possibilities must be a matter of personal discovery.

The desire for a card-index of classification has been the basis of many educational theories. "Girl number twenty unable to define a horse," was the discouraging pronouncement of Dickens' Mr. Gradgrind, exponent of the Theory of Facts, concerning little Sissy Jupe, the stroller's child. And not until Sissy ceased to be "number twenty," —until fright and fear were conquered by gratitude, and she became a personality to those about her, that her mind was freed from its bondage. "Never wonder!" was Mr. Gradgrind's instruction; but it was through the delicate imagination of the waif whom he had taken into his home that he himself was at last to be instructed in the great things of life which he had missed.

Theology has always delighted in the card-index. "Pharisees," "Sadducees," "Saints," "Sinners"—how

simple the classification and how self-satisfied, apparently, those who have spent their lives in thus tabulating the human race! However, there has always been the embarrassment of cross-classification. While the Catholics were busy anathematizing Calvin, Calvin was writing to those in authority in the government that he hoped they would "punish by sword Catholics and fanatic gospellers." It makes a difference who does the theological filing.

The social experiments of our day have wrought great good in many ways, but perhaps they have done nothing better than to teach us anew that the key to the individual is individual human understanding. All attempts to save the world in classified multitudes simply drive us back to the Saviour's method of personal approach, and to his saying, "The kingdom of God is within you—"within," to quote George Eliot, "as a great longing," the cry of an individual soul for its Father. The interpretation of God's answer to that call can come only through human love and sympathy.

The Flesh and the Spirit

A Parable of Safed the Sage

THERE came unto me one of the Sons of the Prophets; and he was a goodly young man. His Brow was High and Pale, and so was the rest of him. And he took himself Seriously, which is not a Bad Thing to do if one work not overtime on the job.

And forasmuch as Keturah had other fish to fry on that day, I took him to Luncheon at a Restaurant.

And he looked upon the bill of fare and heaved a sigh. And he said, I have to be Very Careful of my Eating.

And he spake unto the Waitress, and he said, Give me a Very Thin Slice of Toast, and a Very Soft Boiled Egg, and a Cup of Hot Water.

Now I thought that it would do him good to receive a Little Jolt.

And I spake unto the Waitress, and I said, Bring unto me a Thick, Juicy Beefsteak, and a Baked Potato with a Trap Door in the Top, and a Chunk of Butter in the Trap Door, and some Paprika sprinkled round about the Butter; and bring unto me also a Cup of Coffee, and a Quarter Section of Hot Mince Pie with the Bark On, and a Slice of Cheese with the Pie.

And the Waitress smiled a Little Subjective Smile, for she knew that I did not always go in quite so Heavy, and she surmised that it was an Object Lesson. But she spake nothing, save that she said, Yessir. And she departed.

And the young man was Astonished.

And he said, Thou art a man with Gray Hair, yet dost thou give thought to what thou shalt eat and drink.

And I said, That is just where thou dost fool thyself. It is thou who givest thought to it. For thou dost ever consider what thou shalt eat and what thou must not eat; whereas I think not of it at all; but when I come to the Table, then do I eat, and give God thanks that I have food and good digestion. And he said, With such an Appetite, I wonder thou art not dead long since.

And I said, Thou wilt be dead before thou art half my age if thou forget not to think about thy Digestion.

And I said unto him, My son, hearken unto me, and learn wisdom. It is not for nothing that the Good God hath put our Stomach and all the Organs thereunto appertaining out of our sight. It is not the overloading of the stomach that killeth men so much as the overloading of the mind. I am this day eating more than is my wont; but I shall get away with it, and thou wilt have Nervous Indigestion over thy Nursing Bottle Stuff.

And I said unto him, Rise early in the morning. Eat lightly but sufficiently and get in a good morning's work. Get out in the afternoon and make Thy Parish Calls on foot, and make about five times as many of them as thou art now making. Then shalt thou come to the table with such appetite that thou couldst eat an Horse with the Harness on. Eat heartily, yet not as a Glutton. Leave the table while thou art still Capable, but not Desirous. As for the kind of food which thou devourest, eat what is set before thee and ask no questions, save it be for a second helping. It is not that which goeth into a man which causeth indigestion, but the evil thought of whether it is safe for me to eat this or that or so much. The man who preacheth hath need of a good flow of Red Blood. For him a Beefsteak is a means of Grace. And when thou hast eaten and art full, give thanks to God; and as for thy Digestion, Forget it.

Now in after days he came again to me, and he said, To see a man of thine age consume a Beefsteak and a Hot Mince Pie was to me of more worth than half that I learned in the School of the Prophets.

And I beheld that he was no longer Pale, but a sure enough Man.

After Ingathering

FROM the purple grape the juice is pressed,
The grain and nuts are stored.
The time has come to give the best
Your memory has in hoard.

And I will watch the fireplace flame,
The breath of song shall blow;
And you will tell across the game
Old tales of long ago.

Outside the winter storm and cold,
The winter warmth within,
And all the things we loved of old,
Soft-footed, thronging in.

Our curtained peace shall hold the best
That fancy seeks or seems.
The strenuous shall pause and rest
Like thoughts that drift in dreams.

LEWIS WORTHINGTON SMITH.

The Faith of Our Fathers

By Edgar De Witt Jones

THE annual Thanksgiving anniversary is at hand. The President has issued the customary proclamation, and the governors of the various states have taken due notice of this important event. There is in the Thanksgiving festival that which sets it apart from all other National holidays. For one thing it comes in the late autumn after the crops have been garnered and stored in barn and granary; it comes at a time when "the frost is on the pumpkin and the fodder's in the shock"; the time when the warmth of a cheery fire makes the home cozy and comfortable. There is a glory in the autumnal season, and such days are "melancholy" only by analogy and according to one's mood. Nevertheless the attraction of Thanksgiving is not due entirely to the season, but principally because the day links in a romantic way our present life with the beginnings of American history. Speak of Thanksgiving and New England comes to mind, and one sees the picture of the landing of the Pilgrim Fathers.

> The breaking waves dash high
> On a stern and rock-bound coast
> And the woods against a stormy sky
> Their giant branches tossed.
>
> And the heavy night hung dark
> The hills and waters o'er
> When a band of exiles moored their bark
> On the wild New England shore.

It was in 1621 that our fathers celebrated Thanksgiving for the first time on American soil. There has come down to us a trustworthy account of that memorable occasion by an eye witness. I have never been able to read the narrative without experiencing emotion, so splendid was the spirit of that Thanksgiving service two hundred and ninety-eight years ago. The day was appointed by Governor Bradford, and the grateful colonists kept it with due solemnity and comely praise. It was a day of small beginnings. The little company had built seven dwelling houses and planted twenty acres in Indian corn. Moreover, six acres had been sown in barley and peas. The corn and the barley yielded a good crop, but the peas were a failure. Having gathered the corn and harvested the barley, the Governor sent four of the little colony in search of game. They returned after a day's hunt with sufficient wild fowl for a week's rations. Then the Governor invited the Indian chief, Massasoit, to be their guest. He came with ninety of his braves, bringing five deer with them for the feast. Thus, after a season of fasting and prayer, for the colonists and Indians feasted together, praising God for his abundant blessings.

I.

That first Thanksgiving celebration was religious to the core. The colonists thanked God and praised him for his goodness. Whatever else occurred on that day besides the religious service was secondary. In truth, our fathers were basically religious. It was from religion that they derived their love of liberty, which brought them to these shores. They came to seek a haven where they could worship God according to their own conscience. This fact ought never to be forgotten by Americans. Since the memorable day those hardy, God-fearing men and women landed on New England shores, millions have come to America; some to find work, some to amass fortunes, some to engage in questionable occupations, some to propagate vicious doctrines; but the early settlers were lured to these shores that they might find "freedom to worship God." This is a becoming time of the year to consider the faith of our fathers. It is not enough to say that they were religious; it is important to observe in what way they were religious and the qualities of the faith to which they gave allegiance.

The predominant faith of the New England colonists was Calvinistic in theology. Both the Pilgrim and the Puritan were of that school of Christian thought, though they differed from each other in some particulars. The Pilgrims were "separatists" and pronouncedly against the union of church and state. Both Puritan and Pilgrim held in common three sturdy tenets. The first of these was the sovereignty of God. They believed with all their hearts "that the Lord God omnipotent reigneth." They had a vision of the majesty, the holiness and sovereignty of the Almighty. To them God was the King of Kings. Like Isaiah, they saw "the Lord sitting upon a throne, high and lifted up." Flippancy and irreverence toward things religious found no hospitality among our forefathers. There was observable in their conduct a feeling of awe and a wholesome fear of God. Granted that they were stern and at times over-strict, they were tremendously in earnest. They possessed an overwhelming sense of God's presence; they believed themselves under the great Taskmaster's eye. "Thou God seest me" was something more to them than a mere verse of Holy Writ. Our fathers' sense of God helps to account for their heroism, their fortitude and their capacity to endure privations. The sense of God among us today is feeble and faint. We are surer of ourselves than we are of God. We have lost immeasurably a spirit of reverence that is akin to awe and imparts a spiritual quality to men and women altogether beautiful and praiseworthy.

The second great tenet in the faith of our fathers was that of the unworthiness and the impotence of sinful man. They had been schooled in a theology which regarded man as a "worm" of the dust until he was regenerated. They did not hesitate to apply the word "vile" to man in his sinful state since they were nurtured in the doctrine of total hereditary depravity. They were wont to quote the Scripture, "There is none righteous, no not one." They were loath to boast of spiritual achievements, and slow to trust themselves apart from divine cleansing of the heart and illumination of the mind. They never thought of sin as a "figment of the brain." To their thinking sin was a transgression of God's immutable laws. Sin was something to sorrow over; something to repent of; some-

thing that only God could forgive. They carried this doctrine to an unwarranted extreme, but along with it they carried the full sufficiency of God's pardon.

The third tenet of the faith of our fathers was the immeasurable worth and high destiny of the human soul. They had a conviction that though it was possible for one to lose his soul to the world, the flesh and the devil, it was also possible to save the soul to a life of abounding spiritual vitality both here and hereafter. They owned a fear of hell and they boasted a great hope of heaven. They taught that man had lost Paradise, but that under God he could regain it forever. We owe that glorious company an unpayable debt for having handed down to us the individual responsibility of each human soul unto Almighty God. We owe them much for their defense of conscience and the liberty thereof. It is easy to criticize the theology of the New England fathers, but it may be profitable to remember that a great English historian wrote of the Calvinists in England: "They attracted to themselves every man in Europe that hated a lie." Whatever were the shortcomings of the fathers, they certainly knew in whom they believed and were able to witness eloquently for that belief. Their theology was iron-clad, but it was of the same school of Christian thought that gave to the world William the Silent of Holland, John Knox of Scotland, and Oliver Cromwell of England.

II.

The faith of our fathers was founded upon the Holy Scriptures. Every argument began and ended with a Bible verse. They drew up their historic documents with the words, "In the name of God, Amen." Their ideas of the Bible were according to the then prevalent view, namely, that all portions of the Bible are equally valuable. As a result they blended covenants and were obliged to harmonize Old Testament standards with New Testament ideas without giving due respect to the progressive revelation set forth in the Scriptures. But the Bible to them was in all verity the Word of God. They regarded it with veneration. They lived in the atmosphere of the Old Testament in particular. They gathered their children about them and taught them the precepts of Moses, the prophets and the teachings of our Lord and Savior. Their conversations were interlarded with quotations from the Scriptures and the imagery of the prophets. It is not necessary to take the precise view of the Scriptures as did the fathers, in order to experience their faith. But it is better to hold such a view with their faith than a more liberal interpretation without a vital faith. It is better to have an iron-clad theology than no theology at all. "The Pilgrim fathers" were well informed. Many of them possessed finely trained minds; all of them were familiar with the great Christian doctrines.

They were praying men. Their Thanksgiving service centered in prayer to God and praise to his holy name. Their prayers were characterized by deep solemnity and confession of sin. In the act of prayer they knelt, bowing themselves before Jehovah. They began no day's work, undertook no important task, determined no far-reaching policy without invoking wisdom from above. It is an interesting fact that Benjamin Franklin, who was removed by more than a hundred years from the early settlers of New England, and not noted for strict orthodoxy, introduced a resolution in the Constitutional Convention for daily prayer. The motion he offered makes good reading for our day. He called attention to the "small progress" that had been made after five weeks of conference, and chided the assembly with groping in the dark.. "I have lived, sir," he said, "a long time, and the longer I live the more convincing proofs I see of this truth: That God governs in the affairs of man." At the close of a brief address, as sensible as it was eloquent, he presented the following motion: "That henceforth Prayers, imploring the Assistance of Heaven and its Blessing on our Deliberations, be held in this assembly every morning before we proceed to Business; and that one or more of the Clergy of this city be requested to officiate in that Service."

This historic incident, I repeat, makes good reading for our time. If the Peace Council at Paris had sought wisdom from Almighty God, who doubts but that the outcome of that Conference would have been different and civilization more surely advanced toward the desired consummation! May it not be that the chief reason why capital and labor conferences come to naught lies in this deplorable failure to recognize God and invoke his wisdom. The New England fathers no sooner reached the shores of America than they set up an altar and bowed before the Almighty in prayer. In these days, so chaotic and stressful, we have utilized every other weapon save one. We have not "laid hold" of prayer, which is "the sword of the saints."

When I reflect on the faith of our fathers I think of that pine tree which, half way up the precipitous sides of El Capitan, three thousand feet above the Yosemite Valley, has grown to the height of one hundred and forty feet. What a history that tree has! The fierce storms have beaten in upon it. The luminous rays of the sun have scorched it. The rains have flooded it annually. The winds have battled with it and sought to twist that tree from its home, but in vain. Its roots have fastened themselves in crevices of granite; they are anchored with more than hooks of steel into the ancient and rock-ribbed mountain side. Blow, O winds, battle, O storms, and do your strongest; fall, O waters in deluge, and not any of you, nor all three of you can dislodge that splendid tree; it is rooted to the rock! Thus it was with our fathers; the roots of their faith were lodged deep in the immutable promises of God. Amid the wildest storms they stood undaunted. We have no desire to reproduce the peculiar views or extreme positions of our forefathers, which were of the day and the age; but we sadly need their faith in God, their familiarity with the Bible, their belief in the high destiny of the soul, their spirit of reverence and their hatred of deception, sham and hypocricy.

Faith of our fathers living still
In spite of dungeon, fire and sword:
Oh, how our hearts beat high with joy
Whene'er we hear that glorious word:
Faith of our fathers! holy faith!
We will be true to thee till death.

The Spiritual Factors in Bolshevism

By John Spargo

IF WE would understand why millions of people in all lands have turned away from old ideals, old loyalties, and old faiths to Bolshevism, with something of the passion and frenzy characteristic of great Messianic movements, we must take into account the intense spiritual agony and hunger which the great war has brought into the lives of civilized men. The old gods are dead and men are everywhere expectantly waiting for the new gods to arise. The aftermath of the war is a spiritual cataclysm such as civilized mankind has never before known. The old religions and moralities are shattered and men are waiting and striving for new ones. It is a time suggestive of the birth of a new religion. Men cannot live as yet without faith, without some sort of religion. The heart of the world today is strained with yearning for new and living faiths to replace the old faiths that are dead. Were some persuasive fanatic to arise proclaiming himself to be a new Messiah, and preaching a religion of action, the creation of a new society, he would find an eager, soul-hungry world already predisposed to believe.

It is trite to say that the recent war brought about a revolution in the minds and hearts of millions of men and women in all lands. This is a commonplace of our daily speech, yet few possess the insight to perceive or the courage to contemplate the vastness of the revolution that has taken place. We are stunned, bewildered and benumbed in our senses. We are as men who walk and act in hypnotic sleep. There is a striking analogy between the shell-shock suffered by many of the soldiers during the war, and the mental and moral state in which millions of people find themselves. Just as the victim of shell-shock may outwardly appear normal and uninjured, doing many things in the usual way, yet subject to subtle amnesias, and other functional inhibitions, so countless thousands of people throughout the civilized world, outwardly normal, are really victims of what might be termed spiritual traumatic shock. There are subtle inhibitions of the moral judgment and motor energies and something very closely analogous to amnesia. Things which seemed, and were, of vital spiritual significance before the war are no longer remembered, except, perhaps, in the vague and dim way that incidents of childhood's experience dwell like faint shadows in the memory in later life. Old moral and spiritual habits are abandoned, obliterated as by some violent injury. The spiritual anchorages have been lost and the souls of men are drifting.

The causes are very easy to perceive and to enumerate. They are, indeed, so obvious that they frequently are overlooked. Let us consider some of the salient facts: This was a war of peoples, not of armies merely. The armies themselves, raised by conscription in most cases, consisting of millions of men, were representative of whole populations as armies never were before. These men had been torn from their families, their friends, their homes, their customary occupations, by the coercive power of the state, and, against their will, in millions of instances, compelled to become active combatants in the most sanguinary of all wars. Men who have grown up in a civilization ordered by law instead of brute force, inured to the disciplines of law-abiding communities, trained to regard human life as sacred, to submit their wrongs to judicial tribunals for redress, have been massed in millions in a great contest of force. They have been trained to hunt and kill men, to use every means of dealing out death and destruction. Whether Prussian hegemony should be established over Europe, or whether there should be a free confraternity of nations, was an issue to be established, not by reason or the principles of morality, but by weight of armaments and superiority of numbers. In a word, mankind went back to its primal instincts and its primal faith in force. The restraints of religion, of culture, of civil law, were torn off, like the thin polished veneer stripped from the rough and inferior wood which it hid from sight.

SLAUGHTER AS A DAILY TASK

These millions of men learned to regard death as trivial, to hold human life as of small importance. They saw men die by thousands; horrible and violent death came to friend and foe alike, but the appalling carnage did not stop the ghastly game. So indifferent to death did they become perforce that they could walk upon corpses, or make ramparts of them, and regard it as a commonplace thing. To kill masses of human beings like themselves became the daily task of armies, to be accomplished with as little concern as though they were killing pestiferous insects infesting an orchard. A few individuals in a company or a regiment might be inspired and sustained by the thought of serving some glorious ideal, but for the vast majority this moral passion did not, and could not, exist. The grim game of slaughter had been decided upon in the chancellories and they were forced into it.

These soldiers have learned from the tragic experiences forced upon them to disregard individual distinctions. The refinements of individual culture, and even of character, have ceased to hold any vital significance for them. In the great fray only courage and fearlessness count in the last analysis. These qualities may be possessed by the drunkard, the thief, the illiterate lout, and be absent from the sober, honest, educated citizen. Bullets, shrapnel, shell-fragments, aerial bombs, flames and drifting waves of poison gas are quite void of discrimination. They kill with equal ease and impartiality cook's son and duke's son, peasant and millionaire. The trench levels all to a primordial equality. In the muck and the mire of warfare, away from the arrangements of civilization, compelled to live in very primitive ways, men soon attain a common level of thought and of habit. They cease to be individuals and become a mass with a mass mind. This mass mind is generally lower in intelligence and culture, and less capable of fine discrimination, than

the average individual mind in the mass. Rarely indeed is it higher, and then only under the extraordinary influence of some dominant personality.

The necessities of modern military organization tend to increase this levelling process rather than to check it. There is the same need, and therefore the same incentive, to care for the peasant as for the philosopher. The sinner is as valuable as the saint. The values of normal civilized life disappear to a very large extent. The most illiterate boor must be protected against typhoid equally with the most cultured man in the ranks. Hence there is uniformity of clothing, equipment, food, medical supervision, and so on through the whole range of the things required for a simple but quite efficient sort of life. Thus the conditions of life in modern warfare develop a sort of communism, which a brilliant Russian, C. A. Kovalsky, has aptly termed "Trench Communism."

Parallel to the disregard of human life there develops an equal disregard of property and its rights. In war areas the rights of property are set aside and sacrificed to military objectives. Homes and possessions are taken for the use of troops. Buildings are destroyed by fire or by explosives whenever this gives a better range for artillery fire or lessens the danger of harm from the fire of the enemy. Armies indulge in pillage not only when they are in the country of the enemy, but almost equally in their own country. The passage of an army in war time, even through its own country, among its own people, is often like the passage of great hosts of devouring locusts which leave the fields bare.

DEMOBILIZATION AND CRIME

After being subject to such influences as these for months, and even for years, armies are suddenly demobilized. Millions of men are turned back into civil life with all its restraints and conventions. Is it to be wondered at that so many find themselves unable to resume normal civil life? Is there anything strange in the fact that such periods of readjustment and restoration are generally disturbed, and almost invariably characterized by a great increase of crime, especially of crimes against life and property? Quite apart from the crimes due to mental derangements due to the overstrain of war life, there is an appreciable increase in the crime rate which can be directly laid to the psychology of war.

Take men who have gone through such experiences—and they are legion—and consider how Bolshevism must appear to them: Its methods are undemocratic; it does not depend upon the decision and freely expressed will of the majority, but upon the decision and daring of a few. Shocking as this may seem to the law-abiding citizen with his growing reliance upon democratic methods, to the soldier it suggests a very close parallel to military methods. War is decided upon by the few and their decision is imposed by force upon the many. Bolshevism is brutal; its leaders have not hesitated to kill many human beings to attain their ends. In this, too, it is very like war as these men have known it. The Bolsheviki confiscate property and violate property rights in trying to carry out their program. The same thing takes place in every great war.

Millions of men who have gone through this war have been made practically incapable of feeling moral indignation at the acts of the Bolsheviki or at Bolshevism. If millions of lives may be sacrificed, whole provinces devastated, thousands of cities and villages ruined and laid in ruins and whole populations terrorized, in order that political ends determined upon by little conclaves of statesmen and diplomats may be attained, why be surprised or shocked when similar evils are wrought by men whose aim is so much greater, so much more ambitious? If such things are condoned when the object desired is the preservation of the existing social order, with its many inequalities and shortcomings, shall there be no excuse, no condonation, if they are done by men whose object is the creation of a new social order, free from poverty, from exploitation and oppression? This is the manner of reasoning common to a vast number of men who have had their whole mental outlook changed by their experiences in the great war just ended.

WHY BOLSHEVISM IS COUNTENANCED

That a certain proportion of the men who have served in the various armies and had their lives so thoroughly revolutionized, surrender to the specious propaganda of Bolshevism ought not to perplex or surprise us. Instead of marvelling that there should be so many of them, we might very well marvel that there are not many more. Yet there is danger in an easy complacence. When the house is afire hysteria and complacence are equally dangerous, because they each make effective thought and action difficult. Serious students of the social problem have long known that a great war would bring an aftermath of revolutionary unrest fraught with great possibilities of danger. Not for a brief period, but for many years to come, these possibilities of danger will remain and must be reckoned with by governments. Great is the responsibility of the statesman of today and tomorrow. Men who have shared in the great adventure and fought to defeat autocracy and to "make the world safe for democracy", will never be content to tolerate autocracy and despotism in industry. Men who crossed the haunted seas, defying the lurking submarines; who fought side by side with men of many nations in the far-flung battle lines of Europe; whose eyes beheld the air above them transformed to a battlefield and who have bayonetted living men, will not shrink from the use of violence in order to secure what they believe to be justice for themselves and those they love. No sanctity of law or property rights will for long hold such men under the bondage of the industrial autocrat or the profiteer. Negro soldiers who fought side by side with white comrades against white foes, who bore their equal share of danger and sacrifice, will not be content to remain despised and subject to race discrimination and prejudice.

In the civilian populations of the belligerent nations the late war likewise developed a psychology favorable to Bolshevism and fraught with peril. In the most advanced

countries men and women had come to look upon war as a terrible evil belonging to a less enlightened age. They rejoiced in their belief that, thanks to the internationalization of commerce, of science, of religion, and to the enormously increased cost and destructiveness of modern armaments, great wars had been made impossible. As from a dream they awoke to the terrible reality of a world aflame. They saw the things upon which their faith was based swept away like seared leaves before a gale. Then, after a brief moment of consternation and despair, the people in each of these countries, acting under the mighty impulse of a common ideal, achieved a degree of solidarity, a homogeneity of vision and purpose, such as only the Utopians had ever dared forecast. Thus welded, they set themselves to the achievement of purposes for which no price seemed too high, no sacrifice too great.

THE FAIRER SIDE OF WAR

In each of these nations the intellectual elite consecrated their genius to the creation of a propaganda idealizing the war, glorifying service in the national army as a high privilege and honor, proving that their side was one hundred per cent right and innocent of wrong-doing and the other side one hundred per cent wrong and guilty—all to the end that the national morale might be made invincible. If much that was blatant, crude, vulgar, and even vicious, appeared as patriotism, so too, on the other hand, did the noblest and best fruits of human effort. Something like a great, genuine religion of service appeared. Men and women put luxury aside and gloried in privation. Party strife was hushed and a "sacred union" of all for the common good was born. Men and women forsook idle enjoyments and worked as men and women can only work under the urge of a great ideal. In the voluntary organizations for war service which appeared in each country we glimpsed the almost infinite possibilities of human fellowship in labor and sacrifice. The proud and the humble, the rich and the poor, the famous and the obscure all came together, each serving according to his own capacity. And when the tidings of bereavement came there was no complaint. Men and women in the presence of the immeasurable sorrow of the world bore the burdens of individual grief with proud fortitude.

Under this psychological influence conscription was made possible in countries like Great Britain and the United States, countries whose citizens have always regarded it with repugnance and resisted all efforts to fasten the system upon them as a regular institution. War entered almost every home in which youth dwelt. Armies sprang up out of the mines, the factories, the farms and the schools. The great and complex organization of industry was quickly diverted from the service of peace to the service of war. Factories which had produced tools of husbandry, and even toys for selfish idle men and women, produced guns and shells to blast the way for the armies overseas. The greatest leaders of industry, who had been so contemptuous of government, placed their gifts of knowledge and skill at the disposal of the government in order that the soldiers fighting at the front should lack nothing that the national resources made possible. The most cherished liberties were surrendered with quiet resignation because the military experts said that the sacrifice was necessary. To win freedom for democracy, to end the menace of autocracy, the most democratic nations laid their democracy aside and suffered new forms of bureaucratic despotism to be imposed upon them. Individual liberty dwindled until it became little more than a memory.

Peace-loving peoples learned to hate whole nations and to gloat over the tidings of great masses of slaughtered foes. The civilian came to regard life as lightly as the soldier in the trenches. When the individual was touched directly by the loss of one dearly beloved, he found consolation in the thought that the sacrifice was for a great purpose. When the long lists of names of killed and wounded men filled the columns of the newspapers, when men and women in mourning attire, and broken and maimed men from the front filled the streets, that became the collective attitude: the sacrifice was justified by the great end to be attained. For the attainment of that end no sacrifice of human life even seemed to be too great.

"APOCALYPTIC EXPECTANCY"

It became the *idee fixe* of whole peoples that the world could never be the same again; that out of the travail and agony a different sort of a world must surely rise to justify the destruction and suffering. Only the consolation of that faith made it possible to bear the heavy burden of suffering and sorrow which the war imposed upon them. Just as the belief in an eternal life of perfect happiness to come has made it possible for millions of human beings to endure lives of poverty and suffering, so the conviction that the war must lead to a freer, juster, nobler state of society made it possible for whole peoples to live through the long years of otherwise unendurable agony. The human soul needs the strong support of faith. It was faith that made it possible for the war-weary Titan, mankind, to stagger on, with deaf ears and grief-dimmed eyes, passively struggling toward the goal, bearing the load well nigh too heavy to be borne. A spirit of Apocalyptic expectancy became almost universal. Men felt that great changes were inevitable and imminent—changes commensurate in vastness and importance with the war and its incalculable cost in suffering. Millions of human beings were thus psychologically ready for the most revolutionary changes in society, and ready, too, to face calmly the possibility that these changes would involve a relentless use of force and the sacrifice of human life. Millions of lives had been destroyed to attain smaller ends, why, therefore, shrink from the sacrifice of hundreds or thousands to attain the Earthly Paradise for evermore, free from war, from poverty, from economic oppression?

As in the case of the soldiers from the trenches, a greatly preponderant majority retained sufficient mental balance to enable them to withstand the insidious propaganda of Bolshevism. They found it easier to believe in progress through the orderly development of existing democratic instrumentalities than through a violent cata-

clysm. With the demobilization of the armies these men and women have demonstrated that healthy normality upon which democracy must always rely. But there remains a great mass of the less well balanced to imperil the whole fabric of society. These are the romanticists, the hyper-emotionalists, the credulous and those who have lost faith in all except the same brute force which crushed the military ambitions of Prussian autocracy by overpowering militarism. Surely, the obvious concern of sane statesmanship, and of intelligent citizenship, should be to so manage the problems arising from demobilization and readjustment as to strengthen the faith of the former and avoid imposing additional stress upon the latter. That is the spirit in which the situation confronting civilization should be faced.

It cannot fairly be claimed that either our own government or that of any other nation has manifested very great wisdom or courage in meeting the challenge inherent in the new conditions. The world's statesmen have signally failed to comprehend the utter inadequacy of old theories and methods to meet the new order of things. Thirty-five millions of men were under arms, it is estimated, when the Armistice was signed. The demobilization of these immense armies, and of the civilian auxiliaries to them; the wholly changed mentality of the men, many of whom find in the homes they left environments no longer suitable; the friction inseparable from the process of turning industry and commerce back into the channels of peace—these are equivalent to bringing immense masses of highly inflammatory materials into the very heart of the social structure, needing only a touch from the torch of revolt to set the whole mass aflame.

Men and women whose minds have been prepared by their experience for the reception of Bolshevist teachings ought not to be subjected to unnecessary irritation. It is foolish and dangerous to continue one day longer than is absolutely necessary the extraordinary limitations imposed during the war upon the freedom of the citizen to give full expression to his convictions and beliefs. It is foolish and dangerous to oppose the universally growing demand for democratic control of industry. It is foolish and dangerous to permit profiteering in the people's food, clothing and shelter. All these things, and worse, have been taking place in practically every country, including our own, with the result that Bolshevism rages like a forest fire which threatens to become uncontrollable. And the statesmen and diplomats of the world charged with the great task of making peace, learning nothing from the past, blind to the perils of the present, have made of the negotiations for peace an irritant as dangerous as war itself. They have delayed the comfort and freedom from suspense for which the peoples of many nations yearned by their intrigues, their higgling and haggling, their reckless passion for power.

The Visitor

THE Brother of Men journeyed earthward to see how his Gospel fared. He sought the great city and there found Selfishness enthroned under the guise of Business; and Pride and Lust ruled at his right and left hands. In town and village he saw men and women running to and fro, bearing and seeking the latest gossip; for Envy and Falsehood reigned there. Out from the cities and towns, along the country roads, he journeyed, and said, Here at last I shall find my Love-Gospel. But back to the city he trudged, sorely disappointed. For Greed had driven both love and beauty from the wide acres and the shining streams.

In the city he entered the Factory; there Hatred ruled. He sought the Law Court; there Injustice was sovereign. He visited the School; there Graft was in control. He turned to the Church; there Pride and Superstition divided the power.

But at evening he came upon a plain man of toil; in his hand was a book, and in his face a dream. And he sat beside him, communing with him. And the Brother of Men rejoiced, saying: Because there are yet dreamers in the earth, even among those who drudge, I still hope for the consummation of my Gospel of Love.

THOMAS CURTIS CLARK.

The Science of Power

By BENJAMIN KIDD

Author of "Social Evolution," "Principles of Western Civilization," etc.

WITH AN INTRODUCTION BY

FRANKLIN H. GIDDINGS

Professor of Sociology and the History of Civilization in Columbia University

DR. EDGAR DE WITT JONES, in his Convention address at Cincinnati, referred to this book as "perhaps the most thoughtful book of the past year." A reading of the book confirms his estimate. The author has grasped the fundamental character of the present age. He has put his finger on the tendencies that have imperilled Western civilization and has traced these to their source. The author crosses swords with many of the leaders of modern thought, and it is a sharp-edged weapon he wields with skill and power. The book is a protest against making the Darwinian hypothesis the basis of a science of civilization, and emphasizes the value, too little recognized, of social heredity.

Price, $1.50 plus 12 cents postage.

The Christian Century Press

700 East 40th Street, Chicago

Some Observations on the Literature of the Disciples

By A. W. Fortune

THE period in church history which is the most interesting to Disciples of Christ is the first three centuries, the period which is technically designated the Ante-Nicene Church. During their short history of a hundred years the Disciples have passed through many of the experiences of the church of those first three centuries. This similarity in experience is reflected in the character of the literature. Literature is an expression of the thoughts and activities of a people. We form our conceptions of a past age by a careful study of the literature of that age, and others will form their opinions of us by the literature we are leaving behind us. That being true, it is important that we Disciples examine our literature that we may see ourselves as others will see us, and that we may find out whether we are leaving books and papers which we are unwilling to turn over to the future as the basis for its estimate of us.

The literature of the Ante-Nicene Church falls naturally into four groups, and the character of these different groups indicates the development of the church. A study of the history of the Disciples reveals the fact that their literature falls into the same four groups, and in the same order that they were in the early church.

THE EDIFYING WRITINGS

The first group of writers after the time of the apostles are designated as the Apostolic Fathers. These men wrote to edify, or build up the church, and they did their work so well that some of their writings were read along with the letters of the apostles. Their souls were stirred by the glory of the Christian life and of the church, and they wrote to inspire men and churches to live up to their high obligations.

The first writings of the pioneer Disciples were of this character. Their only purpose was to build up the church, and their writings were on a high spiritual plane. They saw Christians scattered and declining spiritually because they were not under the ministration of the church, and they sought to bring them together into one fellowship. They saw churches weakened by divisions, and they sought to unite them in the spirit of the Master. Some of these early documents have lived and are an honor to the cause of Christ.

THE APOLOGETICAL WRITINGS

The second group of writers are known as the Apologists. They write to defend the church against the attacks of her enemies. They sought to answer the charges brought against the Christians by the pagans, and they attempted to prove that Christianity was right and that the pagan religions were wrong. They wrote to gain for Christianity the right to exist; they also wrote to win for it a place of supremacy in the Empire.

The Disciples developed very early into apologists for their faith, and it is in this capacity that they have been known by others. They have always been ready not only to give a reason for the hope that is in them but also to point out the weakness of their antagonists. The antagonists of the apologists of their movement were not unbelievers; they were the representatives of other communions with which Disciples came into conflict. These apologists not only answered the objections brought against the position of the Disciples, but they sought to prove the correctness of their own position and the weakness of that of their opponents. They sought to gain for themselves the right to exist as a religious body, but they also hoped to win converts to their position. They did their work so well that they were regarded as champions in debate, and they made great inroads into some of the other communions.

THE POLEMICAL WRITINGS

As time passed men began to differ in their interpretation of Christianity itself. During the period of the edificatory writings and of the apologists the church was practically united in its interpretation. But about the middle of the second century there were many divergent views. Some of these interpretations were regarded by the church as heretical, and they were vigorously opposed. This developed a new type of literature, known as the polemical writings. These polemical writers opposed those who were in the church rather than those who were without. They sought to define faith and to fix standards according to which loyalty was to be tested.

The Disciples have also had their polemical period, and we have not yet passed beyond it. For a long time the interpretation of Christianity was quite uniform among the Disciples. It was passed on from one to the other and was accepted without question. During recent years, however, interpretations have been given which do not accord in every particular with those which have been handed down from the past. Those who feel called upon to defend the unity of the faith denounce these interpretations as innovations. They write, as did the polemicists of old, in defense of what they believe is the true faith. They write against those who are themselves Disciples believing that they are disloyal to the truth.

Contributors to This Issue

JOHN SPARGO, conservative socialist, author of many books on socialism.

EDGAR DEWITT JONES, D. D., minister First Church of Disciples, Bloomington, Ill.

ALONZO W. FORTUNE, PH. D., professor of New Testament in Transylvania College, Lexington, Ky.

The time of the polemicists was the time of creed-making in the early church. The Apostles' Creed was the crystalization of the work of the polemicists in opposing what they called heresy in the early church. This polemical period through which the Disciples are passing is leading us into the creed-making business. The efforts of the polemicists have crystalized into the "Fourteen Points," and, whether they be called a creed or not, they are that in reality.

The polemical literature of the early church was bitter in tone. The writers misrepresented the position of their antagonists, and then ridiculed it as they had stated it. They quoted from the writings and teachings of their opponents, but these quotations were taken out of their connection, and many times absolutely misrepresented them. The polemical literature of the Disciples has likewise been bitter. It has many times been in the interest of victory rather than of truth. It has lacked the spirit of fairness and of brotherliness. It has done little credit to us as a people. Surely we do not want to be remembered by some of the writings which have been put out in recent days.

THE SCIENTIFIC WRITINGS

The polemical period in the early church was followed by the scientific writings. These scientific writers sought to explain Christianity in terms of the best thinking of their day. Instead of opposing philosophy, they sought to use philosophy in the interest of the Christian faith. This effort developed some of the greatest thinkers in the church and won for Christianity some of the brightest minds in the Roman world.

The Disciples have rather tardily entered upon this period. The passion in the souls of many of their leaders is to so interpret Christianity that it will grip the educated men of our day. With this end in view, they are seeking to present the Christian faith in terms of the very best thought of our times. They are not apologists for the faith; neither are they polemicists fighting those who do not agree with them; but they are scientific writers, because they seek to know the facts and to interpret them to the people of our own time.

Only a scientific spirit is worthy of a great people like the Disciples. The apologists and the polemicists belonged to a past age, and they did their work well. We are living in an age when all phases of knowledge must be taken into account. The only literature which is worthy of the Disciples of Christ, or any other people of this age, is that which seeks to interpret Christianity to the people of this age. Instead of wasting energy fighting one another, we would do well to dedicate ourselves to this larger task. Instead of spending our time bolstering up the past, the Disciples must throw themselves into the present and help to solve the problems which are rending the world.

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A Prayer

GOD of the Granite and the Rose!
Soul of the Sparrow and the Bee!
The mighty tide of Being flows
Through countless channels, Lord, from Thee.
It leaps to life in grass and flower,
Through every grade of being runs,
Till from Creation's radiant tower
Thy glory flames in stars and suns.

God of the Granite and the Rose!
Soul of the Sparrow and the Bee!
The mighty tide of Being flows
Through all Thy creatures back to Thee.
Thus round and round the circle runs,
A mighty sea without a shore,
While men and women, stars and suns,
Unite to praise Thee evermore.

LIZZIE DOTEN.

CORRESPONDENCE

Rebuilding French Churches

Many of us who were at the Cincinnati convention were amazed and saddened at the action of the Convention with reference to the cablegrams from Dr. Charles S. McFarland, secretary of the Federal Council of Churches of Christ, and Dr. Peter Ainslie, chairman of the Disciples Association for the Promotion of Christian Unity in America, asking that the Disciples become responsible for the restoration of the Protestant churches at Nancy, Compeigne and Arras in the devastated regions of France. The writer has recently traveled over the devastated area, as an army chaplain, and has seen something of the tragedy of War as it has affected the churches of France. The wreckage and ruin wrought to the cathedrals and churches of the Roman Catholic faith is awful to contemplate, but the Vatican controls vast wealth and they will be rebuilt. Even now the funds are being raised among American Catholics for their rehabilitation. The Protestant churches are literally wiped off the face of the earth, and that in a region of France where Protestantism counted its greatest strength. Approximately 8,000 of the nearly 11,000 Protestant churches of France are in this district. Hundreds of thousands of their communicants have been killed in battle; thousands of families have been scattered, and those who do return are in the direst sort of poverty. They cannot rebuild their own homes, or rehabilitate their farms, let alone rebuild the churches. Unless American Protestantism rebuilds them they will not be rebuilt.

One or two speakers against the resolution protested against contributing money to help perpetuate what they were pleased to call "sectarianism" in France. Such language sounds strange indeed coming from a people whose plea for a hundred years has been for the unity of Christ's church. In heaven's name, how can we unite if we persist in hurling the epithet "sectarian" at all who do not agree with us in every particular? I have been under the impression that there is division within the body of Christ and that we plead for the unity of the parts. But if those who differ from us are not brother Christians, but "sectarians," we are preaching the wrong message. What we need is a plea for repentance, not unity.

Protestantism in France may not be ideal in all its teachings and practices, but it stands in the minds of continental Europe for Protestantism throughout the world. Imperfect as it is, it is better than the atheism and agnosticism into which thousands of the best of France's young men and women are drifting. Its heritage is a rich one, including as it does, the heroes of the Huguenot wars, the martyrdom of Coligny and the victims of St. Bartholomew's Day Massacre, and the dispersion of the faithful by the Revocation of the Edict of Nantes.

The amount asked to save Protestantism in the three industrial centers of Nancy, Compeigne and Arras, is pitifully small and will do hardly more than build temporary shelters in which to house the flocks till they can care for themselves. Twenty-five thousand dollars for a great people like the Disciples of Christ is a mere pittance, and our failure to take prompt and enthusiastic action approving the request of our French brethren will be interpreted in no other way than the most positive kind of repudiation of our oft expressed desire for the unity of the church. "But who so hath the world's goods and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him."

This $25,000 is the Disciples' share in the $3,000,000 which the Federal Council is raising for this purpose. How long shall we continue to preach Christian unity, and practice it to the extent of $5,000 as we did in 1918, or $9,000 as we did in the fiscal year just closed? We have never decently met our share of the expenditures of the Federal Council, notwithstanding the fact that our own men have been given positions of prominence and influence in it.

French Protestantism is now in the hour of its greatest extremity. If we loyally go to its aid we will create a bond of sympathy which will make our contribution to its betterment comparatively easy, but if we turn our backs upon these our brethren now we might as well make up our minds to leave the field to Sixteenth Century medievalism or modern socialistic atheism.

JAMES A. CRAIN.

Louisville, Ky.

Opposed to Open Membership

EDITOR THE CHRISTIAN CENTURY:

There may be no widespread interest in my position on questions at issue in the brotherhood; but I want to declare myself so that whatever influence I have may carry with my convictions. I am opposed to the "open membership plan". For one reason, I believe it to be unscriptural. This of itself would be sufficient to condemn the plan in my thinking; for I have found no reason to change my convictions as to the divine authority of the Holy Book. In addition, the plan is an utter reversal of our historic position, and for this reversal there is no justification in the experience of our people. Just such a plan of open fellowship was announced and advocated by Barton W. Stone before the Campbells had wrought out from the New Testament scriptures their program. The former has come to naught, while the latter has had and now has a solid influence and a far-carrying voice and message. Besides, to my mind the plan is a trouble-maker. There are few, if any churches among us that would not divide over it, if it were made an issue. Again, it would widen the breach between us and other churches; for they could not feel friendly toward a plan which at the last they would come to think was for the purpose of easy proselytism. A program in the interest of unity that would divide our own churches and result also in widening the breach between us and other churches is impossible of acceptance. I am for our old time plea for unity, which I believe to be both scriptural and catholic.

CAREY E. MORGAN.

Nashville, Tenn.

BOOKS

THE SPREAD OF CHRISTIANITY IN THE MODERN WORLD. By Edward Caldwell Moore. One of the most suggestive and stimulating of recent surveys of the world problem. The first section is devoted to a historical review of the opening of the world to missionary activity by periods. The second deals with the most notable of the mission fields. An encyclopedia of facts regarding the theme of missionary expansion has been condensed into this admirable volume. It ought to be made a required text in every missionary training course. Why is there no reference to Korea and its remakable place in the history of missions? (The University of Chicago Press. $2.00.)

THE STREET OF ADVENTURE. By Philip Gibbs. A capital story of London newspaper life. The Street of Adventure is Fleet Street, along which most of the big dailies are published. The intimate lives of the many sorts of people who help to make a journal is told in a way that makes it clear that the writer knows his newspaperdom. Most human and appealing are the chapters that deal with the death of a London daily. and the tragedies that its fall brings upon its working force.

There is the throb of love as well. It is a picture rather than a plea. (Dutton. $1.90.)

YALE TALKS. By Charles Reynolds Brown. Short addresses delivered by the Dean of the Yale School of Religion in different educational institutions. Particularly suggestive for young men. (Yale University Press. $1.00.)

WHITE SHADOWS IN THE SOUTH SEAS. By Frederick O'Brien. As interesting a book and somewhat of the same order as "Vagabonding in the Andes," which was one of the favorite travel volumes of a few years ago. Not intended to be a scientific book, but merely an interesting story of scenes and experiences among the beautiful and simple natives of the Marquesas Islands. The author's style is fascinating. (Century. $4.00.)

GREEN TIMBER TRAILS. By W. G. Chapman. All who like stories of adventures with wild life of the forests—and who does not?—will like this book, which narrates the experiences of several months spent in the fur countries of the north. It is written with special consideration for the eyes and minds of younger people. The late Colonel Roosevelt, animal lover, would have been willing to write a favorable introduction for this book. (Century. $1.60.)

THE IVORY TRAIL. By Talbot Mundy. A present-day search for a fabulous hoard of priceless treasure in Africa. In a tract of country more than a thousand miles square, four audacious gentlemen search for Tippo Tib's hoard of ivory. This gives them ample room for some remarkable adventures and guarantees to the reader of the narrative plenty of interest. (Bobbs-Merrill. $1.75.)

FOUR NEW MODERN LIBRARY ISSUES. The now famous Modern Library of the world's best books has reached a total of nearly a hundred volumes. The price has recently been raised from 60 to 85 cents, and the books are now made even more attractive than before. All the books are bound in exquisite limp croft leather. The four volumes above referred to are: Redemption and Other Plays, by Tolstoi; Love and Other Stories, by Maupassant; Poems and Prose of Ernest Dowson; Beaudelaire, His Prose and Poetry. (Boni & Liveright. 85 cents.)

MR. STANDFAST. By John Buchan. Mr. Buchan is both a historian and a novelist, and is thus well-fitted to write a story of the Great War. He here treats with skill the machinations of the German spies as well as the courageous feats of the Allies. "Mr. Standfast" is Peter Piennaar of the earlier story, "Greenmantle." (Doran. $1.60.)

THE MOON AND SIXPENCE. By W. Somerset Maugham. The tale of a stock-broker who after twenty years of married life walks off from his family for a career in painting, and finally drifts to the South Seas, where he lives as a savage, and paints to his heart's content. The author is called "a dispassionate realist." Hugh Walpole labels "Moon and Sixpence" "The Book of Tomorrow." (Doran. $1.50.

THE EXPLOITS OF BILGE AND MA. By Peter Clark Macfarlane. Mr. Macfarlane's genius seems to run most naturally to sketches of real people, but his imaginative stories also have proved good sellers. "Bilge" and "Ma" were the forecastle nicknames given to two of the crew of the U. S. Destroyer Judson, on duty during the war in the Irish Sea and other European waters. There is much adventure as well as humor in these stories. (Little, Brown. $1.60.)

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THE SUNDAY SCHOOL

Are You Great?*

EVERY boy and girl grows up with the idea that the future holds greatness. Let the years roll round and some fine morning, upon awakening, greatness will have arrived. This is what makes forty-five the dangerous age, for upon arriving at that age a man is confronted with the plain truth that he is only an ordinary citizen, doing a common piece of work in an undistinguished way. His name is not in "Who's Who" and never will be. When he dies he will be forgotten over night and his work can be classed with that of the coral insect that deposits its tiny skeleton in the reef, and that is all. He may have succeeded in keeping unstained the family escutcheon—but he has added no glory to the line. He was able to cast one vote, to count one at the family reunion and to pay his debts—but he left no considerable contribution to society, he had created no stir among his contemporaries, no acute heroism had marked his quiet career and he passed out into the darkness of complete oblivion. This is the story of the average man—we wonder that he is as good, brave and decent as he is! Forty-five is therefore the dangerous age, for, awakening to the dismal realization that the dreams of youth have not and never will come true, such a man is tempted to resolve to get some of the sweets of life by means foul if not fair. The plaudits of the crowd are so sweet in our ears that even by some short cut we are tempted to seek for it. In our city a girl reproduced the plot of a movie she had attended with seemingly no motive. Upon being questioned by the police, she confessed that she wanted to see her name in the papers! Why does the average man want money or desire to be elected to congress? Is it not this almost instinctive itch for recognition? We want to be noticed, to be applauded, and that is why you may heap on flattery with a trowel and the recipient believes he deserves it all! We are vain as peacocks.

Now, to people tortured by the sense of unappreciation, to people honestly feeling that there is nothing especially to appreciate in their ordinary lives, comes Jesus with his new and revolutionary definition of greatness. Jesus is the most radical teacher ever known. He would write a new "Who's Who;" he would write new names on the stone walls of public buildings, he would rear new monuments and cenotaphs. It would be interesting to see whose statues Jesus would put in Westminster and whose names would grace our national capital. Jesus would write there the names of many a humble man and woman who had done something in a fine spirit for somebody.

Coming upon his disciples when they ought to have been in deepest sympathy with his approaching passion, he found them engaged in a heated argument as to who was greatest among them. He did not lecture them, he did not upbraid them, he gave them an object-lesson which should be full of significance for our poor, tortured lives today. He took a basin and a towel and washed their feet—he, the Master, washed their feet. It was a most beautiful lesson. The servant is the great one in the Revolutionist's eyes!! He is greatest who best serves.

In the eternal books of heaven will be written the names of the ones who have best served the people of their day—the lovers of their fellowmen. Dr. McClure may not have been known outside the Drumtochty glen—but Christ knows him. Plain, hard-working mothers, obscure, self-sacrificing fathers, missionaries buried in unknown lands, servants, heroes of peace—undecorated and nameless—these quiet, constant, devoted lovers and servers—these in Jesus' book of life shall be GREAT! You have a chance, yet!—

JOHN R. EWERS.

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*Lesson for Dec. 7, "Peter and John Asleep in Gethsemane." Mark 14:32-42.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Canadian Anglicans Interested in Christian Union

At the recent General Synod of the Anglican church in Canada the Archbishop of Rupertsland was authorized to appoint a committee to enter into "conversations" with representative men from among the Presbyterians, Methodists, Congregationalists and Baptists on the subject of Interim reports of the Sub-committee appointed by the Archbishops of Canterbury and York's Committee, and by representatives of the English Free Church Commission in connection with the proposed World Conference on Faith and Order. The members and priests of the church were urged to cultivate pleasant relations with their Christian neighbors but not to attempt any personal negotiations on unity. These should be undertaken "collectively and officially, the archbishop said.

Ordinations in Church of England Have Fallen Off

The statistics of ordination in the church of England for the past ten years are alarming the church leaders. The number of ordinations for the ten years just past are respectively 672, 711, 686, 670, 685, 526, 387, 210, 130, 183. It is estimated that the church is just about two thousand short of what the supply would have been had there been no war. The Central Church Fund is increasing the stipends of ministers and every effort is being made to recruit young men of promise for the Christian ministry.

Y. M. C. A. Has Turned Over Huts to the Government

The Y. M. C. A. has withdrawn from work within the camp as the army returns to a peace basis and has turned over to the government equipment which is valued at $4,500,000 for the continued use of officers and men. The Y. M. C. A. has also asked its workers in these huts to consider favorably the desire of the government that these men should continue as welfare workers. The Association will continue its work in foreign parts until the army is prepared to take over this welfare work.

Pamphlet on Week-Day Instruction in Religion

The Chicago Church Federation has a department of Religious Education with Rev. J. Leslie Lobingier as the secretary. This department has recently issued a pamphlet on "The Churches and Week-Day Instruction in Religion." The document recites the results gained in elementary instruction at Gary, Toledo, New York, and other cities where there is a relationship between the religious forces of the community and the public school system. The pamphlet recites some of the underlying principles of success for such a venture.

Church Congress Is Held in England

The Church Congress in England, about the middle of October, brought together two thousand prominent members of the Established church to consider some of the leading problems of the church and of religion at this time. Dr. Inge spoke on the Christian Doctrine of the Future Life and declared that the present vogue of spiritualism was due to the un-Christian views of heaven and hell which had prevailed during the past century. The Dean of Manchester took a more favorable view of psychic research, and expressed himself as favoring prayers for the dead.

Episcopalians Will Oppose Sunday Schools of Bolshevism

There are Soviet Sunday schools in New York where the principles of Karl Marx are taught the children in the place of the Bible and where the Christian religion is held up to ridicule. The Churchwoman's League for Patriotic Service, which is working in connection with the Nation-Wide Campaign of the Episcopal church, will push a counter propaganda by means of public discussion, moving pictures and religious meetings.

Canadian Episcopalians Will Have Ex Tempore Prayer

The Archbishop of the Anglican church in Canada has recently made known to his church the decision of the house of bishops to allow ex tempore prayer in parishes where there is a demand for this practice. This ex tempore prayer will not be permitted to replace any of the forms of the prayer-book or to be used at the Holy Communion.

Will Supply Bibles to the Blind of America

Returning soldiers have greatly increased the number of our blind in America. At the same time there is a greatly increased demand for books for the blind, especially the Bible. A Bible printed in raised letters for the blind is in eleven to eighteen volumes the size of Webster's dictionary and costs over fifty dollars. The American Bible Society is supplying Bibles for the blind but finds it will have to provide a special fund for this purpose.

To Prepare Films of the Great Bible Stories

The insistent demand of the churches for moving pictures of the great biblical stories has led to several efforts in this direction. The Historical Film Company of America has just announced its intention to produce the story of the Bible in film form, fifty-two stories to be produced, each of two reels. The film people are having trouble satisfying the different theological factions in the church and in the long run it may prove as difficult to write scenarios as sermons.

This Is Home Mission Week in America

Most of the religious communities of America observe the last week in November as Home Mission Week. The Home Mission Council, which represents the various denominations, has sent to the pastors of the country a bulletin. This bulletin emphasizes the matter of denominational cooperation and shows how competition has been greatly reduced in the various fields of the country. Publishing is done in union plants in Cuba and Porto Rico, and in Vermont three denominations have made adjustments which will make possible a better organization of religion in rural communities.

Christian Leader Reports Educational Conditions in Siberia

The Rev. Robert G. Boville, international director of Daily Vacation Bible School, returns from Eastern Siberia and the Far East convinced by what he saw that Siberia, Japan and China will have more to do with the peace of America for the next fifty years than perhaps Europe or South America. One reason which he gives for this conviction is the vast numbers of children in these countries who may be dangerous to peace because there is not the slightest chance

that more than a mere fraction of them will receive any education at all during the present generation. He reports that in China there are sixty-five million children of school age and sixty million of these have no schools, no teachers, no buildings and no immediate hope of any.

Denominational Merger in Sunday School Magazines

Although the leading denominations of the country have for some time cooperated in the publication of Sunday school quarterlies, each organization has published its own papers and other supplies. It is now announced that the Congregationalists and the northern and southern Methodists have merged their respective magazines into a new publication to be called The Church School. The editors of the older teachers' magazines have been retained on the new publication.

Y. M. C. A. Serves Need of State Guards

The policemen's strike in Boston brought the state guard to the city with little provision for their comfort. The Y. M. C. A. organized with marvelous speed to carry on the kind of ministry it did during the war. A motor truck was equipped with four secretaries in charge which carried supplies to the guardsmen and the volunteer policemen. Later arrangements were made for the recreation of the men on duty.

Presbyterians Will Consider Woman's Position in the Church

The General Assembly of the Presbyterian church now has a committee which is studying the position of woman in the church. The committee will consider whether women should be ordained to the eldership, whether they should be ordained to the ministry and whether they should have equal rights with men in presbyteries, synods and the General Assembly. The committee has recently given a public invitation to the women of the church to present their convictions in letters.

Baptists Have Made Growth in Scotland

The Scottish Baptist Union has recently celebrated the fiftieth anniversary of its foundation. In that time the Baptists have grown in Scotland from 51 to 140 churches. The present membership is over 21,000. For the past year there has been a decrease in membership on account of war conditions. The baptisms the past year have been thirty per cent less.

Salaries are Being Increased

It is encouraging to note that in many sections of the country there are salary increases commensurate with the new needs in the parsonage. The Court Street Methodist church in Rockford, Ill., recently increased the salary $900 following the annual conference. Rev. Horace G. Smith of Evanston, Ill., has just received a $500 increase. The Waveland Congregational church of Chicago has voted a $400 increase. That many churches have not seen the need of such a step is indicated by a flood of resignations.

Bishop Wakefield Looks Forward to Unity

Dr. Russell Wakefield in a recent address said he did not anticipate the coming of religious uniformity in England but that he did expect the day to come when Christians of every name would gather at a common communion table on stated occasions. He regards inter-communion as of more importance than the exchange of pulpits.

Women Study for the Ministry in England

The success of Miss Maude Royden at the City Temple in London has emboldened three ladies in New College, Hampstead, to take up studies leading to a public ministry in the churches. Canon Streeter in the Church Congress has advocated using women in the Established church in every way short of admitting them to the priesthood.

Church Congress in England Discusses Spiritualism

The recent Church Congress in England was enlivened by a vigorous attack on spiritualism delivered by Dean Inge, Canon Edmund McClure and Rev. A. V. Magee. Dean Inge characterized it as a pitiable revival of necromancy. The Dean of Manchester (Dr. Swayne) thinks that the church has contributed to the spread of spiritualism by neglect of prayers for the dead.

Mrs. Lloyd George a Busy Church Woman

The wife of the Premier of England makes her own contribution to the national life largely through her service to religious institutions. After a much needed vacation she has begun her winter's program. She has been addressing temperance meetings in Scotland. She is announced to address infant welfare meetings in Stockport and Manchester. She will at an early date open a bazaar and address a meeting of Free Church women at Birmingham.

Spiritual Goals of the Congregational Five Year Program

The National Council of Congregational Churches voted this year to raise fifty million dollars the coming five years. Along with the financial goal will be some spiritual goals as well. There will be four departments of this activity, those of Evangelism, Christian Recruiting, Religious Education and Social Justice. The fund of fifty million dollars will include the Pilgrim centenary fund of five million dollars.

WANTED!

Representatives in every town and city to handle the sale of "The Daily Altar" and other books published by The Christian Century Press; also to receive new subscriptions to The Christian Century. There is some one in your congregation who would like to take advantage of this opportunity. Will you not send us his name and address on a postcard? Or, tell him of this opening. From now until Christmas is the most fruitful selling season of the year. Ten "Daily Altar" sales and ten subscriptions per week will afford a good week's wage. Our discounts and commissions are the best offered by any publisher.

Perhaps you have a live Sunday school class or ladies' aid or other organization which would like to earn $100 by Christmas. If so, put us in touch with them.

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NEWS OF THE DISCIPLES

Mississippi Disciples Make Large Gifts

A $40,000.00 campaign among Mississippi Disciples is moving with remarkable success, with $26,965.00 pledged to date. The funds are to be equally divided between the State Missions work, Southeastern college, at Auburn, Ga., and the Christian Orphans' Home, Atlanta, Ga., to be raised and paid within three years. In this effort the Mississippi churches are adopting the Georgia school and home as their own, and thus making these institutions regional in their services. The generosity with which the people are responding indicates that they will be able to raise more than the minimum goal. The Campaign team consists of President John H. Wood, of Southeastern Christian College; Belle White and Fred Kline, Field Secretaries of the National Benevolent Association, and the State Secretary, W. C. Ferguson.

No Dead Line for T. T. Holton

T. T. Holton has preached for the church at Hallsville, Ill., "off and on" for forty-eight years. On Nov. 16, the eightieth birthday of the veteran preacher was celebrated. On that occasion the church undertook to present him with a purse of eighty dollars, but it actually amounted to one hundred and fourteen dollars. This was interpreted by the congregation to mean that he would live to be 114 years old and preach for the Hallsville church all the time. There were large delegations from neighboring churches, especially from Clinton. The state secretary, H. H. Peters, was there. He says, "There is no dead line for men like T. T. Holton."

Serves as Both Editor and Christian Minister

J. H. Shoptaugh is one of the editors of The Oakland (Cal.) Post and is filling the pulpit in a mission which is operating in a new section of Oakland as a part of the First church. This new work was begun in the late summer by H. W. Newby, who was visiting on the coast and saw the need of religious work in the neighborhood where he was visiting.

A. R. Moore Becomes Regional Secretary

A. R. Moore has been called by the United Christian Missionary Society to serve as regional secretary for the states of Georgia, Alabama, South Carolina and Florida. He will make his headquarters at Atlanta, Ga. He will have charge of ministerial supply in these states and will help organize the budget campaigns. He will attend the conventions and serve the churches in special ways on call.

Kentucky Disciples Will Raise Big Fund

At a joint meeting of curators and trustees held recently, it was decided that Transylvania university, Hamilton college and the College of the Bible would go into a joint campaign for a million and a quarter dollars, to be used in erecting new buildings, enlarging the equipment and increasing the permanent funds of the institutions. It was also decided that the Kentucky Christian Missionary Society, the Kentucky Orphan school and the Christian Widows' and Orphans' Home be invited into the movement to make a "Kentucky Movement." An executive committee of fifteen was appointed to secure a campaign director and to set up the necessary machinery. It was hoped to discharge all indebtedness of the colleges, double the endowment, make necessary improvements and repairs on existing buildings, to erect a library building, a dormitory for women, a gymnasium and swimming pool for Hamilton college.

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C. H. Winders Called to Indianapolis Federation Work

Charles H. Winders has resigned the pastorate of First Church, Hannibal, Mo., to accept the position of Federation Secretary of Indianapolis churches. Mr. Winders was pastor at Downey Avenue church in the Indiana city before going to Hannibal, during which period he was very active in federation activities. He was therefore turned to by the Indianapolis churches as the proper leader for their united work. Mr. Winders begins his new task at once.

—First church, Springfield, Ill., held a dinner in honor of their returned service men the evening of Nov. 19. Addresses were made by a number of members of the church and by O. F. Jordan. This church will entertain the Disciple Congress in the spring.

—Dr. Clarence Mitchell has recently closed his tenth series of evangelistic meetings at Lima, O., with beneficial results.

—O. C. Bolman is arranging a series of World Vision Conferences for January and February to cover the West Central district in Illinois. He plans to reach seven counties in seven weeks.

—Evangelistic meetings were held recently in the church at Shelbyville, Tenn., with Claude E. Hill of Chattanooga preaching.

—F. H. De Vol has spent eight years at Walnut, Ill. The anniversary of this pastorate was celebrated on Nov. 2. The church is a unanimous missionary church and has recently purchased a parsonage.

—Walter L. Thompson, who recently served as chaplain in the U. S. Army, has been called to Corinth, Miss.

—Wright T. Moore has accepted the pastorate at the Greenville, Miss., church, and took charge of his new field the first of November. When he left the army, where he served as chaplain, he had risen to the rank of captain.

—The church at Nevada, Mo., recently purchased a new $6,500 pipe organ. The Dorcas Circle of the church has purchased three lots adjacent to the church, on which will be erected a parsonage and gymnasium. W. H. Pinkerton has just closed a series of special meetings in this church, with very beneficial results. The pastor is Arthur Stout.

—B. L. Wray, who has charge of the Missouri Movement Campaign in the Seventh District, reports that the Salisbury, Mo., church has gone over the top with more than the quota. F. L. Moody is pastor. Other churches nearby are doing almost equally well. These successes are an encouragement to the entire state.

—The Berkeley Bible school is to be united with the California Christian college, which is being planned for Southern California. The trustees of the new college are C. C. Chapman, F. M. Dowl-

OCTOBER, 1919, brought a larger number of new subscriptions to The Christian Century than any other October in our history.

¶ November is now running ahead of October.

¶ Our readers are waking up to the privilege of securing new readers.

¶ We have decided to defer the application of the $3 rate from December 1st until March 1st —this in order to encourage all our workers in our greatest Subscription Campaign.

ing, W. G. Conley, S. J. Chapman, C. H. Windham, S. L. Darsie, A. C. Smither, W. F. Holt, F. M. Rogers, E. F. Dougherty, W. F. Richardson and E. H. Kellar.

—A raise of salary of seven hundred dollars at one jump is a large one, but this is the way the Galesburg, Ill., church measured up to its present responsibility in the support of the pastor, S. H. Zendt. The church is now in a series of evangelistic meetings, conducted by the pastor.

—H. C. Hurd is pastor of a small church at Rock Rapids, Ia. He is realizing one of the items in the new program of rural ministers and has been raising blooded porkers. His expert knowledge in this field has made him in demand at farmers' institutes.

—P. R. Campbell, of Plymouth, Ill., had accepted a call to the church at Delphi, Ind., when he was called to become an evangelist under the Texas Christian Missionary Society.

—The industrial development has made possible the organization of a new church in East Moline. L. Hadaway, of Rock Island, presided at the organization.

—Ten churches in the Northwestern District, Illinois, have completed their "educational revivals" in which the various missionary causes of the church were presented by special speakers on the successive evenings of a whole week.

—The county organization in Hancock County, Ill., has arranged that every church in the county shall have news of the churches of the county each Sunday.

—Years ago there was schism in Decatur, Ill., which resulted in the organization of a second church. These two churches have in recent years come into close co-operation and are now in a union evangelistic effort under the leadership of S. E. Fisher, of Champaign. R. E. Henry is pastor of First church and John R. Golden is pastor of Central church, the mother organization.

—The church at Plymouth, N. C., W. H. Marler, minister, has been enlarging its building and preparing for larger work. There have been 41 members added to the congregation recently. The pastor speaks in high terms of his school superintendent, Mr. E. H. Liverman.

—F. E. Davison, recently of Sheridan, Ind., is beginning his new pastoral tasks at Englewood, Indianapolis. The Sheridan congregation presented Mr. and Mrs. Davison with a beautiful leather rocker as a token of their appreciation of their services.

—Many of the pastors of the churches are taking advantage of our acquaintance offers on the "Century" to send the paper for six months at $1.00 to their Sunday school superintendents and other church leaders. Another news item of interest is that one of the missionaries in India has just sent in her renewal to The Christian Century for six years!

—Peter Clark Macfarlane gives the story of his career in the current number of the American Magazine. He heads his article "48—and Just Ready to Live." Mr. Macfarlane has had an interesting career, having served in such varied roles as actor, minister, office clerk, Brotherhood secretary and writer of best-sellers. He is now living in San Francisco, where he turns off a short story or two every week.

—Chas. C. Thompson, of Jackson, Miss., who was recently secured by the Jackson church to act as Missionary to the churches in that region, has already brought his four churches to the point that they will take care of his salary; and the Jackson church is looking for another "Living Link" missionary under the state board. The Jackson church is served by L. E. Lakin as pastor. He is also president of the state mission board.

—A. L. Jones, who has spent fourteen years at Miami, Okla., has been compelled to give up his ministry for the present on account of ill health. While at the Cincinnati convention he had a severe attack of heart trouble and he has been ordered to live quietly for a while. Twice during his ministry at Miami he has led the church in a building enterprise, the first structure costing $12,000 and the second one costing $70,000, which is free of debt.

—The overlapping of territory of Knoxville church and Fourth church in Pittsburgh has been cured by the Fourth church uniting with Knoxville church, where Geo. W. Wise is pastor. They were only six blocks apart. This heals a schism of nineteen years' standing. The formal union of the churches occurred on Oct. 26.

—The standard of giving for state missions will be raised this year in eastern Pennsylvania if the slogan of the state secretary, E. C. Lunger, "A Dollar a Member for State Missions," is realized.

—A new parsonage has been erected at Bement, Ill., which is said to be a model of beauty and convenience.

—W. W. Vose has accepted leadership at Irving, Ill., where the church proposes to erect a new edifice.

—B. A. Abbott, editor of the Christion Evangelist, has been leading an evangelistic enterprise in Dover Place church, St. Louis, where G. E. Ireland is pastor.

—Burt Doan, pastor at Armington, Ill., has been made the Grand Chaplain of the Odd Fellows for the coming year. For eight years the Odd Fellows have chosen their chaplains from the ranks of the Disciple ministers in Illinois. It is the work of the chaplain to speak at the large gatherings of the order in the state during his year of service, as well as to pray at the sessions of the Grand Lodge.

—FOR THE SUNDAY SCHOOL—
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Finis Idleman, Minister

—J. M. Cross has been compel'ed to give up his pastorate at Mt. Auburn, Ill., and go to Colorado because of the health of his daughter. His son, Price Cross, has succeeded his father in the pastorate.

—A number of institutional features are included in the program of Boulevard church, in Philadelphia. There are basket ball groups on Thursday and Saturday evenings. On Friday evenings a Boys' Scout troop meets in the building. The Sunday audiences tax the capacity of the building, so the congregation plans to enlarge the edifice this year. On November 20 a "Bigger Building Bazaar" began, to last for three days.

—Robert M. Hopkins, Bible School secretary of the American Christian Missionary Society, recently lectured in Central church, Youngstown, O., giving an account of his experiences and observation while in Armenia the past year.

—One of the interesting features of the Waynesburg, Pa., church is a Story Club which meets on Tuesday afternoons. Mart Gary Smith is pastor of this church.

—A county meeting was held at New Philadelphia, O., recently, in which it was decided that every church in the country should hold a school of missions this winter. Each church will work out its own program, but the period of instruction will last from four to six weeks. After a lesson period with the people divided into departments, the whole group reconvenes and there is a program of pictures from the mission field or a pageant.

—A. Sterling has served for the past six years as chaplain of the state penitentiary of Missouri but has resigned and will spend the winter in California, returning to Missouri in the spring.

—J. T. Shreve in his annual report indicated that the church at Connersville, Ind., has made fine progress the past year. The church has advanced beyond the thousand mark in membership and new members are being added to the church continually. The church raised $5,000 for its own local work last year and $2,000 for missions. The property of the church is worth $100,000 and is practically free from debt.

—High Street church, Akron, O., has adopted a budget for local needs of $20,000 for 1920. November 23 has been chosen as the day for the every-member canvass and on that day 250 men will go out and raise the budget. The budget represents a fifty per cent increase over that of the previous year.

—New pastorates in Illinois are those of M. A. Madsen at Litchfield, of J. E. Hedrick at Wapella, and of C. N. Martin at Robinson.

Memorial Chicago CHURCH OF CHRIST
Baptists and Disciples
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, Minister

—Central church, Spokane, Wash., has had a week of stereopticon lectures of the travelogue sort presented by Mr. Augustine Dwyer. On Sunday evening Mr. Dwyer gave his lecture on "Three Years in the Land of Jesus."

—E. C. Davis, a missionary returned from India, is doing some field work in eastern Pennsylvania which is much appreciated by the churches there.

—Howard W. King recently preached a sermon in First church, Scranton, Pa., on "Advertising the Church." The address was published in full in The Scranton Republican. Although commending all modern forms of advertising, the pastor said: "The most telling advertisement any church can have is that of members whose lives are radiant with the light of love and purity. 'By this,' said the Master, 'shall all men know that ye are My disciples, if ye have love one to another.' Gibbon gives as one of the five reasons for the marvelous triumph of early Christianity the purity of its adherents. McCheyne's words are true, 'It is not so much great talents God blesses as great likeness to Jesus.' He who wears the white flower of a blameless life' will shed fragrance and sweetness unwittingly upon the lives of others. The light of a pure life shines exceeding far."

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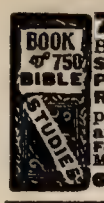
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THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, December 4, 1919

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Is "Community Service" Talk Sincere?

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However that may be, the most intense interest is being manifested in the series of articles soon to appear in The Christian Century dealing with the question, "Has the Church a Future?" or "What Relation is the Church to Have to the Future?" In the next column are listed the names of some of the leaders who will present articles in this series. Every Christian minister and layman who is alert to the present great issues of life *must read these articles.* Note in another column conditions whereby readers may enter the great "Century" circle and enjoy and profit by this interesting discussion.

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Century—1920

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the CHURCH'S FUTURE

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John M. Coulter, Herbert L. Willett, Shailer Mathews and **Edward Scribner Ames,** all of the University of Chicago.

Graham Taylor, founder and present head of Chicago Commons.

Robert E. Speer missionary, statesman and Presbyterian leader.

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The Christian Century

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ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer in a Sick Room

THOU God of incomparable tenderness, who art ever lending Thy strength to the weak, and whose pity flows out to all who are in any wise afflicted or distressed, we turn to Thee for grace and comfort. The ills of our body do not lie outside Thy gracious concern. Thou knowest our frame and rememberest that we are dust. We are not ashamed to call on Thee for aid, and to lean on Thee for strength, and to hope in Thee for healing. The springs of our vitality are all in Thee. And the secret of our renewal and recovery—that also is with Thee.

Draw near, O Lord, we beseech Thee. Make Thy presence, silent and invisible, felt by our friend stricken with illness. Give to him, and to us all, right thoughts concerning this dispensation into which life has ushered us. Take from his heart and from ours all weakly resentment and futile protest and rebelliousness, those impotent moods that bring constriction to our soul, and not to our soul alone, but to the very processes of our body also, and which hinder the flowing in of those invisible ministries of Thy healing power. Fill us rather with trust and good cheer and faith in Thy goodness, and put into our hearts a silent song of sweet praise. Bless with Thy wisdom the wisdom and skill of physician and nurse. We trace to Thee the knowledge and power through which science has wrought its miracles of healing in these latter days. Thine are the laws which it uses; Thine the healing power which it releases; Thine all its triumphs. And its workers are the heralds and instruments of Thy love. Give them the added insight and skill that come from humble recognition of Thy part in all their work.

Bless particularly those life-interests from which our friend has been withdrawn by his affliction. Guard them and carry them forward by a providential unfolding which our human wit is unable to foresee. Bless those to whom our friend is particularly dear, whose prayers join with ours for his recovery. Dispel all faithless anxiety. Our times are in Thy hand. Whether well or ill, at our tasks or helplessly shut in, ministering to others or being ministered unto, we are in Thy care. Make this present affliction a monitor and revealer. Show our friend some truth that has escaped him hitherto and which he might have missed altogether had not the discipline of these days made it clear. O Thou Fount of sympathy, of mercy, of strength, of health, release Thy spiritual waters, and in their sweet stream may we find recovery and blessing. We make our prayer in confidence, for all we ask is in the name of Jesus, our Master, in whom Thou didst unveil Thyself as the Great Physician for all mankind.—Amen.

Extraordinary Awakening Among Our Readers Defers Three Dollar Rate

WHEN the announcement was first made in September that the subscription price of The Christian Century would be slightly increased on December 1 from $2.50 per year to $3.00 (ministers from $2.00 to $2.50) there was no indication of such extraordinary activity as the circulation department has experienced throughout the months of October and November. These two months have broken all records in the matter of new subscriptions. The subscription receipts for November are 50 per cent greater than the best month in the entire history of this paper, and 300 per cent ahead of November, 1918. New readers are coming by their own initiative in greater numbers than ever before and our present subscribers

have never shown such activity in getting their friends to subscribe. It is plain to the publishers that an altogether remarkable awakening among our readers in behalf of this journal of religious thinking is in process. Clearly this is not the time to make any change, be it ever so slight, in subscription terms. A tide of interest is flowing in and the publishers have decided to meet it on the same rate level as heretofore. So far as our present readers are concerned the more business-like subscription price of $3 will without doubt prove acceptable whenever it is put in force. But this tide of new subscriptions—we do not wish to do a thing that might discourage its maximum inflow. The business office, through Mr. Thomas Curtis Clark, office manager, will cooperate in every way to aid our readers to win other readers, and its first action is to defer the change of price from December 1 to March 1. This gives three months for an intensive subscription campaign on the basis of the old rate. Mr. Clark has set for his goal the absolute doubling of our present list of readers. If the results of October and November, in large measure unsolicited and spontaneous, are an earnest of what may be counted on in the months ahead this goal will be surely attained. And when it is attained every reader who has done his part toward it will have double cause for rejoicing.

The Old Fashioned Fireside

THE first snow and the first zero morning is a notice that winter has arrived once more. These tokens will be welcomed by the youngsters for their challenge to the out-door sports. The grown-ups should look on the winter season as an invitation to the quiet evenings by the fireside spent with good books. There are men in our cities who in the days of their poverty sighed for books to read. They now long for time to read what they are amply able to buy. No age in the world's history so demanded intelligence as does this age. It is time to read history and economics. The life of Roosevelt will be the intellectual pabulum of many Americans this winter. Few people are ever disappointed in the reading of any biography. The church has always been a friend of education and itself an intellectual institution. It should be guiding its people to the great teachers of the race this coming winter time.

The Church the World's Greatest Philanthropic Institution

ON numerous occasions one hears the church compared unfavorably with other agencies of social helpfulness in the community. It may be that a lodge has an orphans' home and the lodge member assumes that he has something without parallel in religious circles. The Salvation Army is popularly supposed to be doing everything that is done for the slums. The Y. M. C. A. gets credit for applying Christianity to every-day relationships and the Red Cross for relieving quickly the distress of people who are subject to calamity. One does not need to discredit any of these organizations in asserting that th church does more than any and more than all of the together in social helpfulness for the human race. Loc parish activities have thousands of cases of helpfulness t their credit which never get into any statistics. Here is small church that is supporting an unfortunate family a through the winter. A larger church has the full burde of a social settlement in a city. The program of foreig missions is a program of social helpfulness all the wa through and the millions of dollars that go into this grea enterprise now eclipse all other agencies of service. Th church is today doing more to lift burdens from huma backs not able to bear them than all other agencies com bined.

Newspaper Man Finds Church Announcements Funny

IN CHICAGO the citizens are kept from waywardness of speech by the fear that peculiar forms of expression may find their way into a humorous column of The Chicago Tribune signed by "B. L. T." Much of this column is made up of clippings from newspapers, and the following is particularly choice.

PUTTING A LITTLE PEP INTO THE GOSPELS
[From the Farmington, Me., Journal.]

The program for the evening included the usual enthusiastic song service, a trombone solo by Lester Starbird, and a short address by the pastor on the subject, Blowing Your Own Horn. Next Sunday evening the pastor speaks on the subject—the fourth in the series on the Sermon on the Mount —"I Should Worry."

There was a time when a perusal of city dailies would disclose the announcement of many sermon themes quite as shocking as those noted above. The man who looks up the sermon announcements now will note in general a dignity and seriousness which befits the gospel. The old sensationalism has left the cities, for the most part, and now plays its sorry part in country newspapers, where it will have even a shorter life than it had in the city.

The Threat of a New War

THE air is filled with the rumors of a new war before we have signed a treaty of peace with Germany. It has been rumored throughout this autumn that interventionists had their program with regard to Mexico well cut and dried. The Jenkins case fits opportunly into their plans, if indeed it is not part of the plan. Secretary Samuel G. Inman in his book on "Intervention in Mexico" is voicing the well-nigh universal protest of the Christian mind against armed intervention. He has shown that the real animus of this movement is in the oil and mineral wealth of one of the richest nations in the world in the matter of natural resources. Should the United States yield to the influence of plunderers, we would be committing a wrong second only to that committed by Germany against Belgium. Emergency meetings of church-

men are being held and the conscience of America is speaking out boldly against this aggression. We heard two years ago that we were in the "last great war"; we were engaged "in a war against war." Unless those statements were delusive, our government is under the gravest obligation to find some other way than the military way in settling the so-called "Mexican problem."

"Told For a Memorial"

IT WAS not for the sake of the giver chiefly that the story of her gift was to be told. A real memorial does not exist altogether for the honor of the one in whose name it is set up. There is need that every beautiful act be perpetuated, that such deeds may be more and not fewer with the passing years. Biographies of Roosevelt are already coming from the press, and will continue to come, we may safely prophesy, for many years. Memorials will be erected to his memory, scholarships and institutions will be endowed in his name, not merely through the impulse to honor him who was, perhaps, the typical American of our day, as was Lincoln undoubtedly the typical of his. There is along with this impulse the feeling that these memorials will help to keep alive the practical idealism, the human interest, the high sense of responsibility, the magnificent courage, which speak in the story of this great leader's life. It would be a thousand pities if the generations to come should miss knowing the real Roosevelt. What a loss not to know the adorable humanness of a President of the United States who could discuss affairs of state with his half-grown boys and be understood, and could spank them and not rouse their resentment! What a loss if his name should come to be known simply as that of a former President, and the author of several excellent volumes of history and exploration!

The ancient world had the troubadours and the minstrels. By campfire or blazing hearth the deeds of heroes were retold, or chanted in wild songs that set the hearts of youth astir. The commanders of Greece and Rome were celebrated in memory as the armies of those who came after rested from the weary march. The saga of the North and the legends of King Arthur passed on the heroism of one generation to those succeeding. We of today have the printing-press, and a rather decent habit of allowing the slanders concerning public men, which we are sadly willing to promote during their lives, to rest with their bones. There is no reason why the good deeds of our heroes should not be passed on to posterity.

However, it is not only the great whose deeds should be noted and passed on. A charming woman, a social leader, is known among her friends as "the golden gossip." Her eye for the beautiful in character and deed is as sure as the artist's eye for beauty of form and color. Her introductory "Have you seen?" or "Did you hear?" means that she with her finer vision has recognized as possessing lovely and enduring quality some trait or act which others might have passed unnoticed. There is no hint of flattery in this. Her own clear, fine soul is the medium through which the goodness of others is recognized. Something of this power of recognition is possible to us all. Those who cannot bring a vase of alabaster may learn to know the value of the gift and help to tell of it to a world which needs to hold the gift in memory.

The Y. M. C. A. Faces Its Task

THE Triennial Convention of the Y. M. C. A., just held in the city of Detroit, is the first to be held since the opening of the war. Very careful preparations had been made for it, and both in attendance and program it was a notable gathering. The large Arena Gardens, a great skating and dancing pavilion, holding some five thousand people, was filled with registered delegates at every session. None others were admitted. Sectional conferences on various phases of Association work were held in the various churches. On another page we publish a detailed story of the convention by Dr. H. B. Grose. There were present as speakers men of the most outstanding character, and their addresses were upon the most impressive themes which can engage the study of Christian men in these stressful days.

But the deeper significance of this Convention lay in the consideration that was given to certain vital questions of policy and procedure. The Association has passed through the great war experience. It carried for a time a very heavy burden of criticism. There were many other matters which had given concern to the public in recent months. Chief among them was the relation of the Association to the churches. On some half dozen such questions commissions representing both the Association and its friends and critics outside its ranks had been working for many weeks, and the reports presented and their discussion, constituted the items of chief moment in the program. It was evident from the first that the Convention was in no mood to slur over any of the faults of the Y. M. C. A., either in its war work or in its more local policies. The reports of the commissions dealt frankly and even sharply with mistakes in management and errors in the selection of personnel. And the serious and sincere manner in which these reports were received was an assurance that nothing was to be extenuated or concealed. When some delegate, smarting under the caustic phrases which seemed to him extreme in their censure, would move their elimination from the final form of some report, he would be met at once with the challenging refusal of a score of speakers, demanding that the full truth, and even more than the truth, be set down. Never was there gathered a more open-minded and self-searching body of Christian men.

This is vastly hopeful. The Association performed during the war years an incalculably great task. This was performed not only in the war areas but in the home localities. It took easy precedence over all other welfare agencies except the Red Cross, and in spite of almost in-

superable handicaps, accomplished a prodigious result. In the light of all the facts now available, the criticisms of the Y. M. C. A. seem today like the fine dust of the balance. Their justice and injustice are set in the open light of judicial inquiry, and their origins and motives are understood.

In the meantime the Association came back to the home areas to choose between two courses. One is the maintenance of that leadership which it rightly acquired during the war, and which is as much needed at home today as then it was needed in the camps. The other is the acceptance of a competitive position alongside of other and less effective agencies, some of them questionable in character, and some frankly hostile to the Association and the whole Protestant movement for which it stands. It is no time for the Y. M. C. A. to reduce its program and modify its efforts. Before the Detroit Convention there was some apprehension that it might take that course. Such a possibility is now happily averted. The Association today faces the greatest opportunity and need of its long career. It has also the mandate. Conscious of the danger of any cleavage between its plans and activities and those of the churches, a danger to which its attention was sharply drawn during the Detroit meeting, it is convinced as never in the past that it must merit and secure the cordial approval of the churches in the localities where it is set, and act as a unifying agency in all forms of cooperative Christian work.

A vast program of extension is to be projected. Where today there are tens of Association plants and equipments there must soon be hundreds. The demand for the Y. M. C. A. in industrial centers is rising daily. The physical value of Association work as well as the educational and religious ministries, have vindicated themselves wherever wisely administered. A very timely recommendation was made to the effect that wherever possible the Association equipment ought to be used by the churches of the vicinity for physical, recreational and educational activities for which few churches are adequately provided. This should be done as a church enterprise in which the Association cooperates. The Y. M. C. A. can greatly extend its influence and its service in the communities by becoming in reality, what it is often said to be, the arm of the church. In this and other ways the coolness which is sometimes observed between the churches and the Association would cease, because its ground would be removed.

The efficiency with which the Association has performed its work both in the home areas and on foreign soil is astonishing. No more compact and efficient body exists. Its efficiency is the reason for the unceasing and growing demand for the expansion of its program and the occupation of new spaces. The reports of the Detroit Convention will be studied with fidelity by thousands of secretaries who were not there, but who are keenly anxious to catch the notes of progress, and fall into the stride of the advancing columns. Preachers and other Christian leaders less familiar with the ideals and the spirit of this great organization may well give time to the same study.

Hamlet with Hamlet Left Out—and a Success!

THE most potent spiritual factor in determining th character of the Disciples of Christ has been th Foreign Christian Missionary Society. From th date of its organization in 1875 a new day is reckonec Preoccupied with problems of local church polity an doctrine, the Disciples of Christ were among the slowes of American communions to respond to the world-wid missionary appeal. The story of the rise of the mis sionary ideal in the thought of any of the American reli gious bodies is a story of the overcoming of visionles inertia and self-satisfaction. And to all the difficultie which missionary pioneers in other bodies confronted there was added in the case of the Disciples the peculiar difficulty inherent in their conception of their special mission They thought of themselves as called of God to reform the existing church rather than to extend the gospel to the world of the unsaved.

This basic difficulty was reinforced also by the recoil with which Disciples as early as the second generation met every suggestion looking toward co-operative organization. The idea of local church autonomy carried them far toward congregational anarchy, a state in which any connectional principle of organization had difficulty in gaining a foothold. All proposals to create a missionary society met with grave opposition. There was widespread fear that a missionary society would be but the beginning of an "ecclesiasticism" of the very sort that the Disciples had withdrawn from when they came out of the Presbyterian and Baptist communions.

This is the ecclesiastical background against which the Foreign Christian Missionary Society was organized in 1875. Although at that time the American Christian Missionary Society was in existence, its development had been very slow and its function greatly restricted by the parochialism of the churches and their visionless parsimony. In its forty years of life the greatest achievement of the Foreign Society has been not its magnificent growth but its spiritual and therefore liberalizing influence upon the entire communion of the Disciples. Its growth has stimulated the growth of Home Missions and every other kind of extra-parochial activity which required a linking up of each church with its sister churches.

Not only so, but the spirit of Foreign Missions, with its sacrifice and its idealism, has done more to soften the legalistic shell into which the Disciples were slowly withdrawing than any other single influence. The Foreign Missionary leaders have been the spiritual leaders of the Disciples of Christ for the past generation. The attempt to awaken missionary enthusiasm, to quicken missionary insight and to arouse the sense of missionary obligation has carried with it a different emphasis in the reading of the Scripture from that to which the Disciples were formerly accustomed, and has led them out into closer and more friendly relationship with other Christian bodies. Thus missionary progress has made for broader sympathy and outlook, and for a deeper piety and spirituality.

All these reflections are apropos of the appearance of a new book—the "History of the Foreign Christian Missionary Society," by Archibald McLean. It is an intensely interesting volume, and it comes at a time which destines it without doubt to a monumental place in Disciples literature. The Foreign Society is this year passing through the process of losing its identity, together with all Disciples missionary and benevolent organizations, in the new United Christian Missionary Society, which is henceforth to do the work of all. This is therefore the psychological moment in which to gather up the data and weave from them the tale of glorious progress which the missionary ideal has made in the past forty-five years. And President McLean is the one man to do it. For thirty-seven years he has been connected with the Society under various titles, but all the time as the executive head and heart of the whole enterprise. His personality is the symbol of the movement. No Disciple of Christ thinks of Foreign Missions without seeing in his mind's eye the figure of A. McLean. This leader of Foreign Missions has been the spiritual leader of the Disciples for more than a generation. No man's influence in this sphere has been comparable to his. To his tenacity and singleness of purpose, to his deep and broad culture, to his prophetic spirit that was able to cling to a vision, and to the distinctive quality of his own spiritual life are traceable as to a fountain the steadily increasing stream of spirituality which has matured and renewed the Disciples of Christ in the generation now passing.

Thousands of Disciples will wish to possess this history of the Foreign Society. It begins at the beginning—back of the beginning, indeed,—and reviews the unfolding of a great passion from an original faint impulse. There are no frills about the manner of telling the story. It is a plain narrative of facts, but of such vibrant and thrilling facts that they need no embellishment to make them interesting. One's only regret is that there is so little of McLean in it. His name, if our eyes reported accurately, does not appear after the title page, and the only allusion to himself is in a short paragraph referring to the organization of the Society in Louisville, Ky.. The paragraph says:

> The two men who have served the Society longest, one having served over thirty-seven years and the other over twenty-five, were at the Convention in Louisville when the Society was organized, but were not invited to the meeting when the organization was effected. They were raw lads and as green as the greenest grass, one having left Bethany the year before, and the other the College of the Bible that year. They were not supposed to be able to take in what was proposed, and so were left to entertain themselves in outer darkness. However, when pledges were called for they were invited to have a share in supporting the new organization, and they responded as they were able.

No doubt the other of these "raw lads" was Rev. F. M. Rains, whose death in October caused widespread mourning among all friends of the Forengn Society. In effacing himself, however, Mr. McLean has written a Hamlet with Hamlet left out — but he has made a great success of it!

The Disciples in the Eyes of Their Neighbors

EDITORIALS in the religious press indicate the impression made upon the neighbors by the action taken at the General Convention of Disciples in accusing virtually the entire secretarial, missionary and teaching staff of the brotherhood with heresy, unfaith and disloyalty to Christ, and by the scenes accompanying the vote. The gist of a lengthy comment in the Presbyterian Advance is as follows:

REACTIONARIES CONTROL DISCIPLES CONVENTION

Of the several important denominational gatherings held in October it may be said that, with one exception, they gave strong evidence of moving steadily forward toward closer cooperation and unity among the churches.

The one exception was the annual convention of the Disciples of Christ which met in Cincinnati with an attendance of about 4,000 delegates, for it gave approval to a series of resolutions which indicate that this group of Christians, though refusing to be classed as a sect and ever exa'ting Christian unity as its great "plea" tends to become more and more sectarian and apparently narrower in its sectarianism. This is to be deeply regretted, in a day when most churches are broadening out and placing less emphasis upon purely denominational characteristics.

For years there have been two quite distinct parties within this "brotherhood" whose "plea" is Christian unity, and it looks to the outsider as if the tendency has been toward disunion for some time. The two parties have disagreed radica'ly on questions of what we would call denominational policy.

According to The Christian Evangelist, of St. Louis, which seems to maintain a kind of "middle of the road" attitude, the speeches made by the reactionaries at Cincinnati abounded in bitter personalities and reckless accusations. The various benevolent societies of the Disciples, especially the officers of those societies, were charged with all sorts of disloyalty, summed up as follows by The Christian Evangelist: "Such allegations as 'open membership,' 'infant dedication' on the foreign field, unjustifiable meddling with the local churches and pastors by the secretaries, the ignoring of the deity of Christ, and the willingness to see our own church work supplanted by others."

Preceding the convention, there was held in Cincinnati a "Restoration Congress," called by the opponents of progress, which adopted fourteen resolutions. These start off by emphasizing "the necessity for restoring the ideal fellowship of the early church, including its embodiment of fraternal love and good will," but all accounts indicate that the leaders of the congress did not contribute much in the Convention toward such a restoration. The second resolution asserted rather bluntly that all Disciples who advocate and practice "open membership" "have apostatized from the Restoration Movement and should be so regarded." One wonders if this is the attitude of that "ideal fellowship of the early church." The fifth, sixth, eighth, and ninth resolutions emphasized "unquestioned loyalty to the well defined plea and principles of the Disciples" and intimated that the missionary agencies, many missionaries and college teachers are not loyal either to the "plea" or to Christ.

That there should be such a reactionary movement within a body of Christians is not at all remarkable; rather it is remarkably common. But it is exceedingly disappointing to read that the convention by a large majority adopted a motion

which said that "in so far as the above resolutions do not require a positive creedal statement, . . . this convention heartily endorses and approves the resolutions in question." If the action taken has any meaning at all it must mean that, so far as the convention can speak for the whole church, the Disciples have taken a very definite step away from true Christian unity and toward sectarian narrowness. Surely such cannot be a step "back to Christ." It is back from Christ.

A Baptist paper, The Standard, dismisses the matter in a few caustic sentences. It is explicitly scornful of the Disciples newspaper organ referred to but hardly succeeds in concealing its contempt for the religious body that could produce and tolerate in its midst in this day and time an institution as coarse and bigoted and anti-Christian as it discerns the so-called "Christian Standard" to be. Our Baptist contemporary says:

The Disciples have been fighting again. They didn't come to blows at their recent meeting at Cincinnati, but there was some rather nasty language. We have always wondered why the Christian Standard of Cincinnati—the paper that has been for many years a sort of ecclesiastical toreador—felt it necessary to have the word "Christian" as part of its name, but from reading its recent issues, in which it describes the fight which it seems successfully to have led for the ultra-reactionaries, we are forced to conclude that its use of the word "Christian" is for the purpose of identification.

Though these comments are humilating, they are instructive. Their effect upon every sensitive and loyal Disciple of Christ will be to put iron into his purpose to make sure not only that such scenes are never again repeated, but that the unfraternal and un-Christian action taken at Cincinnati shall be positively and decidedly annulled at the next General Convention.

The Lamp Bearer

THROUGH mists and fogs of earthly woe,
Through midnights chill and damp,
Through spirit tempests lowering
He bears a gleaming lamp.

When darkness holds the sun in bonds
He hails the reddening morn,
When war and hatred rend the earth
He greets a world reborn.

When kings and lords and captains rage,
When greed and lust are strong,
He lifts his voice athwart the din
And sings his loving song.

The kings and lords and captains proud
Shall perish in a night;
The fragile lamp the Poet bears
Shall never lose its light.

THOMAS CURTIS CLARK.

On Possessing Too Much

A Parable of Safed the Sage

I SPAKE unto Keturah, and I said, Solomon was a wise man. And Keturah considered before she spake, and she answered, saying, He was wise in some things.

For when I make a remark of this sort, and Keturah knoweth that I have another ready to make, she playeth not far from her base.

And I said, Solomon knew better than to risk all his happiness with one wife.

And Keturah said, I hope they all pulled his hair.

And I said, If he had as much hair when he married as I had, and lost as much for each wife as I have lost with one, then it would have taken more than three she-bears to eat up the children who might have cried, Go up, thou bald head.

And Keturah said, What is all this about, and to what purpose is this conversation? For I perceive that thou hast something on thy mind.

And I said, O, thus best of wives, I covet none of the joys or miseries of Solomon, and I mentioned him only that I might get a rise out of thee. For one wife is enough for me and sometimes quite enough. Nor doth a man escape from trouble with one wife by marrying another, as the divorce courts show. For better or for worse we took each other, and I would rather suffer with the ills I see than to fly to others that I know not of. Yea, though I speak thus, thou knowest that there is no waking hour of the night or day when my thought is not of thee. But what I was thinking was the folly of those who being unhappy with what they have, seek to make themselves happy with more of the same.

And I said in my youth I went to see a Show. And the name thereof was Uncle Tom's Cabin. And I beheld it with Great admiration. When Eliza did cross on the ice, and the bloodhounds did pursue her, then did mine heart leap with fear for her; and when Uncle Tom died, then did my heart swell with fierce indignation against Legree; and I wept when little Eva died; for she was the Mary Pickford of the days of my youth. But there came a time when they who promoted Uncle Tom shows sought to make them popular. And they said within themselves, Behold, we will have two Uncle Toms, and two Little Evas, and Three Elizas, and a dozen Topseys turning flip-flaps. Thus shall we double the gate-receipts, and get great wealth.

And Keturah inquired, saying, Did it succeed?

And I said, I am inclined to think that Uncle Tom might still be on the boards but for that fool notion. That was the beginning of the end of Uncle Tom.

And I said, So it is with the man who having money is unhappy until he hath more, and with the man who, having land is consumed with a desire for more land, and with the man who, doing a large business, cannot rest until he hath doubled its capacity.

And Keturah answered, saying, I am glad to hear thee say this. And I know now of a surety that, having many books, thou wilt not vex thyself to buy more.

And I answered and said, Books are an horse of another color.

America's Present Task

By Henry Churchill King

THERE is more danger of the American people failing now than during the war. To readily conceive America's present task, means that one must consider the present peril, the present values, and the present duty.

I.

The all-inclusive peril which America, with all the other nations, faces today is the peril of letting slip the greatest single opportunity which has ever come to the world for the advancement of the race. Where does the war leave us? For one thing, as was only to be expected, the war leaves us with a great harvest of evil. The race cannot sow, even on the part of a portion of it, selfishness, violence, contempt for life, the massing of all destructive agencies — however inevitable these may have seemed—and not reap a like harvest. It is hardly surprising that the London "Nation," commenting upon the treaty of peace with Germany and reminding itself of the twenty-three wars still going on, should have said that under the circumstances the dove of peace seemed rather to be a buzzard. It is almost impossible for one candidly to face the present European situation and not share the fear expressed by one of our ablest American correspondents: "The spectacle of European ruin is simply appalling. Nineteenth century civilization has broken down. . . . There is a collapse of human moral energy, a revival of the primitive barbaric instincts and the fierce endeavor to have one's little private will by force."

But the present peril of the nations lies not simply in this inevitable inheritance from the war but in the selfish scramble of the nations after the armistice had begun; when it seemed as though the Allies were all too largely forgetting their professed aims and promises. The secret treaties of Great Britain and France with the Japanese, after America had come into the war; the refusal to restore commercial cables cut during the war; the division of Africa as essential spoils of war; the pressure for a similar division of the Turkish Empire—these are only examples of action that has deeply undermined confidence in the Allies on the part of other nations, and mutual confidence among the Allies themselves.

At the same time, in America itself there are many signs of the revival of a false and narrow patriotism and of blind reaction, as though America *could* simply return to her old isolation. Because of all this have come disillusionment, depression, and something very like cynicism on the part of many even of the best. No one could stand in Paris after the armistice, as the selfish scramble went on, and fail to see how this disillusionment and depression, growing almost into cynicism, were spreading like a contagion through hosts of officers and soldiers and other thoughtful Americans. These Americans were almost forced to raise the question, whether the ends for which they had fought had not really been given up, whether the situation had not become one of utter breakdown of men's faith in one another. Now such a breakdown of faith in one another on the part of the great Allies is itself a national and world calamity, like a universal panic in the financial world. And for America we need to remember that this giving way to reaction and cynicism and returning to our old isolation would mean repudiating as a nation our very highest achievement in the past.

The perils, therefore, of the present situation are the perils of the inevitable inheritance from the war, of selfishness, of reaction, of cynicism.

II.

But real and threatening as these perils are, they represent, after all, only one side of the world life today, for there are yet great values to be preserved and to be fulfilled. And if we are to be able to keep our faith in a moral universe at all, these values must be maintained. For in spite of its evil inheritance from the war, the great war has been the occasion for a revelation of the highest moral values.

For, first of all, through the war came individual dedication and heroism in an unselfish cause on the part of millions of the race. If anything in the world is sacred this is of priceless value. In these values is also to be counted the rare idealism with which America came into the war. Not for her own safety, not for any selfish advantage, but for the maintenance of a decent civilization and for a truer democracy she came into the war. Balfour might well call it "the most magnanimous and generous act in history."

Nor may we forget that what I have elsewhere called the three greatest achievements of the war remain as permanent racial values: the steadily deepening conviction through the war on the part of millions of men, of the supremacy of the intangible values; the unparalleled cooperation and companionship on the part of millions in an unselfish cause; and the demonstrated capacity of men for sacrifice. These not simply *were*, they *are* proof of what is in man.

> We have seen man broken,
> We know man is divine.

And all these values have given us still another—a new great faith in common men. It is not so much the rank and file of the nations that have failed, as the old-time political leaders—blind to the existence of a new world, and ready to slump back into old, outworn conditions.

III.

And America's present duty is to be seen in the light of the peril and the value coming out of the war. It is the duty of withstanding these perils, and of preserving and fulfilling these values. And first of all there must be the withstanding, on the part of every individual and insti-

tution and agency in the nation, of the natural evil inheritance from the war—of idleness, of contempt of life; and of the ready appeal to force, and the withstanding not less of selfishness, of reaction, and of cynicism, by bringing in positively unselfishness and courage and faith. And in so saying I am indulging in no roseate dreams, but urging the most imperatively practical politics. For the health and life of the world need nothing so much today as the restoration among men, of faith in one another.

If, then, we are to withstand the present perils we are all the more bound to preserve and carry to fulfillment the great present values. And these can go on, we need constantly to remember, only in actual living men. This means a fresh call to every man and woman of us to individual dedication and heroism. Every golden star in the college Service Flags is saying to us again:

> If ye break faith with us who died,
> We shall not sleep though poppies grow
> In Flanders' fields.

This means, too, that we are to be true as a nation to our own highest ideal achievement—the rare idealism with which we came into the war—to our own best vision, and to carry on along that line. Personally I know no way in which that could be more certainly assured than by America's taking on a large and significant mandate in the world.

We are to be sure, too, that we do not allow the three greatest achievements of the war—the conviction of the supremacy of the intangible values, the unparalled cooperation, the capacity for sacrifice—to go for naught. We are rather so to maintain these achievements, as to make the League of Nations a reality, the mandatory system a reality, and a permanent peace at least a hopeful possibility.

Moreover, we shall have thrown away one of the greatest results of the war, if we do not see to it, that the new faith in common men wrought out by the war is to mean in America, and, so far as our influence can go, in the world, a new birth for democracy. For a democracy far more thoroughgoing and far more consistent than anything the world has yet seen, America should get ready. It is not to America's credit that a great American editor could probably say with truth that the two most conservative political parties in the world were the two chief American parties. It is not to America's credit that she should still be so reactionary in her dealing with the labor question. It is not to her credit that so many of her citizens can dream that we can simply slump back into the old conditions of selfish isolation and class antagonisms. There is all too little evidence among the Allies that they are determined everywhere to further a truer democracy among men and nations. And yet if we do not learn the lessons in democracy involved in this whole great war, we shall pay the price in a still more terrible war to follow. It is of supreme importance, therefore, that America do not lapse back into selfish isolation; or fall short of the highest democracy in full justice to labor, to the Negro, and to all the less privileged of her citizens, and that she do not allow the League of Nations to become the football of party politics, but stand ready to take her full share in the society of the nations, in ushering in the reign of justice and of peace.

There is a stern prayer, which we Americans, as individuals and a nation, might well pray just now, and it runs on this fashion: "Break me, O God, destroy me, if you will, but save me from self-complacency and little interests and little successes and the life that passes as the shadows of a dream."

The Great Companion

By Joseph Fort Newton

> "Lo, I am with you always, day by day, even to the end of the world."—Matt. xvii., 20.

NO one else has ever uttered such words to humanity; no one else can do it. Words like these on the lips of Moses, or Buddha, or Plato would seem empty and unmeaning. In imagination we see Plato walking to and fro in the porch of philosophy, and the young Greeks listening to his sublime discourse; but the scene is far off and long ago. With Jesus it is different. We do not think of him as dead or as belonging to the old ages and things long gone by. In a sense unique and real he is an eternal contemporary, a thousand times more beloved than in the days of his flesh, and his words have on them the dew of immortal things. Argument is not needed; the facts prove it.

Of all the words of Jesus, none touch the human heart more surely than this promise of His continuing presence; and the amazing thing about them is that they are true. The deepest need of our hearts, as each of us can testify, is for a Friend stronger than man, more tender than woman, more intimate than either, a companion whom time cannot change nor death take away. At times, in rare moments, the sea which washes between personality and personality—"unplumbed, salt, estranging"—rolls away, and we touch soul to soul, but only for a brief time, so profound is our isolation. In every life there are days when those closest to us seem strange and far off; hours of temptation, of depression, of loneliness when no human hand can help. Yet somehow, in a way known to no other, Jesus enters—a dear, familiar friend—into the innermost chambers of the soul, as if he had abolished the divinity of distance and made friendship the way of life. No words can utter what this inner ministry means, and has meant, to the Christian ages.

Never was this fellowship more needed than it is today, when the purpose of life is seen to be the development of

personality, and yet the tendency of thought is toward the impersonal. More and more the ideas of God set forth in modern philosophy have left us wondering whether he is more than personal—if such a thing can be—or less than personal. For years, while the mind has been struggling with the difficulties of a divine personality, the heart has suffered a sad loss of rich, warm, vivid fellowship with God. Here, no doubt, we find the explanation of the Christward tendency in the last twenty years or more in poetry, drama, and fiction, at once so widespread and so remarkable. Not only in literature, but in religious thought, the last two decades has brought a new discovery of Jesus, both as a figure having a date in time and a place in history—as real as Tacitus, as tangible as Tiberius—and as a living Presence, of all world-powers making for the higher life the most pervasive and redeeming. It is an awakening, in response to a deep need, of what in days of old Thomas Goodwin was wont to call "an instinct for Christ," of the existence of which the whole religious history of man bears witness.

NEED OF FELLOWSHIP

One thing is certain, the fact of the risen Christ and his continuing presence created Christianity, and nothing else can keep it alive. As some one has said, had there been no Gospel of the risen Lord, there would have been no Gospel at all. Too often we forget that the order of faith in the ministry of the apostles was exactly the reverse of what it is with us. If we approach the resurrection of Jesus through His life—finding it easier to believe in the fact after the loftiness of his spirit and the loveliness of his character—they read his life as it was transfigured by his resurrection. What was first with them was not the personal or social idealism of Jesus, but his victory over death and his sway over their spirits from the unseen. Here lay the secret of that renascence of wonder, that heroic and glad enthusiasm, which marked the rise of Christianity. Jesus did make it known to his friends that He was alive, unconquered by death—that is the outstanding fact. Otherwise, there had been no church, no gospel record, no magnificent and ceaseless evangel to the ends of the earth.

THE LIVING CHRIST

By the same token, in every age, in every land, when the church has been aware of the living Christ, it has been a power perpetuating not only his incarnation, but his resurrection. When it has lost the sense of its living Lord, it has been bereft of influence and power. The words of Jesus are wonderful. No greater words have been heard in the open space between the earth and the sky. There are strange cadences in them, and long, far-sounding melodies. The things of which they speak are vast and deep, yet they wear the final grace of art—

> The subtlest of all mystic things,
> The garment of simplicity.

They are universal words. Wherever the sun shines, and shadows fall, and death smites, men can understand them. But the words of Jesus alone—so full of beauty and divine surprise—do not explain his power over men. No, it in the abiding Christ under whose spell we live, a Presence, a power softening the heart of the race. The living Christ hallowing all the years, this is the great miracle of history.

Of this there can be no doubt, if human experience has any value as a witness for the truth. Augustine, Bernard, Francis, Wesley, Woolman, men of many ages, many races, many types of temperament and training, tell of One who walked with them along the way. Yea, a multitude no one can name or number have found fellowship in loneliness, deliverance from the tyranny and cruelty of time, and a peace that is power both to do and to endure, in his companionship. The martyrs died with songs on their lips—right here in London—because they saw in the flames One like unto the Son of Man. For love of him they braved the anger of bigots and the terror of the stake, and counted it a title of glory. Surely, if human experience can register reality, the testimony of the Christian ages is overwhelming—in heroic faith, in lofty character, in fruitful service—and we must admit that Christ does live with man, day by day, age by age, even as he promised. No vague, sweet memory can explain an experience at once so personal and so benign in the life of humanity.

FOOT-PRINTS OF CHRIST

Along the highway of the years his foot-prints can be traced in art, in song, and in life. On the Roman roadside by the Domine Quo Vadis, in the Hall of the Round Table at Winchester, in the clearing in the woodland where the Merciful Knight drew rein before the crucifix, we follow him. We see him in the life of Francis of Assisi, with his pity, his joy, his vision of life as love and comradeship, and in the Divine Comedy of Dante. He was in the troubled marbles of Angelo and in the stained glass of Burne-Jones, in the Les Miserables of Victor Hugo, in the Dickens stories of little children; he was with Lincoln in the White House. Wherever there has been a note of pity in art, a white flower of the spirit in poetry or in life, a song of hope in the night, a voice that pleads for the poor, a champion of those who fail, a defender of the defeated and world-broken, there, somehow, in some form, is Christ. Ever the mystic Spinner plies his shuttle; ever the Fisher of Men seeks to entangle us in his net of loving kindness, returning again and again, a vision and a voice, to such as have eyes to see and ears to hear.

If it be said that this is all poetic imagination, let us take the life of Livingstone—whatever else he was, he was chief who refused to let him pass, he thought that in the chief who refused to let him pass, he thought that it the night he would try to cross the river and escape; but he opened his New Testament and read: "Lo, I am with you alway, even unto the end of the world"; and he said, "It is a word of a gentleman of the most sacred and strictest honour"—and he found it so in the wilds of Africa. When John G. Paton was labouring in the New Hebrides, his wife died before he had made more than a few converts from among the savages. Alone he dug her grave; alone he laid her body away with the dark, hostile faces around

him. And he left this testimony: "If it had not been for Jesus, and the Presence He vouchcsafed to me there, I should have gone mad and died beside that lonely grave." It ill becomes anyone to say that this is all unreal, something in the air, subtle, mystic, the product of imagination and not of fact.

A SHARE IN HIS MIND

Far better it is to enquire how we may share in this experience of the mind and fellowship of Christ! First of all, here is the Book of his Life, which is aglow with his presence, instinct with the atmosphere of his personality, and ineffably rich with his wisdom and faith. How often have you read the Gospels during the last five years? How much time in your whole life have you given to the study of the ways and words of Jesus. Here is the very image of him in a book of immortal loveliness—"He himself with his human air"—and to know him in the days of his flesh is the first approach to his mind. If we lift that Figure from the Gospel page and enthrone it in our imagination, we shall find it a path by which to enter into communion with him as he lives in the eternal world. Take each day a scene from his life and ponder it, reproducing its colour and detail, and you will find that, while you are following his pilgrimage there, he draws near and walks with you here. On the hill-side, by the sea, in the crowded city thoroughfares, Another will journey with you, making life a walk to Emmaus, and the loneliness of life will be lost in a great and holy friendship.

Then there are the treasures of Christian biography, in which we may see his life and spirit reincarnated in flesh and blood like our own, amid trials, misgivings and temptations like our own. I can never forget the double impression left upon me by reading the "Life of Phillips Brooks"—so fine, so high, so infinitely tender in his spirituality, so richly human. The nearer one came to him the more stainless and just he seemed to be. Yet in him I found something other than he, something better than he. There was One working in him, through him, transfiguring his pure and rejoicing humanity, until he seemed to be a fulfillment of the words of St. Paul: "I live, yet not I, but Christ liveth in me." That impression was repeated in reading the "Life of Maurice," one of the noblest and greatest men England has known. Maurice was brought up in the faith of Priestly and Channing, but there came a day when that interpretation of Christ no longer satisfied, and he wrote to his mother telling her so. It is a noble letter, alike in its insight and its tenderness. Tennyson, Browning, Florence Nightingale—what a revelation of the dynamic Christ is shown in these great Christian lives!

THE CHRIST OF TODAY

Here is the answer to those who say that experience of the living Christ may have been possible in the early ages, in the after-glow of his earthly life, but that it is impossible now. Not so. He is "the same yesterday, to-day, and for ever," and we may know him, walk with him, and be taught by him, as truly as St. Paul, who never saw Jesus save "in the spirit." He is no fable, no myth,

> No dead fact stranded on the shore
> of the oblivious years;
> But warm, sweet, tender, even yet
> A present help is he;
> And faith has still its Olivet,
> And love its Galilee.

Something we have missed, something that answers to our uttermost need and yearning, if we do not know the living Lord. It is the one ineffable human experience, the pearl of great price to buy which one may well sell everything. Once we have attained to it, whether slowly or suddenly, a new dimension is added to experience—as witness the lives of Bushnell and Dale—and we are ready to sing in very truth: "I know that my Redeemer liveth."

Think of what such an experience means, first, to the moral life with its temptations and perplexities. Each of us knows how often the moral sense becomes dim in the dust and fury of things, and how easy it is to yield to what Woolman called "the evil custom of the world," its ambition, its amusement, and its spiritual unconcern. But in the fellowship of Christ—the incarnate Moral Law—the inward compass by which we are led is no longer wavering or uncertain. Lifted into his presence the eternal distinction between right and wrong is not dim, however difficult we may find it to apply it in particular instances. Also, fellowship with the living Christ is an education of both mind and heart in great Christian ideas, since in him abstractions are made concrete. Indeed, it is in such an experience that the truths of Christian faith become for the first time really our own, and not simply a tradition. No dogma that does not show true in his presence has any place or part in Christian faith. For example, the horrible dogma of eternal hell is unworthy of the name of Jesus, still less of the Love that will not let us go.

EMANCIPATION FROM FEAR

Nay, more; fellowship with our living Lord is the final emancipation from the meanest and most miserable of all our foes—fear. Who does not long to be free from it? Fear of life, fear of death, fear of things that have been and things that never were, troubles us. It lies upon our hearts like a weight by day, it rides our dreams like a hag by night. All through the gospel record we hear Jesus saying, again and again—twice in the chapter of the text—"Fear not. Let not your heart be troubled, neither let it be afraid." Like the music of evening bells, like the tender voice which in days agone put fear into flight, come the words of Jesus: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly of heart, and ye shall find rest unto your souls." As we listen, all fear is forgotten and a great calm falls over us, bringing not only courage but comfort.

For here, too, is the place for the healing of broken hearts, never so many as today when the world itself seems old and grey with grief. It is a broken-hearted world in which we live, with spikes in its hand and in its feet. It is bereaved and needs comfort. Forty million lie dead in the wake of war, famine and plague. Everywhere one

feels a dull ache of heart, at thought of those who "laid the world away, poured out the red sweet wine of youth, gave up the years to be of work and joy, and that unhoped serene that men call age." And there is no comfort like the comfort that is in Christ, in his faith, in its vision of God, in his all-embracing sympathy, and still more in the fellowship of his living presence; for then we know that death is naught and love can never lose its own.

Yes, it is true; he is with us always, day by day—with us in youth, when life is new and the birds are singing in our hearts; with us in middle life, when the light of dawn has faded into the common day, and we are tempted to be cynical, if not to mistake cunning for wisdom; with us in old age, when the past is a street of tombs, and we may easily sink into a set, grey, apathetic life—with us all the way to the end, and beyond!

Is "Community Service" Talk Sincere?

By Florence Slown Hyde

WE ARE hearing very much in these days about "community" service. Ministers and leading laymen of all denominations talk glibly of it; but, as a matter of fact, is the church willing to serve the community, and if so to what end? During a period of several years I have been in a position to study from many angles the attitude of the church toward various phases of social service. I have "covered" church news as a staff reporter for daily newspapers in three different cities ranging in population from 6,000 to 30,000. I have filled the role of minister's wife in two small town and two city pastorates. And I have done field work from time to time for various social welfare movements which depended on churches of all denominations for co-operation and support.

I have seen the summer slump in news about church activities, by reason of which I was assigned to "write up" the events in the amusement parks, the country club, etc. I have seen the scramble of ministers and churches to obtain publicity by some hook or crook. I have both witnessed and experienced the despair of the social worker who advocated an unpopular, though righteous cause, in the face of indifference on the part of the church. And on the other hand, I have seen the alacrity with which the church and ministry have climbed aboard the band wagon of popular movements, sometimes good and sometimes bad.

"WHOSOEVER WILL"

I have seen a church torn almost to atoms because a half dozen young girls from degraded homes were gathered in and anchored to the church by being given something to do, and after the girls were driven out have heard with raging resentment that same congregation sing piously, "Whosoever Will May Come." Only one of the girls is in the church today. Yet I am confident that we could have saved them every one had not the reputation of their families damned them in the eyes of a self-righteous congregation. I have interviewed hundreds of ministers in behalf of some of the most vital reforms of the century and heard most of them refer to these movements as "your" work. I have on countless occasions unwound yards and yards of red tape and employed the utmost tact at my command in order to get the ministers of three or four churches to unite for the purpose of giving their community an opportunity to hear a man or woman of national reputation deliver a message on a subject vital to the social welfare.

I have learned to my sorrow that the average church would rather have a pastor who puts in most of his time jollying up the folks, than one whose time is given to study, that he may "rightly divide the Word" and to community service. This last statement should be qualified somewhat, for there is one and only one kind of community service in which the average church desires their pastor to engage. They are perfectly willing, yea, anxious to have him serve in any kind or sort of community work designed to contribute directly to the upbuilding of their own church. They are filled with pride if their pastor is frequently called upon to address important community gatherings, or if his wife is regarded in Woman's Club or Y. W. C. A. circles as an authority on certain subjects. But even though possessed of this prideful tendency, they are loathe to approve if these servants whom they have hired on one meagre salary which they pay individually at the rate of 25 or 50 cents a week, cannot also find time to call about every so often in the homes of the entire congregation.

THE MINISTER WHO TRIES

The tragedy of the whole heart-breaking situation is that the minister who attempts to set up a different regime is more likely than not to fail. I doubt if there is any profession or vocation in which men take so unfair an advantage of each other as do ministers generally. Whenever any minister follows a program which displeases certain members of his congregation, the pastors of other churches in that immediate neighborhood grasp the cue and seek to win by the jollying procedure the disgruntled individuals. This always alarms the "pillars" of the church which happens to be the fortunate loser. In many instances the "pillars" are themselves hit by the efforts of their pastor for community betterment. Very often the fellow preachers of that particular denomination who happen to be within reach feel called upon to stick a finger in the pie. Sometimes there ensues a church controversy in which hypocritical, reactionary "pillars" make a last stand to retain ascendency over the truly consecrated, progressive folks.

If the minister with a community vision is given a fair field his vision will win in the long run. But if in addition to local difficulties he is handicapped by any sort of interference from the "higher ups" of his denomination, he and his vision stand to lose, in nine cases out of ten. And there isn't any church body, not even the Disciples, that isn't ruled more or less by "higher ups" who get their estimate of ministerial qualifications and achieve-

ments largely from the reports of the "pillars" who go to the conventions, association meetings or conferences with never failing regularity. Too often these "pillars" hold their position in the local church by virtue of self-assertiveness augmented by a sizable bank account, rather than because of any outstanding moral and spiritual attributes.

THE POWERS "HIGHER UP"

In my opinion, what the church needs most of all is a ministry that dares to stand together for higher moral standards, regardless of sectarian considerations.. If there is to be any sort of "higher up" promotion or direction beyond the local congregation it must be wholly devoid of ecclesiasticism. An organization which even goes so far as to "grant" or refuse ministerial credentials, should in every instance hear the preacher's side as well as that of of the "pillars." Even then it's a mighty ticklish business for any man or group of men to determine accurately the qualifications and achievements of an individual who has been the employe of from fifty to five hundred persons of varying temperaments and ideals.

Sometimes I wonder if those church bodies that cling to the idea of a lay ministry are not after all nearer right than those of us who ask men to depend for their bread and butter on the likes and dislikes of a church congregation. Perhaps if the minister didn't feel obligated to do so many useless things at the beck and call of the "brethren and sisters," he might after all have time to make a good share of his living at something else and be economically free to preach the Word without fear or favor.

There are doubtless some men in the ministry who lack that measure of judgment and tact necessary to steer the average church out of the shoals of individual and sectarian selfishness and social indifference. Doubtless some ministers are lacking in moral character and spiritual devotion. But generally speaking, when difficulties arise between the church and pastor, it is the fault of the church. It must also be conceded that it is not always the minister who appears to avoid difficulties, that serves the cause of Christ best. Some preachers have a way of scenting trouble and flitting to a new field before anything unpleasant happens. Others retain uninterrupted popularity by refraining from taking a definite stand on controversial questions either within the church or in the community. The church pays dearly in the end for these two types of ministers.

CHURCH NOT EMANCIPATED FROM CREEDISM

As I ponder this matter in the light of what I have personally observed and experienced, I come more and more to believe that the Church has and is, even yet, overemphasizing creedal dogmas and failing to emphasize with any degree of force, Christian standards of every day living. I have noticed that invariably the church people whose standards of social conduct are lowest, are ardent sticklers for doctrinal dogmas. Not that these folks are as a rule immoral in their personal life, though this is sometimes the case. And of course lots of men and women who are the very salt of the earth are at the same time hopelessly dogmatic. But very often the "pillar" who insists that salvation is only for those who follow an unalterable preliminary routine, is the individual who fails to apply Christian standards to his business, his citizenship and his social diversions.

If the various denominations insisted more firmly on the upholding of those standards of Christian conduct about which all of them are agreed theoretically, and placed less emphasis upon creedal dogmas about which they all disagree, the church would be in a fair way to fulfill its true mission on earth. If preachers of all denominations would be really fair toward each other and stand together against unrighteousness of every kind, personal or social, in the church and in the community, the future of the church as an undisputed propellor of world righteousness would be assured.

Knowing what I do, the wonder to me is, not that the church has failed so signally to meet the challenge of a modern world, but that it has been possible to keep the torch of Christianity aflame in the lives of men and women, to any extent whatever.

CORRESPONDENCE

Another View of Open Membership

EDITOR THE CHRISTIAN CENTURY:

A word concerning Carey Morgan's reasons for opposing "open membership." First: He does not think it "Scriptura[1]." I think it is. There you have two "opinions"—take your choice.

Second: "It is an utter reversal of our historical position." Has our "historical position" always been right on everything? If not, perhaps this might be one of the positions that needs to be restudied, and revised.

Third: "Barton W. Stone advocated it, and it did not succeed." Neither did Christian union, nor Foreign Missions, nor world democracy succeed in the days of Mr. Stone; therefore they are undesirable.

Fourth: "The plan is a trouble maker." So was Thomas Campbell's "Declaration and Address"; so was Martin Luther, so was Alexander Campbell. It would be exceedingly interesting to know how many churches and congregations have been divided by the teachings of the Fathers of the Disciples Reformation. And I suspect that Dr. Morgan would feel, "the more the better." Even missionary secretaries disturb and cause threats of "division" on the part of some.

Fifth: "It would widen the breach between us and other churches." On this point I can speak out of experience. It does exactly the opposite. The minister of the Presbyterian church in Kansas City which had more accessions to its membership in one year than any other Presbyterian church in America, said to me: "In the receiving of members from my church into the fellowship of your church, without baptizing them, you have removed an insidious reflection that rested upon us, and have drawn me very close to you." The pastor of the largest southern M. E. church in the same city said, "If all your churches were to adopt the open membership plan, I believe you would have the most modern New Testament church in America." I have asked Methodist, Congregationalist, and Presbyterian ministers, many of them, if they would regard such a plan as proselyting and the answer has always been an unqualified "no."

This is my first word for publication on this subject and probably my last. I abhor "religious debates" and "irreligious" discussion of religious subjects.

Carthage, Mo. L. J. MARSHALL.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Social Service Commission Speaks Out on Coal Strike

In a document in which the demands of the striking coal miners are considered sympathetically, the Commission on Social Service of the Federal Council speaks as follows: "But if the Government is to assume responsibility for curtailing the use of economic power in which, thus far, labor unions have had the protection of law, it is under just as compelling an obligation to provide for its wage earning constituency and to protect them against such a situation as has here developed. The miners unquestionably have a real grievance and yet they were powerless to make their demands effective save through a strike. If the strike cannot be tolerated because the strength of those who use it has become so great as to constitute a public peril, then the Government must find a way to secure its workers against exploitation, to guarantee an adequate hearing of demands, and to secure wages and hours of work that will make possible an American standard of living."

Dr. Sheldon Recovering from Serious Illness.

Dr. Chas. M. Sheldon, the well-known author of "In His Steps," is now recovering from a serious illness. The pulpit committee has been securing supply preaching for his church but it will be a real event when Dr. Sheldon comes into his pulpit again at Central Congregational church, Topeka, Kan.

University Preachers at the University of Chicago

Bishop Charles David Williams of Detroit, Michigan, was the university preacher at the University of Chicago in November. Bishop Williams spoke on two Sundays in November, the sixteenth and the twenty-third. On November 30 Bishop William Fraser McDowell, of Washington, D. C., was the preacher, and will be again on December 7. Professor John Douglas Adam, of Hartford Theological Seminary, Hartford, Connecticut, will preach on December 14.

Women Preachers Will Hold a Conference

There was held at the Y. W. C. A. Headquarters in St. Louis, on November 21, a conference of women preachers and religious workers to consider plans for the forwarding of the ministry of women. Among the leaders in this meeting were Mrs. Mary Kuhl, of Champaign, Ill., and Miss Madeline Southard, of Winfield, Kans.

Head of Christian Alliance Passes Away

The Christian Alliance, an evangelical organization, has recently lost its talented head, Rev. Albert B. Simpson, who died in New York October 29, at the age of 74. He was pastor of the Gospel Tabernacle in New York. He was educated a Presbyterian but his organization sent out independent missionaries in both the home and the foreign field.

Dr. Charles Scanlon Getting His Health Again

Dr. Charles Scanlon, secretary of the Presbyterian Board of Temperance and Moral Welfare, had an accident in August which has incapacitated him ever since. He is now attending to desk duties again but has not yet resumed his schedule of speaking. His assistants have carried on the work in his absence successfully.

Plan to Unite Presbyterians of New York

The Presbyterians of New York are divided into seven presbyteries and this prevents united action on many vital matters. A movement is on foot this winter to unite these into one organization. This would make possible a unified city program and would greatly strengthen the denomination in that city, it is thought.

A Big Program for the American Bible Society

The American Bible Society announces that its program for the world-wide distribution of the Bible will call for a budget of $982,000 for 1920. The officers of the society were in session for two days recently with representatives of the leading denominations who contribute to the society's funds in laying out this extensive program. Urgent appeals have come from all parts of the world. One of the interesting features of the society's plan is the contemplated work in France, Russia, Belgium, Czecho-Slovakia, Poland and other European countries, which have been devastated by the war.

Methodist Colleges Are Reported as Overflowing

The Methodists are rejoicing in a great educational revival in their denomination. Twenty-eight of their 44 colleges and universities report an enrollment of 14,443. Of this total there are 6,604 men and 7,829 women. The net increase of men in these schools is 1128; of women 888. A number of the Methodist institutions are running a capacity enrollment.

Pastors Work With Religious Healer

The pastors of evangelical churches in Redlands, Cal., recently united in the support of Dr. C. F. Winbigler, who gave lectures on religious healing. The meetings were held in the First Baptist church. The lectures prefessed to be based upon modern psychology and the work carried with it no implication of hostility to physicians.

Chinese Idols Are Burned in New York

Missionary forces in New York are greatly rejoiced at the election of Lee Tow as the president of the Chinese Consolidated Benevolent Association of New York. Mr. Tow is a missionary worker and head of the Baptist and Methodist consolidated missions. His new position puts him in the place of chief authority in the Chinese district and he is called the Mayor of Chinatown. One of his first acts was the burning of the Chinese idols in the association rooms. The joss house has been closed.

Budget of the Nation-Wide Campaign of Episcopalians

The preparation of the budget of the Nation-Wide Campaign of the Protestant Episcopal church is complete and was recently announced as follows: "The Joint Commission having the Nation-Wide Campaign in charge has accepted the budget in such wise as to determine on a total amount of $42,000,000, as required for the three-year period, distributing the amount as follows: $18,000,000 for the General Board and Agencies, $10,000,000 for advance work in dioceses and continental missionary districts, both of which sums to be raised by the general church, and $14,000,000 to be returned to the dioceses with the suggestion that they, themselves, raise the

amount in connection with their quota for the general sum. On this basis, each diocese has been advised what is its annual quota for the general sum. At the same time, it was impressed upon the church by resolutions that the primary purpose of the campaign is a one hundred per cent mobilization of the spiritual power of the church—the enlistment of every soul, and, as consequent to this, the enlistment of our material resources."

The "Y" Convention at Detroit

I HAVE been attending denominational and interdenominational conventions for many years, but never have I attended one where the religious spirit was more pronounced than at this fortieth International Convention of the Young Men's Christian Association of North America. From the first session, which was entirely given to a devotional service, to the close with a series of more than fifty evangelistic meetings in the Detroit churches on Sunday evening, the spiritual note was struck at every session. The impression made by this fact was deep and manifest. There was a seriousness about the great body of delegates that befitted the high mission on which they were bent. Next to the religious character, the unanimity of action was notable. The atmosphere was not favorable for differences. It seemed to be the common feeling that the Association had great work to do and must not permit any side issues to distract the attention from the large plans proposed by the leaders. The result was that the sessions were among the most insipirng to faith and provoking to good works that I have known, and it could not be possible that the nearly five thousand delegates and alternates and visitors could go away just the same as when they came. The vision, breadth and power of addresses like those of Drs. Speer, Mott, King, Stone and others must be the means of new impulse, aspiration and action to thousands of men.

A SUMMARY OF REPORTS

At 10 o'clock on Wednesday, November 19, the handsomely beflagged and festooned hall began to fill, and when Mr. F. W. Ayer, president, called the convention to order it was evident that there was to be the great gathering which Dr. Mott had predicted and hoped for, in view of the surpassing importance of the matters to be acted upon. The two hours of this session were in charge of Dr. John Timothy Stone of Chicago, who made them truly devotional and spiritually stimulating, setting the keynote for all that came afterward. The hymns sung were the great hymns of the church, "Come, Thou Almighty King," "How Firm a Foundation," "My Faith looks up to Thee." And what a volume of praise and aspiration, what congregational singing—worth going across the continent to hear!

Of course I cannot follow the sessions in detail. I pass quickly to the matters in which the churches are most interested. First is undoubtedly the report of the strong Commission on the Relation of the Y. M. C. A. to the Churches, of which Dr. W. Douglas Mackenzie was chairman. Prepared with great care and anticipated with deep interest, the report was worthy and so recognized at once. It frankly confessed the shortcomings of the Association and fairly accredited the blame due to all concerned. If the members of our churches generally, and the pastors in particular, were to receive and carefully read this entire report, the result could not fail to be of incalculable good to the cause of Christianity, to the Y. M. C. A., and to the churches. No summary can do it justice. The findings cover all the important points. They show that from the beginning the Association has maintained the rule that its active members shall include only members of evangelical churches, has claimed that it is no substitute for the church nor an institution entirely independent of the church, but an association of Christian laymen working for the men and boys; that in order to secure its Christian aim, it has extended its work by means of social, educational and physical departments, thus ministering to the fundamental needs in building a complete manhood; that the development of these departments has withdrawn the energy of many association workers from realizing the distinctively religious aim, with result that in too many cases the spiritual side of the work has been reduced to a minimum and in the case of a few local associations almost disappeared; that the great and successful religious work done by many Associations, some of them among the largest in the country, has proved that such neglect of the religious work is not an inevitable result of enlargement of the work, but of failure on the part of directors and secretaries in individual Associations to keep their own spiritual life intense, hold the true meaning and aim of the institution constantly before their minds, and make it most truly pervade all sides of the work; that in too many cases local Associations have failed to maintain living relations with the churches around them, and that in its larger organizations the Association has too often failed to establish obvious and living connections with the evangelical forces in those areas, in consequence seeming to establish rivaltry rather than cooperation and direct contribution to the strength of these denominations and churches; that wherever the local Association has been directed by men who were themselves loyal members of the local churches, pastors and churches have been proud of and grateful for their work, and the Association has acted as a true agency of the church; that after all confession of shortcomings the Associations have by their energy and zeal and the development of a wide range of experience and great technical skill revealed to the churches many forms of service among men and boys, many avenues of approach to their souls, and the possibilities of awakening in them a higher life which the churches as a matter of fact had failed to develop; assisted many young men to careers of Christian service, and many of them to the Christian ministry; and that for this vast amount of actual work and experience the Association deserves the profound gratitude of all Christian people.

SOME RECOMMENDATIONS

The recommendations were as follows: 1. That the convention approve of the findings including in general terms the statement of the ideals of the Association, of its relative successes and shortcoming in pursuit of these ideals, and of the need that future great developments be worked out locally and nationally in positive harmony and cooperation with the evangelical churches. 2. That in the selection and training of secretaries the Association shall henceforth give due place to their thorough instruction in the religious aims of the Association and thorough training in the Scriptures, Christian doctrine, and the history and meaning of the church and of the churches to all of its secretaries, and advanced work to those whose main service is to lie in the field of the distinctively religious work. 3. That the Convention resolve that the time has come to open direct negotiations with the denominations known as evangelical, for a careful study of the relations obtaining between the evangelical churches and the Association; and that it authorize a commission that shall enter into these negotiations. The report, findings and recommendations were unanimously adopted, after some stirring

remarks by Bishop Nicholson, President King of Oberlin, and others.

The report of the Religious Work, including that during the war, gives a sufficient answer to those who have felt that this work was minimized. Secretary Daniels in his address Saturday evening, said that there was one criticism of the "Y" in army and navy work that to him was its glory, namely, that it had shown too much concern for the souls of the men. His praise of its service in creating and maintaining high morale was one of the notable utterances of the Convention. In common with the representative of the army, he added the "Y" to the army and navy as one of the constructive forces that won the war.

The report on the Foreign Work was a surprise to many, showing as it did that the budget asked for foreign work is larger than that asked for home work, or a little more than $1,000,000 for foreign and $750,000 as a minimum for home. The evangelistic work done by the Y. M. C. A. representatives such as Sherwood Eddy in China, Japan and India is something to cheer the Christian people everywhere as well as encourage the missionaries, who recognize gratefully the aid given through this agency.

A REMARKABLE STORY OF PROGRESS

The report of the international committee fills 148 pages, a volume in itself. In the opening section on review and present position, it says the movement has rounded out three-quarters of a century of history—a period of opening and entering of doors until the Association has become the great world-wide Christian movement of young men. The development since the Association met in Detroit in 1868, when Dwight L. Moody made his first apearance as a personality of mark, is shown in these figures: then 257 Associations in the U. S. and Canada, now 2,077; then a total membership of 50,000, now nearly 750,000; then net property and funds of $700,000, now of $107,830,000, or 150 fold increase; then a score of employed officers, now 5,076 on the regular staff. Then the physical, educational and Bible class work had not begun; now the Association symbol the Triangle represents the program and philosophy of symmetical development, and this year's official reports show that 86,734 men and boys were in vocational and cultural classes, 269,732 in physical education classes, and 129,638 in Bible classes. The International Committee has 164 men on the home field and 196 on the foreign. During the war the Association ministered to not less than 24,000,000 men, including the prisoners in Russia and Germany. It enlisted 20,000 men and women in active service mobilized hundreds of thousands of volunteers in its financial campaigns, and raised $165,000,000 for war work alone—a stupendous and unparalleled piece of work. Yet it held its own and even made advances in its regular channels of work. It is significant of the religious work that the number professing faith in Jesus Christ the past three years reached 102,636, the largest ever reported.

The reception accorded Dr. Mott, as he spoke on Saturday morning, must have compensated him in some measure for the strain of the past five years. With its enlarging plans for vocational training, for community work in industrial centers, for extension into unoccupied fields, both at home and abroad, the Association faces great tasks with faith and assurance, and the body of delegates, representing the solid backing of the movement, placed itself squarely and enthusiastically behind the enlarged program presented to it. The Detroit Convention of 1868 marked one epoch in the life of the Association, which then employed its first general secretary. The Detroit Convention of 1919 marks another epoch in the history of an institution that has wrought greatly for the highest interests of men and boys, and that has before it a still larger work in the interest of Christianity.

HOWARD B. GROSE.

THE SUNDAY SCHOOL

Peter and John in the Crisis*

THERE is only one consistent way to study this lesson and that is to follow Peter and John in their reactions to the important events—the Crucifixion and the Resurrection. We are devoting an entire quarter to these men and we must not wander aside and become lost in the easy fields of generalities. Focus your attention, then, upon these two men.

Although Jesus had made every effort to prepare their minds for the coming catastrophe, they were not ready to meet the crisis. They followed from one stage of the arrest and trial to another as though overwhelmed by a sudden and altogether unexpected disaster. They see Judas, one of their number, betray their Master with a kiss, they follow dumbly to the high priest's house, Peter tried to make a defence—he only bungled the job and received a rebuke for his pains. John knew the high priest and as he stood warming his hands at the brazier he was in no strange place, but how frightful it seemed to witness his wonderful new Master being condemned by those who formerly were the respected leaders of his religion. Peter loses his nerve, and with a round fisherman's oath denies his Lord. Then with the coming of morn and the crowing of the cock, he remembers how Jesus predicted his infidelity, and utterly disheartened he goes out—he knows not where nor how; he is completely dismayed and altogether broken by the events and by his disloyalty. Later he will be particularly sent for by Jesus, for the resurrection angel says, "Go call my disciples—*and Peter.*" Poor Peter! He is the particular object of Jesus' solicitude—just as the wayward son is the particular care of his Father and the object of his Mother's love.

John is in the procession to the cross and according to the Oberammergau version, particularly kind and attentive to Jesus' mother. It may be that was an additional reason why Jesus committed her to his care. At all events, his noble chivalry never shone to better advantage than when he took that sad and broken woman tenderly to his own home. We love to dwell upon John's gracious bearing at that tense hour. We forget his failures in his magnanimous deed. We do not know where Peter was during the crucifixion, but John stood nobly by and after all the heart-rending events took Jesus' mother to his own home.

Peter, however, true to his impulsiveness, was first at the tomb. True to his nature, he entered clear into the rock-hewn cave and satisfied himself that Jesus was not there. "He is risen—even as he said." The coward now becomes a lion and from that moment he ceased not to proclaim the death, burial and glorious resurrection of his Master. Both Peter and John were present when Jesus met his disciples in the upper room. Some disciple—it may have been John—had searched out and found Peter and restored him to the fellowship (a most valuable lesson may be pointed here).

We need to note one other incident as regards these two men and these stupendous events. Peter and John had gone fishing again; Jesus came and stood on the shore; in the ghostly dawn they saw their beloved Master once more. He took Peter aside, for there was a post-graduate degree to confer upon him—a final examination to give. Three times Peter had denied in the palace, three times he must now confess. Painfully he becomes conscious of what Jesus is doing and he cries out, "You know everything—you know that I love you." Yes, there is no doubt about Peter's fervent love. Mistakes he had made, sins he had committed, but his love had never grown cold. He had been stunned, but his love had not failed. He wept over his weakness, he returned to the fellowship. How human he was! How like us—yet Jesus used him—he fed the Shepherd's flock.

JOHN R. EWERS.

*Lesson for Dec. 14, "Peter and John in the Crisis." John 18:15-27; 19:25-27.

BOOKS

IDEALISM AND THE MODERN AGE. By George Plimpton Adams, Associate Professor of Philosophy, University of California. This book is intended to offer, in substance, an analysis of an idea which lies at the center of modern thought and life. The fundamental proposition of the essay is that every age is dominated by some idea which expresses itself in the political, economic, social and religious structures of the time. As a corollary to that proposition the author holds that the present age is under the dominance of an idea system. He holds that the key word of the modern world is "Control." The modern idea connotes expansion, activity, control—the control of the forces of nature by means of science for the physical happiness of man. This idea the author sets over against the essential idea of religion, which he defines as possession, contemplation, knowledge. Professor Adams contends that there is a fundamental antagonism between the dominant idea of the modern world and Christianity. The book is in reality a discussion of the philosophy of Idealism. It is somewhat technical in its discussion and academic in style, but it is worth while and is just such a book as the minister should read occasionally in order to keep abreast of philosophical discussions and to provoke sound thinking on his own account. (Yale University Press.)

APPROACHES TOWARDS CHURCH UNITY. By Newman Smith and Williston Walker. A book of sources and suggestions of great value for the student of Christian Unity in its present phases. It opens with an extremely interesting discussion of the origin and development of church offices in the primitive church, by Professor Walker. This is an admirable statement of the democratic and natural evolution of church functions. Dr. Smyth then considers the development of the church in terms of biological law, and in reference to Newman's thesis. He also reviews some of the more historic attempts at union in the post-Reformation times. The appendix presents the leading features of all the recent attempts to promote unity, such as the proposed Conference on Faith and Order, the Proposals of the Presbyterian Church, and the Inter-Church World Movement. (Yale University Press. $1.25.)

WAR STORIES. Edited by R. J. Holmes and A. Starbuck. A collection of the outstanding stories of the late war, including contributions by Booth Tarkington, Edna Ferber, Will Payne, Laura Spencer Porter, Gouverneur Morris, Dana Burnet and others. It is a volume that must be considered by possessors of complete "war libraries." (Crowell. $1.25.)

THE STORY OF OUR NATIONAL BALLADS. By C. A. Browne. A book of intense interest for Americans, containing as it does the circumstances of the writing of our national favorites: Yankee Doodle, Hail Columbia, The Star Spangled Banner, America, Columbia the Gem of the Ocean, Dixie and a dozen others. (Crowell.)

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BODY AND RAIMENT. By Eunice Tietjens. Here is another book of experience, but in the medium of verse. The book is full of genuine poetry both metrical and free, some of the poems being particularly delightful, as "The Bacchante to Her Babe," "Psalm of My Beloved," and "Lament of a Poetry Editor." Perhaps there is more of the love motif here than one can assimilate at one sitting. (Knopf. $1.25.)

THE BOOK OF A NATURALIST. By W. H. Hudson. When a writer of the intimate and charming style of W. H. Hudson undertakes to discuss in an informal way some of the wonderful things of nature, there is prospect of a worth-while book. One feels in all of Hudson's writing the friendly personality behind it. Mechanically and artistically, this volume is to be heartily commended. (Doran. $3.50.)

THE BLACK DROP. By Alice Brown. How a man of a cultivated and loyal family, with a "black drop in his blood," plays false during the war, and in time involves in calamity his own family and many others, is told in this story. Miss Brown is the author of "Children of Earth," "Bromley Neighborhood," etc. (Macmillan. $2.)

STORM IN A TEACUP. By Eden Phillpotts. A story of English common life, with a background of the paper-mill industry. The same skill in character-drawing and plot-weaving that has marked the earlier stories of Phillpotts is still present in his work, though he is becoming almost a veteran in the world of English literature. (Macmillan.)

THE MEN WHO MADE THE NATION. By E. E. Sparks. Biography is after all the most fascinating sort of reading, and here are vividly pictured the careers of Franklin, Samuel Adams, John Adams, Robert Morris, Alexander Hamilton, Washington, Jefferson, Clay, Jackson, Webster, Greeley and Lincoln, each given his true and particular place as a builder of the American nation. (Macmillan. $1.75.)

POLISHED EBONY. By Octavus Roy Cohan. Nine stories of the "cullud" aristocracy of Alabama. Genuine humor and rich with the unique philosophy of the negro race, which finds simple contentment with a real diamond or two and some snappy garb. This Southern black aristocracy is even more amusing than that of the upstart white aristocrats of the north, in these post-war, coupon-clipping times. (Dodd, Mead. $1.60.)

SHERRY. By George Barr McCutcheon. Such writers as McCutcheon have their place in the world life as lighteners of the burdens of those who must face the realism of these difficult constructive days. Good cheer and entertainment are certainly worth purveying into the homes of people at this time. Sherry wasted a legacy amounting to some hundreds of thousands and started again making his own way upward, and won, assisted by the pretty and cheery Morna O'Brien. (Dodd, Mead. $1.75.)

Contributors to This Issue

HENRY CHURCHILL KING, D. D., LL. D., President Oberlin College; author of "Rational Living," "Reconstruction in Theology," "The Seeming Unreality of the Spiritual Life," etc., etc.

JOSEPH FORT NEWTON, D. Litt., D. D., minister, Church of the Divine Paternity, New York; until recently minister City Temple, London.

FLORENCE SLOWN HYDE, formerly a newspaper woman on Chicago dailies, now the wife of Rev. J. Scott Hyde, an Illinois minister.

NEWS OF THE DISCIPLES

New Plan of Handling Educational Offerings

At the recent International Convention held in Cincinnati, a new plan was devised for handling offerings for current expenses from individuals and churches to the colleges and institutions of higher learning which hold membership in the Board of Education. The plan was presented at the Educational session on Friday evening, October 17, and was unanimously adopted and recommended to the churches. The plan involves a central treasury, territorial allotments to the colleges, a ratio for the division of funds in states with more than one college and a vigorous educational campaign.

Forward Movement at Clinton, Ill.

H. H. Peters, State Secretary of the Illinois Christian Missionary Society, has just closed a three weeks' series of evangelistic meetings at Clinton, Illinois, where R. L. Cartwright is pastor. There were forty-one accessions to the church. The climax of the meetings was in a great home coming service the last Sunday, November 23. Mr. Peters raised $8,000 which puts the church in splendid shape financially. This amount took care of the expenses of the meetings, a deficit of $500 in current expenses of several months standing, $1,400 to pay the balance of a new parsonage erected some three or four years ago and the balance of $4,400 on a church property purchased last April for a new building site. This property is being rented now at $40 per month. At the time it was bought $2,700 was paid on it and the amount raised in the meeting clears the indebtedness. Plans are being formulated now for a building campaign.

Church Prospers at LaPorte, Ind.

A. L. Stamper closed his first year with the LaPorte, Ind., church October 1st. Under his leadership, the church is entering with vigor and enthusiasm into a well defined program for the Kingdom. The Brocks will assist in a two weeks' series of evangelistic meetings beginning November 30th. The LaPorte church is glad to take its place in the forefront of those attaining the suggested goals set in the convention resolutions. For several years this church has had its splendid parsonage, which is now clear of debt. Two months or more before the Cincinnati convention, the LaPorte congregation voluntarily voted its minister an advance in salary of more than the twenty per cent recommended in the resolutions.

Ministers Play the Part of Cannibals

The annual barbecue at Drake University, in Des Moines, this fall was a challenge to the ingenuity of the students. Different groups presented "circus stunts" for the amusement of the company. The ministers of the college of the Bible presented a scene in which one of their number was prepared for the boiling kettle by Fiji Islanders. They were given the silver loving cup for originality in their idea.

—Dr. Royal J. Dye made a visit recently to Walla Walla, Wash., and spoke both Sunday morning and Sunday evening preceding the every-member-canvass of the church. A. R. Liverett is the pastor. Mr. Liverett has been elected president of the Ministerial Alliance of Walla Walla, in which twenty-three churches are represented.

—The Ohio Business Men's Committee on Ministerial Salaries has just sent out a letter to Ohio churches calling attention to the resolution of the recent International Convention recommending an increase in ministerial salaries. There is no doubt the situation is acute in many cases. Faithful men have been holding on looking for better times and worse ones are here.

—The Ohio Christian Missionary Society has an Advisory Committee on pulpit supply which considers the matter of right adjustments of preachers to churches. This committee serves gratuitously. It is composed of C. B. Reynolds, J. H. Goldner, Justin N. Green, E. G. Hamilton, and L. N. D. Wells.

—Highland Park church, Des Moines, has a number of interesting features in its program. Among these is a junior church which worships with the main congregation during a part of the service but which retires for its own study just before the sermon. There is a six-number lyceum course and the various Sunday school classes have an hour in the church gymnasiuim each week.

—F. W. Burnham of Cincinnati, spent Sunday, November 16, with the church at Owosso, Mich., and was greeted with large audiences at both services. The Endeavorers in expressing their appreciation presented their guest with a beautiful bouquet of carnations.

—P. H. Welshimer of Canton, O., is announced to preach in a series of meetings which will lead up to the raising of the church debt in First Church, Cedar Rapids, Ia., where P. Y. Pendleton is pastor.

—Thomas O. McLaughlin, formerly a student at Phillips University, has had the good fortune to win a Rhodes scholarship and will enter Oxford University the first of the year.

—Harry D. Smith of Enid, Okla., recently united in marriage a minister and a singing evangelist. The groom is Frank Davis, pastor at Nash, Okla., and the bride Miss Ferne Williams. Mr. and Mrs. Davis, immediately after their wedding, began a series of evangelistic meetings in Nash.

—The Board of Trustees of Phillips University, Enid, Okla., at a recent meeting endorsed a plan to seek a fund of two million dollars in a tri-state campaign covering parts of Kansas, Oklahoma and Arkansas. Some of the money will go to the respective state missionary organizations. The enrollment in the school this year has gone beyond the thousand mark and a hundred of these are ministerial students. The president, Dr. I. N. McCash, has been placed in charge of the Inter-Church World Movement survey of education in his state.

—Dr. Royal J. Dye recently visited his old home at Ionia, Mich., and asked the church there for $10,000 for a saw mill for use in Africa. The church expects to complete the fund by January 1.

—The Ladies' Council of Roanoke church, of Kansas City, Mo., recently held a reception for the workers of the Mexican mission of their city, Mr. and Mrs. Estill and Mr. Madrigal. A free-will offering of supplies for the less fortunate people in the Mexican quarter was given by the ladies.

—Thomas A. Boyer, of Richmond, Cal., recently preached to the members of the local Elks' lodge and families and families at a Sunday evening service.

—This is a day of campaigns and Hiram college falls into line next with an announcement of a $600,000 campaign to be put through the first ten days of December. Mr. Philip H. Gray of Detroit has offered $100,000 of the amount conditioned on the remainder

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being raised. Hiram college offers only college work, has 126 students of college rank, has 21 teachers on an average salary of $1,820 a year, a net productive endowment of $450,000, a budget of $61,000, and is now a standard college. The money being asked for in the campaign will be used to erect a new science building and a dormitory.

—It is announced that C. C. Crawford, of Albia, Ia., has been called to a position on The Christian Standard.

—C. H. Morris, who resigned recently at Central church, Denver, announces that he hopes his retirement from the ministry may be only temporary. He retired for health reasons.

—Recently a whole church of the communion known as the Church of God united with the Disciple church at Oak Grove, Carroll County, Ind. This is the result of some common efforts in promoting religion in the local community. J. F. Ashley is the Disciple pastor.

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—The Crimson Rambler printed by students of the Transylvania University of Lexington, Ky., has reason for pride in printing the following news note: "A tree is known by its fruit. A college is kown by its product. One of the outstanding results of Transylvania training has been the development of a scholarly spirit. It is interesting to note that fifteen graduates of the class of 1919 are now pursuing courses of a graduate nature. Among the others are found editors, educators, brokers, clergymen, Y. W. C. A. secretaries, missionaries and a college registrar."

—On a recent Sunday evening while E. B. Barnes and family were at church, some one entered the parsonage and took what money and jewelry could be found. With characteristic good humor, Mr. Barnes rejoices that they did not have very much money in the purses. Some rings much prized for their sentimental associations were lost.

—C. J. Robertson, formerly pastor at Gibson City, has been assisting in evangelistic meetings at Colfax, Ill., where H. H. Jenner is pastor.

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—B. L. Wray, leader of the Missouri Movement in the seventh district, reports the movement making much progress. Lathrop, with a quota of $6,706, raised over $8,000; Gower, with a quota of $3,497, reports pledges of over $5,000. Maryville has raised $8,000 and First church, St. Joseph, $10,000.

—John Watson Shockley recently began a new pastorate at Rogers, Ark. Ten new members were received in the opening weeks of the pastorate.

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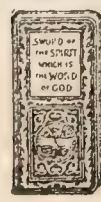
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—The annual reports at LeRoy, Ill., were very gratifying this fall, showing all bills paid, including the money for the "living link" in the foreign society. The church has increased the salary of the minister, L. F. Sargent, by two hundred dollars.

—First church and South Street church in Springfield, Mo., recently united and First church supplied ten thousands dollars with which to put improvements on the South Street church building. Then the united congregation put on a campaign to raise $12,000 to clear the building of debt and succeeded in raising $16,000 without public solicitation. Following this effort the Missouri Movement brought its cause to Springfield and the congregation gave $16,000 more. These forward movements have brought a great revival of interest in the church.

—In the mountains of Kentucky, at the head of the Cumberland, is the city of Harlan which has grown from six hundred to ten thousands people during the past six years. The church building recently burned and there was no insurance. Seventy brave Disciples are undertaking to put the building into good condition.

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Chicago, December 11, 1919

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The Christian Century

An Undenominational Journal of Religion

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer of Aspiration

INFINITE FATHER, each day teaches us how utterly, how constantly, we depend upon Thee, who art the life of our life and our eternal hope. By Thy spirit we live moment by moment; Thine is the strength that supports us, whether we do good or ill. Darkness and death would descend upon us if Thy power were withdrawn for an instant. Thou art the beauty that enchants us; Thou art the truth which our minds seek, and the liberty it bestows; Thou art the love for which our hearts hunger, and to which we commit our souls at last.

Because Thou art our life, O Lord, teach us to live in Thee always, everywhere, in everything, as for Thy will. Live Thou in us richly, radiantly, to purify us of all that is untrue, unholy, and unworthy of Thee, whose we are and whom we serve so imperfectly. Dwell Thou within us creatively, that we may attain to that inward stillness, that discipline of the body by the spirit, that wisdom of love whereby our lives shall be fit instruments for the revelation of Thy truth and the service of righteousness.

Thou hast shown us in the life of Jesus the truth about life, and what it can be when lived in Thy fellowship. Lord, as we think of him, what we are fills us with sadness and longing; we have seen the unattained, and our vanity is prone in the dust. There is no satisfaction for us while our eyes are filled with his grace and beauty; no rest until we are more and better than we are. If Thou hast a blessing for us to-day, let it be the blessing of those who are poor in spirit because they have seen something very rich.

O Thou Eternal Life, take our stumbling, faltering lives and make them centres of Thy light and power and beauty, for comfort, for healing, for guidance. Make us Thy humble fellow-workers, that life may be lifted out of weariness into joy, and its heart of rhythm and soul of fire be fully revealed. May we be as those who watch and work for the coming of Thy kingdom in the hearts of men, and in this troubled, tormented world, as he did in whose name we pray. Amen.

Survey Conference to Meet in January

INVITATIONS have been sent to more than a thousand leaders in home and foreign missions, and other church activities for the World Survey Conference to be held at Atlantic City January 7 to 10 next. Those who attend will be the representatives of the evangelical denominations and boards, numbering nearly one hundred, which are cooperating in the Interchurch World Movement of North America. The invitations were signed by Robert Lansing, who recently became chairman of the Interchurch General Committee; John R. Mott; William E. Foulkes and S. Earl Taylor. The conference will consider the preliminary results of the worldwide surveys the Interchurch Movement has been carrying on for many months and decide on a joint program. The surveys will make it possible for the first time to visualize the whole task of the church and to know approximately what it will cost in men and money for American Protestantism to undertake its fair share of responsibility for world evangelization. The various denominations will be asked to determine their individual responsibility, to frame their own budgets and to decide by mutual agreement on a date in the spring of next year for a united simultaneous financial appeal both to their own constituencies and to American Protestantism as a whole.

Open Forum Keeps Up Its Traditions

THE Open Forum conducted in Ford Hall, Boston, by a devoted Baptist layman, Mr. George W. Coleman, is living up to its splendid traditions this winter. One of the outstanding meetings recently was that at which Dean Brown of the Yale School of Religion spoke against socialism. For an hour and a half radical socialists plied the dean with questions, but he came through the ordeal with dignity. Dr. Brown's argument was to the effect that the protest of socialism against existing evils is praiseworthy but that its program will not work. It demands, he insists, a degree of perfection in human nature that is not now available. The socialistic experiments have shown economic waste and loss at public expense, reduced personal initiative, provided no adequate way of curbing the desire for selfish gain, and its political choice of business management is unsatisfactory. Also, his argument continued, the socialist philosophy is faulty; it fails to recognize that the course of progress has been influenced by great men, great ideas and great ideals.

Woman's Rights In the Church

IT IS inconceivable that there should be a world movement for a full franchise for women in politics without there being at the same time a movement for full opportunity for women in organized religion. The recent meeting in St. Louis of women preachers who propose to "encourage capable and consecrated young women to take up the work of the ministry" is a significant sign of the times. Only one great religious body in America, Disciples of Christ, has given to women an equal voice in the national leadership of the church. In this the Disciples have anticipated the action of their sister communions by a whole generation. There still remains, of course, the test of experience. Women have taken over the teaching of children as almost their exclusive function. The work of preaching and of church administration has been the function of men exclusively in most denominations because of ecclesiastical law. In the free competition of men and women as religious leaders the individuals who prove most useful to the church are likely to be chosen as pastors in the days to come. Whether our pastors are mostly men or mostly women will depend upon the results achieved. So far the few communions that have received women into the pulpit on equal terms with men show no big demand on the part of the churches for women preachers, though exceptional individuals like Miss Maude Royden, of London, have become world famous.

Religious Liberty Throughout the World

TOLERATION in religion is one of the things necessary in the realization of world brotherhood. The establishment of a single religion by law and the placing of all others under a ban isolates a nation and prevents it from having a free interchange of ideals in the fellowship of the larger world. China is now tolerant in religion as is Japan. The chief examples of the intolerant attitude are those in Spanish-speaking countries where the Roman Catholic religion is established. At a recent meeting of the Rock River Conference (including the city of Chicago) of the Methodist Episcopal church a resolution was passed relating to religious liberty in Spain, and in pursuance to this resolution a letter was sent to the King of Spain. If Spain would broaden her attitude with regard to religion, the Spanish-speaking nations of the western continent would follow suit. At the present time no worship is allowed in Spain except the Roman ritual, unless it is behind closed doors. No Protestant church may display a sign or emblem indicating that there is a place of worship. There are many evidences that there is in Spain a sense of incongruity between the many modern policies now adopted by that country and this remnant of medievalism.

The Reign of Hysteria

WAR has left America with an attack of "nerves." Too many of our problems are being faced with emotion rather than with reason. There is a wide-spread conviction that there exists in America a well-organized revolutionary movement which seeks to overthrow the government. As a matter of fact we have for the most part the same old organizations and the same old soapbox orators saying the same old things. In the prebellum days we took no pains to send interpreters around to foreign language meetings to learn what the doctrine was. In those days it was only city mission workers and social settlement people who knew how the submerged tenth of the big cities felt. We are in no more danger of revolution than we ever were, except as we magnify out of all proportion the significance of the little groups of anarchists and revolutionary socialists. The need this winter is for sober economic study and not hysterical reactions.

Labor Striking Against Itself

THE strike is no more a permanent method of settling difficulties than is war. Directed against the employers, strikes have a way of taking their heaviest toll from the working people themselves. The coal strike does not disturb the employing class so vitally. They long since put into their capacious bins all the coal they needed for this winter. The people who will suffer live in the humble homes of the workers. More or less dividends from closed down factories is a smaller concern to the stock-holders than is the matter of the weekly pay envelope to thousands of families of working people. In the end we shall have to set up courts of arbitration in which labor may have a fair hearing and from which shall go forth decisions that have the authority of justice. In that

day it will be a matter of policy for the unions to oppose the strike as a social weapon. The horrible results of the present coal strike bring to an absurdity any talk about the sacred right to strike. The policy of the workingman should be not to organize strikes but to secure in less expensive ways the things that are necessary to life and happiness and to the well-being of his family.

Education and the Future of the Disciples

THE Disciples will never be any bigger than their ministry. So long as the churches are compelled to accept a leadership that is not aware of the movements of the day, just so long will we have a considerable section of our laity that is opposed to progress. The remedy for narrowness and bigotry is education. The approach of Education Day this year should suggest to every forward-looking minister among us the central importance of such an event. A newspaper organ of our socalled "anti" churches naively reports the difficulty that certain of their ministers experience by reason of being college graduates. They are kept on the move by the unschooled evangelists of this particular persuasion. The Disciples have fully espoused the cause of modern learning and are determined to face the light of day. In this lies the hope of their future. But there yet remains the task of catching up in their educational institutions with the more resourceful colleges of other communions to whom the educational ideal has never been a matter of debate.

The New Chaplain Has Made Good

IT IS the unanimous opinion of army officers that the new chaplain has made good. During the war candidates for the chaplaincy were carefully examined before they were accepted. They were then given a course of special training. The function of the chaplain in the army has undergone an evolution. In the future he will not be overburdened with the chores of the army while outside welfare workers do the religious work. He will be set free for the special function that pertains to his calling. There was a bill before the last congress to create a Chaplain's Corps. Under this bill the chaplains would rank from first lieutenant to colonel. They would be not over thirty-five years of age when admitted. Without doubt the bill will be introduced in the new session, and it should pass.

Chicago in Prophecy

THERE is a tradition that one night in the spring of 1892, a company of men charged with the creation and promotion of the World's Columbian Exposition, went out to Jackson Park to see the progress that was being made. It lacked but a few days of the time announced for the opening of the great fair. Yet they found everything in confusion. Buildings were incomplete, piles of debris disfigured the places, arriving exhibits were tumbled about in seemingly hopeless disorder. They were deeply depressed. They were facing the black disaster of failure to meet the expectations of half a world regarding the big event that was impending.

As they walked about in that mood, they came suddenly upon a man sitting at the foot of one of the half-completed statues. When they came near enough for the moonlight to show them who it was they recognized Daniel H. Burnham, the designer of the great plan, the creative spirit back of the majestic enterprise. To their surprise he rose at once and stretching out his arm over the area of the unfinished work, he said with fine enthusiasm, "Isn't it wonderful?" And then to their hesitant and doubting souls he poured out his confidence and elation over the great conception and assured them that nothing would be lacking when the opening day should come.

The vision that Burnham saw that night was not alone of the World's Columbian Exposition. It was partly as well that of the future Chicago, of which he said that no city on earth had a location comparable with it. He began at once to study the details and draw plans of that newer, more practicable and more beautiful city which was to be, and which is beginning to take form under the continuous and masterful direction of the Chicago Plan Commission. He had many other things to do. He had to plan the new Washington, which is becoming one of the wonders of the world. He was called far out to Hawaii and the Philippines to set his architectural and engineering skill at work for the Government. But he never ceased to work upon the Chicago Plan. And much of the money required for its first promotion, and for the educational work that had to open the way for it in the hearts of business men and other citizens, he provided from his own resources. Never was there a finer example of public devotion known in the history of a great town.

It is an easy thing for an autocratic government to make a beautiful city. Pericles made Athens, in a single generation and by one impulse of his directing will. The Caesar s made Rome, because they were given the idea by Augustus, and the means were at hand. Napoleon created a new and wonderful Paris, the marvel of the world, by a single stroke of executive authority, and with the masterly help of Haussman. But a democratic community has to work under many disadvantages of misunderstanding and delay. Atfer the great London fire, Sir Christopher Wren submitted to Parliament his splendid plan for the reconstruction of the metropolis. But the cost was deemed too great by the timid legislators, and London has muddled along through the centuries with its formless and wasteful pattern. Within the present generation it has adopted one small feature of Wren's vast design, at a cost greater than the whole would have entailed at that time.

Chicago has grown familiar with the marvelous features of Burnham's great plan. They were set forth in the most sumptuous volume that was ever devoted to such an enterprise. They have been discussed in every school room, and illustrated in hundreds of lectures in all parts of the city. Gradually they are taking form, almost without observation. The new Field Columbian Museum

at the south end of Grant park, on land taken over from the lake, is the most extensive, and one of the most beautiful, of white marble buildings in the world. Straight through its side from far out on the west there is already approaching the newly widened and boulevarded Twelfth Street, to be known as Roosevelt Road. This will displace the present Illinois Central Station, and form the approach to the new one, architecturally harmonious with the Museum.

Already Michigan Boulevard, widened and beautiful from Twelfth Street to the river, is preparing to leap across this barrier, with its double deck, for varied traffic, to meet the new section approaching from the north. Still newer features of this vast scheme are just now taking form. Western Avenue and Robey Street, which give access to great industrial sections on the west side, are to be widened. Ogden Avenue, one of the few diagonal streets Chicago has thus far permitted herself, is to be continued from Union Park on the west side to Lincoln Park on the north. This will call for the removal of many buildings, and will cut relentlessly through some sections long undisturbed. But properties will be vastly enhanced, access will be afforded, breathing spaces will be secured, and the level of life and health will be raised along all these thoroughfares.

Perhaps the most notable feature of all will be the removal of the entire market district from South Water Street, and the conversion of that river-side area to a double-deck street of the highest value for mercantile and artistic purposes. The fruit and provision market is already provided for in a space further to the west. These are only the next steps in a far-reaching plan of city building, which, if the present signs are dependable, is to be carried on for many years to come, in days when Chicago has not only become the Great Central Market of America, but the first city on the continent. There is no boasting in the spirit of the Chicago Plan promoters. They know that the size of cities is not determined to any large extent by booming. No city merely by taking thought can add a million to its population. But it can grow according to design, and in a manner to make it a home worthy of great purposes.

That is why the people of this big town are interested in the Plan. They have sometimes called the idea that of the Chicago Beautiful. Such it is. But it is much more. It is the plan of a Chicago efficient, practical, healthful, happy, and inviting. These are ethical and spiritual values, as well as efficient and artistic. Only their beginning has been achieved as yet. But the same spirit that caused the people of Chicago to rebuild after the great fire, to raise the level of the entire business section of the city twenty feet in its rebuilding, to create the incomparable World's Fair, and to plan a far-reaching method of meeting its transportation problems, is now at work in the realization of this wonderful Chicago Plan.

It has not been easy to do it. It has taken men of vision, faith, generosity, and civic pride to conceive and carry it on. The Association of Commerce has been its constant promotor. The Commission, headed by Mr. Charles H. Wacker, whom the next generation of Chicagoans will honor even more than does the present, has labored through days of light and of gloom. It has had the help and the opposition of city administrations. It has fought almost hopeless battles with arrogant and greedy railroad companies like the Pennsylvania and the Illinois Central. It has had to meet a host of selfish landowners and their shyster lawyers, who thought only of their chance to make money out of the great desgn. But they have come on quietly and effectively, and today Chicago begins to see the fruition of Burnham's mighty dream. This is one of the reasons why Chicago men and women have such invincible faith in its future and such joy in working for its ideals.

The Church and a New War

PRESIDENT WILSON from his sick bed has momentarily checked the movement toward military intervention in Mexico, but the forces that have been pushing the United States in that direction are very powerful, very well organized, and are determined to gain the enormously important commercial goal upon which their eyes have been set for many years. How soon another incident may loom upon the horizon as a *casus belli* no one can foretell, but without doubt the release of Consul Jenkins and the President's refusal to be bowled over by the representations made by Senator Fall have only deferred to a later date the crucial decision of the United States. Yet the present breathing space into which we have come would seem to be providential. Rightly used, it affords the Christian forces of the country an opportunity to quicken and mobilize another kind of public sentiment toward the Mexican problem and to get facts before our people which have not yet found utterance through the daily press, and which our government up to date has seemed disposed to ignore.

There is no doubt a misconception of the Mexican character and spirit among Americans. This conception needs to be rectified. The average citizen here thinks of the Mexican people as a lot of brigands, bandits and outlaws, and that it is folly to trust them or treat them like human beings. Testimony opposite to this is borne by Christian missionaries. Similarly is this view contradicted by the few American representatives of a fair dealing commercial and industrial policy with the Mexican people. Here, for example, is the testimony of Benjamin Preston Clark, vice-president of the Plymouth Cordage Company, who in speaking recently before the Church Congress testified that ten years ago his company in beginning its operations in Mexico determined to treat the Mexicans as human beings. In wages, in solicitude for their Mexican employes, their wives and families, this company "went at it as a human proposition." Mr. Clark declares "the effect was prodigious." After the Vera Cruz incident all Americans in this concern left Mexico. The properties were operated by the Mexicans. When the Americans returned, not a thing had been stolen, and the plant had been operated successfully. "Do you wonder?" he asks, "that I trust them."

From various parts of the country there is beginning to arise a demand that the intelligence of the church, as such, shall get itself defined and heard before the nation's hand is forced by the interests which are now bringing enormous pressure to bear both upon the government at Washington and upon general public opinion. Typical of this spontaneous demand is the overture adopted last Monday by the Chicago Church Federation and addressed to the national gathering of the Federal Council of Churches of Christ, meeting this week in Baltimore. The overture urges the vital importance at this critical time of an expression of the mind of the American church upon the American policy in Mexico, and it suggests the advisability of a national convocation of churchmen to hear all sides and come to some conclusions in which the Christian sentiment and purpose of the nation may unite. It so clearly states a point of view not expressed in the metropolitan press that we give it in full herewith:

The Protestant church through its missionaries and other leaders has facts relating to the Mexican situation which are in wide variance from newspaper reports, which reports are being spread broadcast before the people at this time. The testimony of the above church leaders who are familiar with conditions in Mexico from personal experience and observation is all against intervention. The church is in possession of these facts and has the means of placing them in a commanding way before the country. The disinterestedness of the testimony and the high character of the witnesses lays responsibility upon the church to get these facts before the people of the United States. Therefore the Chicago Church Federation by action of its board of trustees petitions the Federal Council of Churches of Christ in America to call a national conference of churchmen in the city of Chicago at the earliest practicable date and that it offer a free forum to representatives of all interests involved in the Mexican problem in order that all sides of the question may be heard.

We recommend further that the Council extend invitations not alone to its own missionaries and leaders but also to representatives of those interests which are actively promoting the idea of intervention, including a representative of the National Association for the Protection of American Interests in Mexico, a representative of the New York press and the Chicago press which have been printing articles and editorials favoring intervention, one or more representatives from the American people themselves and such other interests as may make satisfactory representation of their right to be heard to the committee in charge of the meeting.

This nation has contributed generously of men and money to help prosecute a great war, that justice might be done and that small nations might be protected. In view of these facts it would seem that our country should move cautiously in its relations with the comparatively small nation of Mexico, and make certain that its actions are in harmony with the high principles of justice and righteousness which it has championed before the world.

Here it would seem is the beginning of the kind of service which a church responsible not alone for the individual piety of its members but for the social kingdom God is intended to perform. the nation will expect the church's blessing in this war with Mexico if intervention is undertaken. It is folly and weakness and sin for the church to let this nation be plunged into another war without informing itself about the merits of the causes that precipitate it. What are the facts? What can Mexico say for herself? Is the government of Mexico idiotic, as the current newspaper interpretation of her course would seem to make out? The outcome of the Jenkins case shows American diplomacy to have been either misinformed or truculent. If this nation finally adopts a military course in Mexico, the excuse of precipitancy which has been the refuge of the church in explaining her inaction at the beginning of the World War will not shelter her. The present delay gives to the church an opportunity for considering the whole problem. It also lays a responsibility upon her which will prove her glory or her humiliation for a long time to come. We must get the truth. We have time to get the truth. We must have some background of knowledge both as to the history of our relations with Mexico and as to present conditions in Mexico in order to interpret aright the crises that, like the recent Jenkins crisis, the interventionist interests are determined to force upon the government as rapidly and acutely as they can. The problem of our duty to Mexico as well as our rights in Mexico must come to the front of the Christian conscience of America.

The Disadvantages of Being Healthy

THE annals of almost every family include the record of a Great-Uncle Hezekiah or a Second-Cousin Abner who as a child was "turrible puny," who in his youth was the subject of the most doleful possible predictions on the part of the doctors, who remained all his life "thin as a rail and looking as if he was in the last stages of something or other," and who "just dropped off", without even having been invested with the dignity of a mortal disease, at the age of ninety-seven. Instances like this strongly tempt us at times to the belief that weakness is better than strength and that there may be serious disadvantages in being conspicuously healthy.

One disadvantage of being healthy is that it is difficult for a person in perfect physical condition to sympathize with or even to estimate fairly one who is below the standard of fitness. There is an arrogance, a superiority of health, as well as an arrogance of wealth or intellect or family pride. There is a caste spirit of athletic ability as well as of race. This is carried to its extreme, we infer, by the really high-low-brows of muscle. We are told that professional pugilists are more lordly than were princelings in the palmy days of princelings, but perhaps this is merely incidental, and due to the popular adulation which goes along with the door money. But even ordinary healthy human animals show much of this top-loftiness concerning their superior physical strength and endurance. We are told that members of the lower orders of creation turn away from those of the herd or flock who are sick or dying,—a kind of instinct of efficiency which still survived in some of the ancient civilizations where the weak or ailing were exposed and left to die. We see a sad hint of this instinct in Germany's determined emphasis upon the survival of the physically fittest. Though we no doubt feel that we have come a long way from this, yet it is rather hard for a big, strong

creature, with well-padded nerves, to estimate fairly or to deal understandingly with persons who must make a daily fight with physical limitations. Sometimes a jumping tooth-ache might be a means of grace, and even prevent divorce proceedings, if sent at the psychological moment to the superbly healthy husband of a woman subject to maddening attacks of "nerves."

The greatest disadvantage of being healthy, however, is that one's health, like any other precious commodity, can be so easily overestimated and exhausted. A young man with a suberb body is almost as likely to be a spendthrift with his inheritance as the son of a millionaire to be prodigal of his wealth. Take one's capacity for food, for instance: It often seems to be the fact that a digestive system which is exactly equal to three square meals each day and no more is a better equipment than one which is at the beginning able to be operated so as to include five-o'clock tea, a midnight supper, and drug-store commodities at all sorts of hours. Again, in the matter of sleep: A person who frankly confesses to needing nine hours out of every twenty-four, and this period to begin at a certain time of the clock, may not have the constitution of one who is able to boast of being able to get along with three and to make it all up at the week-end, but he will have the advantage of being awake when he is awake, and of repairing each day's waste before his reserve is exhausted.

Health is like money in many ways, one of them being that there is no value in what we do not know how to use. If health is to be gambled with, or spent in excesses that are worse than waste, the man who has it is distinctly worse off than was Uncle Hezekiah, or Second Cousin Abner.

On Being Put Off at Oconomowoc

A Parable of Safed the Sage

THE train whereon I rode was called the Olympian Limited. And I woke in the morning, and behold, the train was an Hour Late. And it troubled me not. For he who sold me my Ticket at Minneapolis said: This giveth thee a Ride unto Hartland, but a Sleep to Oconomowoc only. But and peradventure the Train be an hour or more late, so that thou miss the Local, then shalt thou ride on the Olympian to Hartland, and it will stop and let thee off.

So I woke, and said, I have an Hunch that I shall ride on this train to Hartland. And I went to sleep again.

And the Olympian stopped at Watertown Junction, and the Conductor spake unto the Porter, even unto the Ethiopian who ruled my Car, and said unto him, Waken up the man in Lower Six who hath a Ticket to Hartland, and put him off at Oconomowoc; for behold, we passed the Local back here at Astico, and he shall get off and ride on that. So shall this train not stop for him at Hartland.

Now I lay in my Berth and heard these words. Therefore did I not wait for the Ethiopian to tug at my Bedclothes, but I rose and put on my Raiment. And they put me off at Oconomowoc.

And the Local stopped at Giffords and at Okauchee and at Nashota and at Nagawicka. And then we came to Hartland. For the distance from Oconomowoc is Eight Miles, and there be Five Stops.

And as I rode I meditated, and I said, Upon that Train, I was not Safed the Sage, neither was I any of the things wherein men might hold me apart from other men, but I was the man to be put off at Oconomowoc. And the Conductor thought concerning me only that he was mighty glad to get me off. And the men who gathered in the Washroom as the train drew nigh into Milwaukee rejoiced that one man had gotten out so that he crowded them no more; even as the people give thanks in Rhode Island when a Fat man dieth.

And I considered the Train of Life, and those who ride upon it. I saw Thrones and those whose hands once held Scepters, but who now Saw Wood, and I said unto each of them: Here is where thou dost Get Off, for this is Oconomowoc.

I looked to the North, and I beheld Steel Strikes, and to the South, and behold, Coal Strikes; and to the East, and I beheld Police Strikes, and to the West, and there I saw Race Riots. Also I beheld them that worked with the hand getting great wages and they had worked with the brain sore pressed with the High Cost of Living. And I beheld in a Vision those that had been Masters moving into Flats, and they who had been Servants moving into Palaces; and they who had been rich hastening across the Street to a safe place on the Curb while they that had been poor Honked by and spattered mud upon them.

And everywhere was unrest and uncertainty. And it seemed to me that the Limited Train of Civilization was feeling the grip of new Brake-shoes on her Wheels. And that I heard the solemn tones of the Conductor, crying in a loud voice, and saying, Oconomowoc! All change!

There is a Place

THERE is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight;
There is a place where thou canst say, "Arise!"
To dying captives, bound in chains of night;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place—upon some distant shore—
Where thou canst send the worker or the Word.
There is a place where Heaven's restless power
Responsive moves to thine insistent plea;
There is a place—a silent, trusting hour—
Where God Himself descends and fights for thee.
Where is that blessed place—dost thou ask "Where?"
O Soul, it is the secret place of prayer.

ADELAIDE A. POLLARD.

Shall We Intervene In Mexico?

By John F. Moors

MEXICO is said to be capable of producing one-half of the oil supply of the world. Oil is said to be now the world's most valuable product. Mexico is potentially very rich. It has recently been the scene of a bloody revolution. A new Mexican Government is face to face with great corporations, which, by their own admission, are employing a bandit to resist it. The great corporations operating in Mexico have created an organization called "The National Association for the Protection of American Rights in Mexico." This organization has an expensive press bureau. The newspapers of the United States are flooded almost daily with tales of the weakness, if not the wickedness, of the Carranza Government.

There have been prophecies, alleged facts, actual collapses. There have been two Congressional investigating committees, one in the House or Representatives, the other in the Senate, both manifestly favoring intervention.

The prophecies have been remarkable. Last winter there was to be a new revolution in Mexico by June. In the early spring Felix Diaz was to take Mexico City with an army of 40,000 men led by a redoubtable general named Blanquet. In the late spring Villa was made to appear about to triumph. But there was no new revolution by June. The size of Diaz's army, as reported, seems to have been 10,000 per cent bigger than the reality. The movement collapsed. Blanquet was killed. The threat from Villa was more emphasized. Every American knows what was formerly Villa's reputation, especially in the tory press of the country. Villa was the most unspeakable of Mexican bandits. When President Wilson expressed eloquently in 1916 his sympathy for the Mexican revolution, the press hostile to him singled out Villa as the wretch whom he was in fact supporting. Villa was not merely a bandit but a cut-throat. Last May, however, an extremely tory New York paper suddenly absolved him from responsibility for the Columbus massacre. And the Washington correspondent of another equally tory paper made it illuminating in its new inconsistency. Villa, it is said, had been "grossly misrepresented," he was a philanthropist; his sentries were "a guaranty of life, liberty, and prosperity"; he was "ameliorating conditions in Parral"; he was not in reality the "drunken Villa"; he was regarded by "his American friends" as "one of the most uncompromising prohibitionists on the Continent." Villa actually reached Juarez and then, bang, he was driven by United States troops perpendicularly down to his previous level of unspeakable bandit.

VILLA'S AMERICAN FRIENDS

This new interpretation of Villa seemed suspicious. Who were his American friends? They could hardly have been in sympathy with the American troops which drove him back into obscurity. The suspicious statement appeared again several months later. The same Washington correspondent of the same tory paper said September 29th, when Villa had otherwise not been heard from: "It is doubtless the fact that the rebels, under the now acknowledged leadership of Francisco Villa, control all of Durango," etc. "That they do not advance against the cities and tear up railroad communications is due to their canny unwillingness to assume at present more burdens than are necessary for the success of their plans. In Durango, where he is making his headquarters, Villa has been joined by General Raaulos, who has come up from Zacatecas with 2,000 mounted men and plenty of ammunition. In fact the rebels are now believed to be better supplied with ammunition in the State of Durango than at any time since 1915. It is expected that the next military move, soon to be perpetrated, will be directed against Torreon. If Torreon is taken a thrill of nervousness will run through the Carranza forces. Should this program be carried out successfully, the rebel leaders count confidently upon local defections which would undermine swiftly the Carranzista morale everywhere."

Whence comes this renewed friendliness for Villa, an avowed rebel against an officially friendly Government? Whence comes this inner knowledge of his plans? Whence comes the ammunition said to be ample? Whence comes the desire to spread facts favorable to Villa and unfavorable to Carranza before rich Americans?

There are bits of information that may supply a suitable answer. Last October the general counsel of the Mexican Petroleum Company, one of the largest oil companies with property in Mexico, wrote a long letter in a New York weekly deploring conditions affecting the rights of oil property in Mexico under the new Mexican constitution. Said he, "The oil companies have opposed, and will oppose to the end, the attacks to which they are being subjected." Mexican Petroleum stock then sold in New York at about $100 a share. It now sells at about $250 a share.

THE SENATE'S INVESTIGATION

In July the Committee on Rules of the House of Representatives began what purported to be an investigation. One witness was so *persona grata* with this committee that he was recalled to the witness stand. The testimony of this witness was spread broadcast over the country. He testified that most of the bandits were Carranza men, and that most Mexicans would say, if they should hear of financial and possible military assistance against Carranza, "Thank God, you have redeemed belief in America." This witness was described in the newspaper dispatches as an "archaeologist." One of the great New York dailies said he came from Baltimore, two others that he came from California, and a fourth that he came from Cleveland. Presently, however, it was shown that this prominent witness had written a gentleman in Southern California letters showing himself to be a "bridge" between the various rebel elements in Mexico.

Shortly after this the Chairman of the Foreign Relations Committee in the Senate, Senator Lodge, appointed a Senate investigating committee, consisting of Senator Fall of New Mexico, Chairman, Senator Smith of Arizona, said to be a "conspicuous chum" of Fall, and Senator Brandegee of Connecticut. Senator Fall has been the most persistent champion of intervention. A committee could not have been named more predisposed to intervention.

GERMAN SECRET SERVICE

Meanwhile the National Association for the Protection of American Rights in Mexico had been busy. All sorts of strange developments could be traced to this association. Among these developments was the sudden appearance of a mysterious individual with a German name who purported to have pretended, while in Mexico, to be in the German Secret Service. Accompanying the sudden appearance of this witness with most unfriendly testimony about the Mexican Government, there was published the photograph of a dashing widow to whom it was said that he had become engaged "to get information from her." This strange gentleman said, "Mexico is nothing more than an agglomeration of anarchist gangs who kill and plunder with no restraint but their own caprices."

Reliable witnesses state that Senator Fall has dominated the Senate Committee, that he has brow-beaten conscientious witnesses opposed to intervention, that alongside him at the hearings have sat the head of the Mexican Petroleum Company, the press agent of the National Association for the Protection of American Rights in Mexico, the "archaeologist" who later proved to be a "bridge" for the rebel factions in Mexico, and the strange individual with the German name who purported to have got engaged to the widow.

Last summer, when the various attempted revolutions had failed, with considerable mortality, outrages in Mexico were featured. The National Association for the Protection of American Rights in Mexico had the hardihood to announce publicly that the Executive Committee had decided "to use its utmost endeavors" to make these outrages "an international issue." The newspapers, not unmindful of the news value of sensations, have made much of them. On July 20th great headlines announced, "Outrage on American Sailors." "This is one of the gravest of the many incidents which have been staged in Mexico within recent months," the acting Secretary of State is reputed to have commented. "Every sensible American knows the course we should adopt to stop these outrages,—we ought to kill about 2,000 Mexicans," Senator Ashurst of Arizona was quoted as saying. Senator Fall was described as one "who gave free expression to his feelings." When, however, the losses were officially reported, they proved to have been only a watch, a pair of shoes, and "some money." The Mexican authorities were said at the time to be most zealous to capture the wrongdoers and recently news reached us that they had been successful. Much space, however, is still given to every outrage on American citizens in Mexico, regardless of the responsibility for them.

When Ambassador Fletcher testified last July that 217 Americans had been killed in Mexico in eight years, the National Association for the Protection of American Rights in Mexico exclaimed that 391 had been killed, no opportunity being lost to inflame public opinion on this side of the Rio Grande.

Little heed has been given to pleas for mercy by Mexican officials. Last February, three days after a committee of bankers had been formed "for the purpose of protecting the holders of securities of the Mexican Republic, with a view to such positive action as may be taken whenever circumstances permit," a prominent member of the Mexican Government expressed fervently the hope that the bankers did not "wish Mexico to return to the basis of ten years ago." In July the Mexican Ambassador at Washington addressed the people of the United States urging that the government of Mexico had become comparatively stable, that the outrages there were not altogether unlike those here after our civil war, that Mexico was paying two-thirds of her income to chase bandits, that the balance sheets of the big companies operating in Mexico showed them very prosperous. In August President Carranza himself said: "The petroleum companies have set out to engender ill-feeling between Mexico and the United States. They are doing this through the medium of some sections of the American press which are distorting facts to suit their own ends. Mexico is not opposed to the petroleum companies or to any other foreign investors. We merely require that, if such companies are to operate in the Republic, they abide by our laws."

OUTLOOK FOR OIL INTERESTS

These appeals have gone almost unheeded. The more approved view is that of a financial column last December, which said: "The outlook for companies operating in Mexico is believed to be brighter than it has been for a long time. The great expansion of the American army undoubtedly will exert a salutary effect on the obnoxious elements of the Southern Republic." In July the Coblentz correspondent of a great New York daily was quoted as saying that the military machine was drawing up plans for a Mexican campaign. "This machine," he wrote, "has begun to do what the armies of European nations have long done, that is, draft plans of campaign against neighbor nations." This time our army was to fight "with the most modern weapons" with "the 1919 stamp upon them."

Are, then, conditions so bad in Mexico as to justify the statement of the witness with the German name and those of the "bridge" between the Mexican rebels and the proposed killing out-of-hand of about 2,000 Mexicans, innocent or guilty, and the sharpening of those cruel knives with "the 1919 stamp upon them?"

Last January an important business man with large business interests in Mexico reported indiscreetly: "Nearly all the mines are being worked, especially those owned by large foreign corporations." In April the President of a great express company with wide-spread business interests in Mexico was also indiscreetly optimistic. In

April a high-minded director of a mining company in Mexico, employing 7,000 Mexicans, told an Episcopal Church Congress in New York that throughout the Revolution his plant had run continuously, the loyalty of the Mexicans being matched by decent treatment by the owners. In May readers of the New York Times were informed of a trip through Mexico of the San Antonio Chamber of Commerce. "The visiting merchants," says the story, "had a halcyon time, traveling 3,000 miles and enjoying all the comforts of home. The impression that Mexico had been devastated by revolutions the Americans found to be a grotesque exaggeration." Within a few days Mr. P. Harvey Middleton has published a book on "Industrial Mexico," after touring the whole country. He strikes a favorable balance sheet between the Mexico of disorder of which we know so much and the Mexico of industrial possibilities of which we know so little.

CLEARLY DRAWN ISSUES

The issue is now clearly drawn. On one side, President Wilson through very troubled years has done his best to maintain toward Mexico the friendly relations which should obtain between a strong nation and a weak neighbor struggling toward the light. On the other side, extremely rich corporations, hoping to be richer, are sending out propaganda most unfriendly to Mexico manifestly to the end that we may intervene in Mexico (a euphemism for making war on her), "clean up" the country with fire and sword, and ourselves take charge. This attitude toward Mexico has been made to appear to many influential Americans the proper attitude.

If it prevails we shall have sharpened our knives "with the 1919 stamp on them" at the very time when this country has tried to lead the world in improved international standards, particularly as regards the relations between strong nations and weak; we shall have thrown to the winds the new confidence of Latin America born of President Wilson's unselfishness; we shall have returned to the arbitrament by force for our own advantage, just after expressing lofty sentiments about appeals to reason and about the brotherhood of man.

Let us agree that we should seek by all legitimate means to have justice done our interests and reasonable protection granted our citizens in Mexico as elsewhere. But where in all history will there be infamy like unto our infamy, if, through the bearing of false witness against a helpless neighbor, trying to struggle to her feet, we should be led in this supreme crisis the world over, to attack this helpless neighbor, at the behest of a few millionaires and a few politicians, and ravage her lands and take to ourselves her riches?

The Larger Christ

By Robert E. Speer

IN ONE view, there is, to our conviction, no lesser or larger Christ; there is only one unalterable Christ, the same—as the writer of the Epistle to the Hebrews has put it—"the same yesterday, today and forever." It is Christ's unchangeableness which is our assurance that we shall always find him with the same love, the same understanding, the same forgiveness, the same strength. This constitutes the whole base of our Christian confidence and joy. There seems to have been generally an agreement, both among ourselves and the British Christians, that of all our hymns the one that was most dearly loved by the men at the front and the men at home in the camps was the familiar hymn that begins, "Abide with me." Some of us thought that the secret of the affection which the men had for that hymn lay in the words of the last stanza:

> Hold Thou Thy cross before my closing eyes;
> Shine through the gloom and point me to the skies;
> Heaven's morning breaks, and earth's vain shadows flee;
> In life, in death, O Lord, abide with me!

But there have been a great many others who believed that it was the second stanza which gave that old hymn a place in the soldiers' hearts:

> Swift to its close ebbs out life's little day;
> Earth's joys grow dim, its glories pass away;
> Change and decay in all around I see;
> O Thou, who changest not, abide with me!

That is what Christianity is; it is the apprehension of the unchanging Christ. But Christianity is not the unchanging apprehension of Christ. Thank God he is the same yesterday and today and forever in himself. But woe to the Christian man, woe to the Christian church, if Jesus Christ is only the same to us today that he was yesterday and is going to be the same to us tomorrow as he is today. Our great need in our personal religious experience, the great need of the generation on which we have fallen and which it is the will of God that we should serve, is simply the discovery of the as yet unapprehended resources and gifts which are available for us in our exhaustless and illimitable Lord.

A NEW DISCOVERY

In one sense, it is a new discovery that we need. In another sense, it is only a rediscovery of that which was apprehended of men long centuries ago. I know how common among us has become the note of reproach with regard to the Apostle Paul, whom so many voices have charged with abridging the glory and the joy and the simplicity and the fullness of Christ. But if there is one figure in history to whom we owe anything like an adequate comprehension of what Jesus Christ was and was meant to be to the world, it is St. Paul. What we have to do is to seek somewhere the courage and the faith that

will no longer hold us back from piercing into and being laid hold of by the conceptions of Jesus Christ—what he was meant to be to men and to humanity—as St. Paul wrote them down under the guidance of the ever-living Spirit more than eighteen centuries ago. We have got to find, somehow, a way to expand our conception of Christ, so that we can recover that early apostolic belief in him as the complete revelation of the character of man and of the spirit of human society.

That is a very good place to begin, because where individual character stands in the illumination of Christ's own presence, men get their first startling apprehension of how absolute and commanding and complete a figure our Lord Jesus Christ is. I was struck the other day with a review in "Life" by Mr. J. B. Kerfoot of George Bernard Shaw's latest volume of plays. Said Kerfoot:

> These plays have just appeared in book form with a preface on the prospects of Christianity prefixed to the first of them. In a way, this latter is a most interesting document. An estimate, an analysis, of the character of Christ, seriously undertaken by a brilliant and unintimidated mind, capable of looking objectively upon its own generation, is always interesting, for it invariably proves a touchstone of revelation. All of the writer that really matters has to be put into it, and here, more succinctly and concentratedly revealed than in any book ever written by him, is the essential Shaw, the fineness, the factitiousness and the final futility of him.

Let any man bring his character or his ideals of character into that light, and something speaks to him at once that ranges beyond all that he has ever known or been.

SELF REVELATION BY ESTIMATE OF CHRIST

Horace Bushnell wrote a chapter on, "The Character of Jesus Forbidding His Possible Classification with Men," but that is not the real title of the chapter, though that is what he called it. Any man who reads the chapter sees at once that it ought to bear a different name: "The character of Horace Bushnell revealed by his capacity to estimate the character of Jesus Christ." Our friend Harry Emerson Fosdick writes a book on, "The Manhood of the Master," and it is a very noble book, but I can name it better than the publishers have named it. It is, "The Manhood of Harry Fosdick revealed by his estimate of the Master." Just in proportion as we bring our lives into the unclouded scrutiny of the naked presence of Christ, we see a vision looming above us, bigger than we have ever dreamed before, and we realize that there is a call to enlargement of human character. Great ranges of human hope and faith, possibilities of human friendship and affection, are revealed in Christ, only upon the threshold of which have Christian men ever dared as yet to begin to stand.

Nor is it alone that larger apprehension of Christ as the revelation of individual character that we are needing; we are needing today the revelation of Christ himself as the new and authentic spirit of human society. There was a book that wielded a great influence in America and, indeed, all over the world, before the war, when German books had a great deal more influence than they are likely to have for many a day, and you will recall in that chapter of Harnack's, "What is Christianity?" his reference to the pathetic fact of the effort on the part of every movement of man to make a partisan figure out of our Lord, somehow to get him at their head, somehow to have him stand for their partial views and their insular interests. We are hearing men on every hand today making a claim for a partisan Christ. The whole movement of Mammonism in our economic life has tried to shelter itself behind the figure of Christ as the justification of an economic, static order in human society. On the other hand, the whole body of wild radicals who would surrender the priceless traditions of the past and all the slowly accumulated gains of our age-long struggle—what are they doing today but trying to thrust their banner of radicalism, of radical leadership, into the hands of the "Carpenter Revolutionist?"

NO PARTISAN CHRIST

We need to realize that Christ will be made the head of no faction, the leader of no party; that Christ stands for the spirit of absolute, sacrificial and unselfish ministry in the whole of human life, and that society will continue just as we see it today, a great welter of conflicting interests across the chasms within a nation and across the gulfs that range between the nations, until that larger Christ comes in, who shall lay his standards of character on every man and the spirit of his broad love on all human life.

And, too, we need the enlargement of our apprehension of Christ today, to recover the old apostolic faith in him as the limitless, all-powerful Saviour. On the train last night, Mr. James Speers and I were talking together, and he was reminding me of the significance of that great verse in the Gospel, where our Lord asked his disciples, "Who do men say that I am?" What was the popular estimate of Christ that was revealed in the answer which his disciples reported to their Lord? Said they, "That thou art John the Baptist or Elijah or one of the old prophets come back again." That was the impression that he was making in his time—the impression of power, of fortitude, of limitless courage, of faith in the unseen. I dare say that the great outstanding word of the New Testament is the word "power." I counted up in the concordance the other day the number of times it was used as compared with "love" and "hope" and "prayer." The word "power" occurs nearly three times as often as either the word "hope" or the word "prayer," and twice as often as the noun "love." The great note of Christ's work in the world, the great note of his perpetual eminence in humanity is the note of power,—"by the power of his resurrection," "declared to be the Son of God with power."

CHRIST'S UNABRIDGED POWER

We need in this day of ours as much as anything else that larger view of Christ that will not abridge or limit his power. We need his power of fearless and penetrating diagnosis of our moral need. That is where all our schemes go wrong at the very beginning, from their superficial and frivolous interpretation of what the problem is that needs to be solved. How many times during

the years that have just gone by, as we felt the thrill of the great impulses that were moving across the nation and the world, we said to one another, "We shall never be the same again when this has gone by." No, we shall never be the same again, but it may be that we shall be less and worse than we were before. A mere experience of destruction, such as we passed through, will not remould and remake the character of mankind. That kind of experience cuts down only into the structural problems of mankind, not deep down where the great streams of organic life are flowing.

What we need, first of all, is Christ's power of diagnosis of what our real need is, a deeper moral and spiritual need than all the little nostrums of our day can reach. We need that power released upon our life in larger volumes today, to break the shackles of all our old habitudes, our habits of acceptance of what was practicable, our habits of acquiescence in our past moral achievement, our habits of surrender to defeat in the face of any shortcoming or moral delinquency. We need to realize that there are no psychologic laws that can bridge or limit or hinder the power that raised Jesus Christ from the dead.

I remember a letter that I received not long ago, one day after coming home from Annual Sunday at Yale, from a man who sat down that very Sunday evening in the light of a larger life, to write what had happened to him. He said:

My dear Mr. Speer:

I want to tell you right away of one result of the meeting in Dwight Hall tonight. Though I have been a professing Christian and a member of the ——— church, I have not been conquering sin in my life in one respect. The way the matter was put tonight somehow helped me to believe that Christ can give me victory, and I do believe in and count on him.

This has been the battleground in my thought: Can Christ actually overcome the circumstances and the ordinary course of consequences in human life, the individual's and society's, without waiting for the slow, natural processes of habit-breaking and habit-formation? I now know that He can. He can enable a man to right-about-face in an instant. If he cannot, there is no excuse for Christianity.

The particular thing which helped me, I think, was the idea that Christ could help a man to get the bulge on his temptation at the first, and that he could thus actually become a different man. I am grateful for that message tonight.

I am a graduate student in psychology and I think the desire to explain everything by psychologic laws has been a stumbling block to me. The change in human life is as hard and solid a fact as any other, and if our philosophy will not assimilate it, so much the worse for our philosophy. The fact remains a blessing for the man who realizes it, and I am thankful I am one who does.

What this college student experienced that night in himself, we are called to experience today in human society. There are no limitations around the power of God. A God who was able to conquer death by the resurrection of his son, is able today to slay any foe that needs to be slain, to do any work that needs to be done.

And once again we need the expansion of our thought of Christ to take him in the sense in which the New Testament conceived him. It is the wonder of all time that the Holy Spirit was able to expand the mind of that generation so it could take Christ in—we need to conceive him, as Summerville has put it in his great book on St. Paul's Conception of Christ, as "the head of all humanity." For the day has gone by when we can think in any other counters than counters that are valid for all mankind. Of course we can say that we will shelter ourselves within the boundaries of our own nation, but we can only say it, we can never do it. We never can deny the absolute and irresistible facts of the world today, and those facts are facts of universal life. Life the whole world over is all one life now, and you can never tear the interests of the nations asunder again. Any one nation, of course, can deny itself the gains of acknowledging the facts of human life and relating itself to the rest of the world, but it can never escape the penalities of that relationship, nor ever again in human history dissever its interests, even the least of them, from all the interests of mankind everywhere.

The trouble of mankind today is no mere ethical trouble; it is a biological trouble. We haven't the energies of life within us and we never can draw out our tepid wills and our moral feebleness the great energies that alone can remake the world. We have got to tap the new fountain of life, the great fountain of God's own life, unsealed in the cross and the open grave of Christ. We have got to take him not only as the light of the world and as the life of man, but last of all we have got to take him in as our head, and, because our head, the head of all humanity.

CHRIST AND OURSELVES

Our problem is not about Christ; our problem is about ourselves. Do we conceive him in truth? Have we emptied Christ of his greatness? Have we been satisfied with some small, partial figure, when the infinite and inexhaustible Lord was calling us? Have we failed him? Are we afraid to let him make us great? Are we so little and so content in our littleness that we dare not pass out of it at his call, who laughs at all this littleness and would bid us walk with him the great free ranges of the unmeasured power of his Father? Are we too timid to make this known to men, to go out and tell where the remedy of human sickness is to be found?

The tragedy of the first war years lay in this: that at least eighty per cent—so it has been cautiously estimated in the British armies, slightly smaller per cent in the Scotch and Canadian armies, and who of us will dare to say what the percentage was in our American army?—about eighty per cent knew little more about Jesus Christ than black men in the heart of Africa or village folk upon the roof of the world in Asia who never so much as learned that there had been any Christ at all. We live in an unevangelized land; and a Christ adequate for every man is asking us today not, Do we think he is sufficient? but, How far have we fallen from being the kind of men that he had a right to expect us to be? Will we begin to be that kind of men; will we begin to believe in the Christ of the Gospels and the New Testament, the Christ who when he laid hold upon us in our weakness and our loneliness became our Strength and our Friend?

BOOKS

THE NEXT STEP IN RELIGION. By Roy Wood Sellars, Ph.D. Dr. Sellars has given in this book a very readable, constructive essay in what might be termed the religion of science. He spares us the cynicism that has so often spoiled the pages of scientists who set about a criticism of the religions in the past. He is not an iconoclast. We wish he might next turn to a treatise on the evolution of science from its beginnings in magic and its upward climb through alchemy, astrology, etc. His treatise, however, is an excellent illustration of the bias of the best of minds. As an anthropologist he is fair, and his summary of the beginnings of religion are excellent, but when he comes to the critical questions regarding Biblical documents he assumes the most radical of conclusions as unquestionable and acknowledges no progress since the days of the Tubigen school. With so rationalistic a basis, of course it is easy to dispose of many difficult questions. His discussion of Paul's influence upon the history of theology is radical but very illuminating, and his regard for the fundamentals of Jesus' teachings is one of the best features in his attitude. The "next step," he thinks, will be out of all that is mystical and metaphysical to fact and reason with loyalty to what he calls the "values of life." We surmise that it will be much longer than he thinks before humanity will explain the cosmos without God or be gripped by a loyalty to values merely, instead of to the person and the moral authority of Jesus. (Macmillan. 228 pp.)

A LABRADOR DOCTOR: AN AUTOBIOGRAPHY. By Wilfred T. Grenfell. The story of the sacrificial life of the English doctor who left a large medical practice to toil first in the slums of London, then on the bleak wastes of Labrador, among the sea-going poor. It would be difficult to find a work of fiction with more thrilling adventure and heroic achievement than is contained within the covers of this book. (Houghton, Mifflin. $4.)

ABRAHAM LINCOLN: A PLAY. By John Drinkwater. Mr. Drinkwater, who is one of the finest of present-day English poets, has written a play depicting the later events of Lincoln's life. It received an unusual welcome by English play-goers, and is now being reproduced in this country. The author recently visited America and in the course of his travels paid his respects to Springfield and the old home of the Great Emancipator. (Houghton, Mifflin. $1.25.)

UNHAPPY FAR-OFF THINGS. By Lord Dunsany. As poet, dramatist and prose writer, Lord Dunsany (who has recently visited this country) is always something of a dreamer. Some of his short stories seem fanciful. But his actual experience and observation of the great war have put realism into these latest productions, which are brief pictures of the terrible destruction of villages and cathedrals and gardens. Dunsany is an Irishman. (Little, Brown. $1.25.)

THE FACE OF THE WORLD. By Johan Bojer (pronounced Boyer). This Danish writer has written a score of novels, which are now being translated into English. When "The Great Hunger" appeared last year, he was at once hailed as a world writer. He puts into story form the spiritual aspirations and conflicts of men with realistic and convincing power. (Moffat Yard. $1.75.)

THE VICTORY LIFE. By John T. Faris. A volume of brief, suggestive, devotional topics presented in attractive form. There are many incidents, and some good selections of poetry.

REYNARD THE FOX. By John Masefield. The work of a genius, but not to be compared in interest and power with Masefield's earlier "Everlasting Mercy," "Daffodil Fields," "Dauber," etc. And it is the belief of at least one person that the most successful and charming work of Masefield is in his brief sea songs. It is difficult to get up much interest in this tale of a fox-hunt, after reading Masefield's earlier works. (Macmillan. $1.25.)

MARTY LENDS A HAND. By Harold S. Latham. There are books and books of stories for young people, but not much can be said of the merit of the most of them. Mr. Latham showed that he could write a story of real boys for real boys when he produced last year "Under Orders," which was one of the best-sellers in boys' fiction. Marty, a lad of sixteen, has some startling adventures in connection with an old copper mine. Some interesting side characters are introduced, among them "Hen Elliott," and "Pegleg Jake." This book can be conscientiously recommended for intermediate boys. (Macmillan. $1.75.)

TALES FROM HANS ANDERSON. Containing such famous narratives as "The Snow Queen," "The Ugly Duckling," "The Tale of the Teapot" and "The Shepherdess." Well printed and bound, with charming illustrations in color. (Lippincott. 60 cents.)

Contributors to This Issue

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LARKSPUR. By Jane D. Abbott. Good books for girls are more difficult to find than those for boys, but here is a first-rate one, with a war background and a Girl Scout foreground to make it interesting. (Lippincott. $1.35.)

THE BURGESS BIRD BOOK FOR CHILDREN. By Thornton W. Burgess. This is positively the most attractive child's book combining the story form and true scientific worthfulness that has appeared in many a day. Burgess is the leader among writers for children and he has chosen the field of the greatest natural interest for children. (Little, Brown. $1.35.)

BURNED BRIDGES. By Bertrand W. Sinclair. A background of the Canadian Northwest, a rugged adventurer, a pretty girl, and a war ought to afford sufficient material for a thriller, as this book is, in many respects. This author proved himself a writer of best-sellers by his earlier "North of Fifty-three" and "Big Timber." (Little, Brown. $1.60.)

THE SUNDAY SCHOOL

The Prince of Peace*

WE must be careful not to use merely pious phrases. The expression, "Prince of Peace," has been in many minds such a pious utterance. What does it mean? The Prince must be the ruler! Jesus Christ, by the power of love, by the force of righteousness, by the might of justice, by the influence of his spirit must mold and fashion all society, in all the world, to his perfect will. Bishop Williams says that Jesus was a fighter and his program was revolutionary—how then can he be a "Prince of Peace?" Well, there is no doubt now but that much of the pacifist propaganda was milk and water stuff and could not satisfy rational men. Jesus was not "Prince of Pacifists!" He released tremendous energies in the battle for righteousness—mighty force streamed from him in his Herculean labors of establishing the reign of justice, mercy and truth. He was not a quietist. He was active, vigorous, full of initiative, full of persistent determination—steadfastly going forward even unto bloody death, for his convictions. When reality comes near to ideality, then many of his counsels of perfection can be literally obeyed. But it is dangerous to reduce to hard laws the Oriental sayings of Jesus. What he gave was an attitude of mind, a spirit, rather than a hard and fast set of rules. Jesus absolutely did not give us such a list of blue laws, he did give us an attitude, a spirit, a Way of life. The early disciples spoke of belonging to the Way, that was the earliest name for the church—the Way. People who loving Jesus, also loved folks—maintained Jesus' attitude toward people—belonged to this *Way*. It is a thousand pities that men have reduced Jesus to formulas, rules and laws. When Judaism was reduced to a set of minute rules it died of dry rot—and the same thing will happen to the church if we persist—but it is so easy to ossify the spirit into a rigid set of fixed forms and rules.

Jesus' spirit must govern society—then he will be crowned "Prince of Peace" and not be so only in poetical phrases. The attitude of mind toward folks which Jesus had —or *has*—must become the guiding factor in all legislation and in all daily living. What would happen to the profiteer if the spirit of Jesus ruled? Would it be possible for some men to stay home and get wildly rich while other men go off to Europe to die for a great cause? Never! What would happen to grafting municipal governments if the spirit of Jesus got into the people? I can tell you that there would not be 150,000 Bolsheviks in New York City alone if the foreigners there had been treated as Jesus would have treated them. Many came to America looking for Utopia, only to be exploited, brow-beaten, and maltreated. We have ourselves to blame—we church people—we care more for *forms* than for *folks*. We would rather discuss baptism than Bolshevism —and we are as ignorant of one as the other! The spirit of Jesus should determine both!

"The letter fails, the systems fall,
And every symbol wanes;
The Spirit over-brooding all,
Eternal Love remains." (Whittier)

Such an era of strikes! Why not, in the spirit of Jesus, allow the workers to share both in the profits and in the responsibilities? Such a time of race antagonisms—again the rule of the Prince of Peace—the mind of Jesus. Savonarola wrote, "Jesus Christ, King of Florence." Can we write, "Jesus Christ, Prince of a Peaceful World?"

JOHN R. EWERS.

* Lesson for December 21, "The Prince of Peace." Isa. 11: 1-10; Luke 2:8-14.

TRY IT!

Send us today the number of older students in your Sunday-school using the International Uniform Lessons, and we will furnish that number of copies of the 20th Century Quarterly (Thomas Curtis Clark, Editor), for the winter quarter, free of charge. Of course, this refers only to classes not already using the Quarterly. One quarter's trial of this very-much-alive publication almost invariably results in its permanent adoption. We are willing also to furnish a quarter's Bethany Graded supplies to schools not now using this superb system of literature. Write us.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Secretary of State Lansing Accepts Interchurch Leadership

Secretary of State Robert Lansing has accepted the position of chairman of the general committee of the Interchurch World Movement of North America. In his letter of acceptance to Dr. William Hiram Foulkes, vice-chairman of the executive committee of the Interchurch Movement and general secretary of the New Era Movement of the Presbyterian church, Secretary Lansing said: "I am highly honored by being selected to lead so great a movement of the Protestant churches of this continent and accept the position with the assurance that so far as I am able I will do my part in advancing a cause which appeals to every men who seeks a new and better world, founded upon the principles of Christianity." Secretary Lansing succeeds F. W. Ayer, of Philadelphia, who, while he resigned the chairmanship of the general committee some time ago, is still actively identified with the movement. It is interesting to note that Mr. Lansing, like President Wilson, is a ruling elder in the Presbyterian church. The general committee consists of about 150 clergymen and laymen representing the evangelical churches and boards co-operating in the movement. This body lays out the general policies of the movement from time to time, while the details are entrusted to an executive committee, of which Dr. John R. Mott is chairman.

Missouri Baptists Divided Over Sectionalism

At the recent meeting of the General Board of Promotion of the Northern Baptist Convention, Dr. W. C. Bitting of St. Louis made a pointed address wtih regard to the Baptists of Missouri. For many years the Baptist churches of Missouri have divided their offerings between the mission boards of the northern and the southern branches of the denomination. Recently there has been a strong propaganda in Missouri on the part of the southern Baptist leaders to align the state entirely with the southern convention. The southern leaders represent their efforts not as a sectional matter but as being in the interests of theological orthodoxy. That obscurantist journalism troubles this denomination is indicated by a paragraph from Dr. Bitting's address: "I wish I had with me a letter which I received yesterday morning from President Green of William Jewell College, one of the men who has been called a liar by that same journal (of Kansas City), in which he says he has never seen any publication that had in it so many falsehoods as what he brands the vile campaign document which is being circulated by that crowd, and when that saint of Almighty God can let loose his pen in the deliberations and quietness of his own conscience so that eyes can read language like that, you know that there is enough to provoke a saint."

Methodists Protest the Blockade of Russia

The executive committee of the Methodist Federation for Social Service after submitting the matter by mail to its members has issued the following protest against the blockade of Russia: The executive committee of the Methodist Federation for Social Service submits for the earnest consideration of the ministry and membership of our church the following petition to Congress, with the suggestion that those who find themselves in agreement with it will sign and send it to their representatives and senators at Washington, and will take every opportunity to bring the matter to the attention of others: Whereas: The economic blockade of Soviet Russia is increasing the suffering of millions of people in a world which is now overflowing with misery; is daily adding to the bitterness of a world which is already over full of hate; is obstructing that natural sympathy with distress which has often bridged the gulf between antagonistic peoples; is withholding from the wounds of Europe those healing influences that inhere in economic relationships. Whereas: for the government of the United States to acquiesce in the blockade of a people against whom we have not declared war, is to go directly contrary to our historic attitude toward blockades. We request Congress to declare that the United States does not recognize the blockade of Soviet Russia."

War Hero Chosen by Bible Society

The American Bible Society announces the appointment of Chaplain Samuel C. Benson as secretary for its eastern agency which covers the state of New York and parts of New England not already covered by other Bible societies. Chaplain Benson during the war served first with the French in the ambulance service. He was captured by the Germans and held a prisoner for three weeks in Brussels. After his release he was used by the United States Government in its propaganda work and has spoken on public platforms throughout the country. He is author of the book entitled "Back from Hell." Chaplain Benson is the son of a Presbyterian minister and was reared in Iowa. He is himself an ordained Presbyterian minister and belongs to the Presbytery of Los Angeles.

Successor for Dr. Gunsaulus Chosen

The pulpit that has been made famous by the ministry of Dr. Gunsaulus in Chicago will be filled in the future by Dr. F. F. Shannon. Dr. Shannon has been the pastor of the Reformed Church on the Heights, in Brooklyn, and is a well-known lecturer on ecclesiastical subjects in this country. Dr. Gunsaulus is continuing at Central church until his successor can come to Chicago.

Will Adopt a Creed for Bible Institutes

The interest of conservative institutions for training ministers in seeking a creed is confined to no one denomination. At an early date there will be a meeting at the Moody Bible Institute of Chicago of representatives of such organizations and at that time a credal test and a set of educational standards for such institutions will be considered. Committees are out now which are preparing themselves to bring in reports on the topics named.

Presbyterians Have Strong Social Service Leader

The New Era Movement of the Presbyterian church has chosen a strong leader of social service work in the person of Rev. John McDowell, D. D. He worked in a coal mine when a boy and lost an arm there. He is a graduate of Princeton University and Princeton Theological Seminary. He has held pastorates in Detroit, Newark and Baltimore. The Presbyterian church is embarking upon a definite program of social service looking toward the solution by Christian education of industrial troubles, and a movement for the betterment of the social well-being and welfare of all classes. This program calls upon all the 9,600 Presbyterian churches of the country to relate at once their organizations, not officially, but through their members, to the outstanding groups of the community such as industrial employers and employes, capitalists and laborers; educational, boards of education and

school teachers; political, recreational, the press group, the health group, the official group, the social group and the disturbing group or those who incite violence and lawlessness. This means that church members and pastors must sustain personal relations with these groups, getting their points of view and siding with them when right.

Methodists Will Spend a Million at State University

A contract has been let for the social center building of Wesley Foundation at Urbana, Ill., where the work for the Methodist students of the University of Illinois is planned. This will be the first of a series of buildings that will entail an expenditure of $1,000,000 to be erected at the seat of the university, which some 1,700 Methodist students attend. This Urbana movement is a leader of several Methodist foundations which are being promoted to minister to the religious and social life of Methodist students attending the great universities of the country. Since the incorporation of the foundation at Urbana the idea has taken hold at eight other seats of univeristies, one of them being Harvard. Following the erection of the social center building a new church will be built at Urbana.

Unitarians Project National Movement

All over the east Unitarian churches are holding a series of meetings with the general theme, "Save the Soul of America." It is the idea of the Unitarians that America has fallen away from her ideals since the war and needs to be called back to unselfish living.

Some Men Turning Back to the Ministry

In recent years a number of men have been leaving the ministry for semi-religious professions and for welfare work in factories. Not all of these have been satisfied with the new tasks and a number of cases may be enumerated where they have returned to the work of the pastorate. A case in point is that of the Rev. Howard N. Clifford who has recently resigned as the head of the welfare department of the Buick Motor Company. He was recently called to lead the Presbyterian church in Saginaw, Mich.

Where Do the Ministers Come From?

Some of the denominations are studying the source of their ministerial supply in order to know how to increase this supply. The Methodist Episcopal Church, South, has found that two-thirds of her ministers come from the homes of farmers and that one-ninth of them are ministers' sons. The Southern Presbyterian Church finds that not quite one-half of her ministers come from the farm and that one in six is a minister's son. It is said that the ministers of the northern states are not quite so largely recruited from the farm.

A Church with a Social Problem

The meaning of an institutional church is best set forth by the efforts one of these churches makes to meet the needs of its community. The story of such a church is tersely told in a news note from The Northwestern Christian Advocate: "The five residents of its community house together with volunteer assistance have led boys' clubs, girls' Camp Fire group, mothers' classes, Americanization groups, story hours, industrial classes, and other lines of service. The remodeled building provide shower baths and laundry tubs which have been generously patronized throughout the year. A group of the Chicago Women's Club have conducted a model housekeeping center in which there have been capacity classes. Other features of the program are a branch of the public library, a dispensary, moving pictures, a school of music, the distribution of over one thousand bouquets to hospitals, invalids, etc., and summer outings. The old Queen Esther club has been opened this year as a sort of Samaritan Inn. It serves as a detention home for boys awaiting trial in the boys' court and for temporary quarters for disrupted families. The church keeps a worker in the women's prison and one in the boys' court."

Church Conducts a Public Garage

A church in Concord, Me., has provided the modern substitute for the old time "horse shed" of the country church. This church has erected a garage on the church property and the people using this garage during service time contribute a small amount to remunerate a watchman. This guarantees that the cars will not be stolen. On week days the garage is at the service of the public at the usual fees and the church derives a very comfortable income from this source.

Provides Something for the Children to do at Church

The problem of juvenile attendance in church service is not very well solved in most congregations. A Congregational minister at Keene Valley, N. Y., has developed a unique device to provide some activity for them during the hour of worship. Each child is provided with note-book and pencil and urged to write down the name of the hymns sung and the passages of scripture read. A complete record of the service is kept. Every two months the note-books are turned in and a good story book is given those children who have been at service six Sundays and have kept their note-books correctly. The plan is employed for children of ages up to fifteen.

Poems by Thomas Curtis Clark

The latest volume of Mr. Clark's work, "Love Off to the War," has proven so popular as a gift book that we are making a feature of it during the pre-Christmas season at the following prices:

Single copy, $1.25 plus 6c postage.
Two copies for $2.00 plus 6c postage.
Three copies for $2.75 plus 8c postage.
Four copies for $3.50 plus 10c postage.

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Leading Methodist Church Gets Rid of Pew Renting System

The First Methodist Episcopal church of Evanston, Ill., one of the most prominent Methodist churches in the middle west, has recently voted to abolish pew renting. This is the church which is adjacent to Northwestern University. The Northwestern Christian Advocate (Methodist) commenting upon this action said: "The church at Evanston was one of the very few in the West that clung to the medieval system of purchasing space in the sanctuary. May the time soon come when not a single Methodist congregation shall be charged with this violation of democracy as applied to spiritual matters."

Lutherans Will Help in Europe This Winter

The Lutherans in America will carry on a vast work of relief in Europe this winter. Finland, Poland and Esthonia are the lands which will profit most by this program. The churches in Europe will be made relief stations where the supplies gathered in America will be distributed.

Chicago Church Federation Adopts New Constitution

At a recent meeting the Chicago Church Federation adopted a new constitution. The Federation continues to be composed of representatives of the various denominations officially appointed, but there is now created an assembly composed of all the pastors and a representative of each of the different departments of each local church. This assembly has only advisory functions and will meet once a year.

Protest Holding World's Sunday School Convention in Japan

There have been various communications to the executive committee of the World's Sunday School Association recently on the subject of holding the next convention in Japan. Representatives of Korea entered a strong protest on account of the persecution of Christians in Korea. Certain representatives of China entered a similar protest on account of conditions in Shantung. After considering the various protests, the committee decided to continue with the plans for holding the convention in Japan since the invitation did not come from the Japanese government but from the Christian forces of Japan which need reinforcement at the present time.

Churches Print News in Secular Press

The churches in Grand Rapids, Mich., have for a number of years had a splendid cooperation with the city daily known as The Herald. This paper assigns to the churches every week a page in which the religious news of the city is printed. The strong churches in this city testify to the advantage of this arrangement for the churches. In the field of journalism, this church news department has proven suggestive to many editors.

Presbyterian Congregation Works Out Publicity Program

Many Presbyterian congregations are putting on vigorous publicity programs this winter. Union Tabernacle church, of Philadelphia, is one of these. A thousand hand-bills a week are put out by workers of a men's class. A program of street car advertising will be developed. Recently a special Sunday evening service was held for the parents of the Sunday school children, many of whom do not attend church regularly. This church not only believes in advertising but in having something to advertise.

Presbyterians Building Up Publicity Department

That the Presbyterians take church publicity seriously is indicated by the fact that they recently added a new worker to their church publicity force. James B. Wootan is director and Mr. Herbert Smith of The Continent has been added as an assistant. Mr. Smith is an author of a book on church publicity and has written special articles in this field for religious journals. He will be stationed in Chicago and will assist local churches in preparing their publicity programs.

Three Pastors in a Hundred Years

The members of the Scotch Presbyterian church in Madrid, N. Y., are evidently loyal to the pastor, for they have had only three pastors in a hundred years. The church recently celebrated its hundredth anniversary. A man was present who had been baptized by the first pastor, married by the second and has been ministered to by the third for thirty-six years.

Minute Men Are Trained for Propaganda

The Interchurch World Movement has taken over the idea of four minute speakers which was used during the war. Men are being trained to interpret religious themes and the practical work of the church before secular organizations such as rotary clubs, chambers of commerce and similar groups. By this means the modern program of religion will be brought effectively to the attention of these groups.

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For $2.50: "The Daily Altar," in full leather.

For $1.50: "The Daily Altar" in purple cloth.

For $1.25: Thomas Curtis Clark's latest book of verse, "Love Off to the War."

For 85¢: Edgar DeWitt Jones' beautiful little volume, "The Tender Pilgrims" —a gracious tribute to the child.

Go over your list of friends, decide which of the gifts is best adapted to each and send us your order at once, before the holiday rush begins.

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NEWS OF THE DISCIPLES

Ministerial Relief Offering Jeopardized by Coal Troubles

The coal situation seems particularly to threaten the plans for a Christmas offering for ministerial relief. Secretary F. E. Smith reminds us that this is the third successive year in which the Christmas offering for this cause has been menaced by unforeseen conditions. Two years ago it was Armenia Relief, last year it was influenza. Mr. Smith says: "We are happy over the outlook for a fine observance of the White Gifts with a great offering at Christmas. We therefore plead that every school persevere in the plan to make this the greatest Christmas ever, for our Veterans of the Cross, making whatever changes in plans that are necessitated by the coal situation to assure these our own that comfort and cheer will be provided. If 1000 schools will put on the program and take the offering, the $25,000 we ask for will be realized. The need is great and urgent. Do not for any reason, fail those who depend on you."

Starts on Tour to Collect Fund for French Protestant Reconstruction

K. F. Nance, the special secretary appointed by the Association for Promoting Christian Union to collect offerings from Disciples for rebuilding the Protestant churches of France, has started on his tour going through Pennsylvania, thence to Buffalo, thence into Ohio and westward. He is seeking $25,000 as the Disciples' share in a fund of $3,000,000 which American Protestanism is raising for this cause. "No more sacred call," says Dr. Peter Ainslie, "has ever come to our people. Our response to it will prove our fellowship with the great Protestant household." All communications should be sent in to the office of the Association for the Promotion of Christian Unity, Seminary House, 504 N. Fulton Avenue, Baltimore, Md.

Ends Successful Pastorate in Kansas City

James E. Davis has resigned at First church, Kansas City, to accept a call to Central church, Denver. While in Kansas City Mr. Davis inducted into First church a total of 900 members of which 552 were received this past year. During his ministry a church building was erected which is not excelled by any in the city for the up-to-dateness of its equipment. He has been president of the National Board of Christian Endeavor, and president of the Ministerial Alliance of Kansas City, composed of all denominations. Mr. Davis has taken graduate courses at the University of Chicago. He has held pastorates at Beatrice, Neb., and Spokane, Wash. On his leaving Kansas City the Disciple ministers passed very eulogistic resolutions with regard to his ministry in their city.

Waterloo Church Burns Mortgage

Thanksgiving eve, Central church, at Waterloo, Ia., celebrated the cancellation of its long-standing debt by burning the mortgage. The large crowd present partook of a bountiful picnic supper, after which the program was carried out. Three neighboring pastors, Andrew Scott, of Cedar Falls, J. M. Morris, of Iowa Falls, and W. A. Thompson, who preaches at Finchford, were present and added their congratulations to the program. The mortgage was burned by Geo. W. Miller, vice-chairman of the board, Mrs. Harry E. Maine, of the Ladies' Aid Society, and Dr. M. S. Cornish, treasurer of the debt fund. Nearly eleven years ago a mortgage of $6,500 was placed on the property. This was reduced finally to $4,000 and this amount was against the property for several years. Three years ago Thanksgiving a campaign was started to clear the property, and the goal was realized in the happy occasion Wednesday night. A new lot has been purchased a few blocks from the old location, and a new building will be erected soon. G. D. Serril is pastor.

Ohio State Society Receives Big Gift

The Ohio Christian Missionary Society has just received the largest gift in its history. A friend who has long been interested in the work and has made previous gifts of significant size has given to the society a mortgage note for $50,000. The donor makes recommendations as to the use of the income of the fund but expressly states that these recommendations are not to be permanently binding on the board of managers. The lines of work named by the donor provide that one-third of the income be added yearly to the Permannent Building Fund; one-third used as a loan and scholarship fund to assist worthy young people through college, preference being given to those preparing for the ministry or missionary work; one-third be expended in connection with the work of mission churches.

* * *

—At a meeting of the Board of Church Extension, November 4, the following churches were promised loans: Rolla, Mo., First Church, $4,000; Gas City, Ind. First Church, $3000; Los Animas, Colo., First Church, $10,000; St. Louis, Mo., Centennial Church (Colored), $700; Kenmore, Ohio, First Church, $15,000; Dufur, Ore., First Church, $1,000; McAllen, Texas, First Church, $5,000; Evansville, Ind., Bethany Church, $9,500.

—Samuel E. Fisher has been preaching every night in the church at Benton, Ill., and 62 new members have been added. Mr. and Mrs. Lambreth Hancock have had charge of the music. The Bible school attendance broke all records on November 23.

—Payne Avenue church, N. Towanda, N. Y., made a big advance in its previous giving for the Sunday school department of the A. C. M. S. The total offering amounted to $358.85. Charles H. Bloom is minister.

—W. C. Cole, former pastor of Capitol Hill church, Des Moines, has just concluded a series of evangelistic meetings at Valley Junction, Ia., with marked success. R. E. Kinsell is pastor.

—A. B. Houze, Bowling Green, Ky., has been pastor of First church of that city for about two and one-half years. During his term of service a building indebtedness of $10,000 has been paid; the Bible school more than doubled and the missionary offering of the church greatly increased. The annual every-member canvass was made Sunday,

This Is One Way To Do It

THE following is part of a letter just received from an alert young Disciples minister in Illinois:

Just this morning as I was going to town one of our good citizens here stopped me and asked how many of our people are taking The Christian Century. I told him. He asked me to submit to him the names of about five families, worthy and earnest, to whom he might send it. I have been letting this man read some copies of my "Century." He is now anxious to know your best terms, and I think he may send in at least twenty-five new subscriptions. He is a great lover of good books and has the finest religious library that I know of outside some of our schools. He requests that I submit the names to him and that I tell no one the name of the donor.

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If you do not feel that you can send in *full year* gift subscriptions, send in a list of six months acquaintance subscriptions (new readers), at $1.00 each. If *every* CHRISTIAN CENTURY reader gets the same spirit that is in the hearts of hundreds of our friends who are now out getting *new readers,* we are going to be able to report after a few weeks the biggest achievement in subscription increase in the history of the "Century." *Don't you fail us!*

Nov. 30, with most satisfactory results. The 1920 budget includes a liberal increase in salary for the pastor. This is the second increase tendered Mr. Houze within the past year.

—The church at Charleston, W. Va., has only 150 members but these established a high level of Christian giving in their offering on Nov. 23 of $22,000 in cash and short time notes. The money is to be used in the immediate erection of a new house of worship on a splendid lot.

—The men of Evanston church Chicago, recently gave their annual Pre-Christmas entertainment. The receipts from the entertainment were over $225. A large advertising program was issued.

—The choir of the church at Lake Charles, La., gave a sacred concert on the night of Nov. 30 and for that evening issued a beautiful souvenir program.

—The state board of Missouri has called C. C. Garrigues to the office of corresponding secretary and he has decided to accept. Mr. Garrigues was once an associate secretary of the National Benevolent Association but more recently has been pastor at Joplin, Mo. He will assume his new duties the first of the year.

—Dr. and Mrs. J. W. Lowber have returned to Austin, Tex., after a successful lecture and preaching tour through the Rio Grande Valley and southern Texas.

—A remarkable rural church is that at Dana, Ill. It had only 115 members at the beginning of the year but there are seven of its members in colleges and universities. The total budget for ten months has been $3,300, of which more than half has been given to outside purposes. There have been 33 accessions to the church. H. F. Keltch is the new pastor of the church.

—The church debt of Evanston church, Chicago, where O. F. Jordan is pastor, has been subscribed and most of the money will be paid in by January 1. The Every-Member Canvass will be put on Dec. 7 and the budget for the coming year calls for an increase of $1,400.

—The church at Carterville, Mo., held an all-day Jubilee service recently in celebration of the paying of the church debt, which is ten years old. E. W. Moore of Webb City, and C. C. Garrigues of Joplin gave addresses on this occasion. The mortgage was burned in the presence of the congregation while the doxology was sung.

—W. D. Ward, a state worker of the Illinois Christian Missionary Society, recently visited a church that had not had preaching in eight years and preached to them each evening for a week.

—R. J. Bennett has been evangelizing in the church at Morgantown, W. Va. One of the by-products of the effort is a fresh interest in a new building.

—One of the large offerings this fall for the Bible School work of the A. C. M. S. was that at Cynthiana, Ky., which amounted to $633.83. Fourteen people gave ten dollars each and thirty-six gave five dollars each. The church has recently had a series of evangelistic meetings conducted by Roger T. Nooe of Frankfort, Ky.

—J. E. Parker, of Missoula, Mont., recently closed a series of evangelistic meetings at Billings, Mont., where H. F. Ritz is pastor.

—Central church, New Albany, Ind., recently had a big day in which C. W. Cauble helped them raise the money to liquidate the $5,260 debt against their $12,000 parsonage. Clarence Mitchell is beginning a series of evangelistic meetings. H. G. Connelly is pastor.

—Only one-fifth of the churches in Missouri have reported but already more than a half million has been raised toward the two million dollar "Missouri Movement Fund."

—J. Watson Shockley has recently begun a pastorate at Rogers, Ark. He is in the Ozark mountain region. There have been a number of accessions to the church recently.

—H. Erwin Stafford has resigned his work at Parkersburg, W. Va., to accept the pastorate at Bellevue church, in Pittsburgh. The pulpit committee attended the Cincinnati convention to pick out a minister and decided on Mr. Stafford. In response to the request of Mr. Stafford, the church has raised $35,000 for a new Sunday school building. The new pastorate will begin about the middle of January.

—The new buildings which will be built at Hiram college if the campaign for $600,000 succeeds this month, will be built on the plans furnished by Abram Garfield. Mr. Garfield is a son of the former president of the United States and is a trustee of the college.

—Another minister to leave the pulpit for business is H. H. Walker, who resigned recently at Craig, Neb., to engage in business in Michigan.

—A new parish paper is The Restoration Herald, published by E. L. Cain, at New Paris, O.

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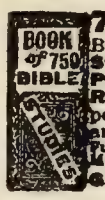

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—First church, of Bloomington, Ill., where Edgar DeWitt Jones is pastor, has recently decided to buy a fifteen thousand dollar property adjacent to the church. A dwelling house will be altered to accommodate the growing Sunday school. Since the coming of E. E. Higdon as director of religious education there has been such growth in the Sunday school that more room is an imperative necessity. Later on the church may build on this property. It now owns a half block in the heart of Bloomington.

—C. R. L. Vawter of Kansas City, and party of three assistants have just closed a five weeks' series of evangelistic meetings with First church of Joplin, Mo. One hundred thirty-five new members were received, eighty-two of these by confession of faith. An impressive enlistment service was held at the close during which the new members alternating with the old, stood in a circle 'round the auditorium and sang "Blest Be the Tie That Binds," while all clasped hands. The evangelist brought a plain, constructive, scriptural message without offense to other religious bodies. His plan for house-to-house canvass, personal follow-up calls and personal work was exceptionally good. Much valuable information, in usable shape, was left behind.

—The death of B. C. Rhome, a charter member of Magnolia Avenue church, of Ft. Worth, Tex., recently, removes one of the outstanding Disciple laymen of that section of the country. He has been prominent in church and Masonic circles and his name attaches to a breed of Texas cattle. During the civil war he served as captain in the Confederate army.

—The work of Central church, Cincinnati, is progressing very encouragingly. Fifty-five have been added to the church since March 1. The Bible school has recently adopted the duplex system of offerings and it is working very well. December 7 was the climax of the every-member canvass campaign. An all-day rally was held with morning, afternoon, and evening sessions. The congregation voted to increase the salary of the minister, C. J. Sebastian, three hundred dollars, beginning Jan. 1.

—A year ago the backward condition of Disciple churches in Mississippi was hardly realized by the church as whole. A year of vigorous missionary administration in the state has made a most marked change. A year ago only five churches had full-time pastors; now there are eleven such churches. A year ago there were twenty-seven churches without any regular preaching but now only eight. There are sixty-four churches in the state. W. C. Ferguson is the vigorous state secretary.

—Euclid Avenue church, Cleveland, O., made the Every-Member Canvass on Dec. 7. The membership of the church was asked for a budget of $26,000 this coming year for all purposes. Of this amount $7,800 is apportioned to missions. The pledge card provides for a single fund.

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—Harvey Baker Smith, pastor at Hutchinson, Kans., publishes in his parish paper the following very suggestive items for a five year goal for his church: "1. Five young people each year dedicating themselves to special Christian work. 2. To secure a permanent education fund, through bequests and gifts that will make possible the education of any worthy young men and women. 3. To place the world needs on the heart of every Disciple and be able to bring our benevolent budget to $5,000 per year. 4. To have a director of Religious work, giving full time to the needs of the young people and the social side of our church life. Keeping the building open every day in the week for all legitimate activities. 5. To finish the church building to the alley, modernizing the equipment for present day needs of the Bible school and social life of the church. Also to place a roof garden on the eastern end of the church for use during the four heated months of the summer. 6. Reaching a total membership of 2,000, or establishing a mission church wherever needed in the city, so our total membership in the city will be at least 2,000."

—E. H. Koch has resigned as corresponding secretary of Tennessee and will make his home at Bailey, Tex., preaching for near-by churches.

—R. A. Thibos has been taken on the state missionary force in Michigan recently and he is assisting some very weak churches at Sumner, Clay Hill, Ferris, Vestaburg, Gilmore, Easton, and Pullman.

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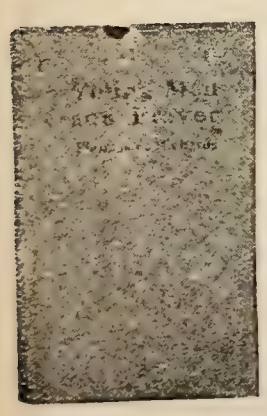

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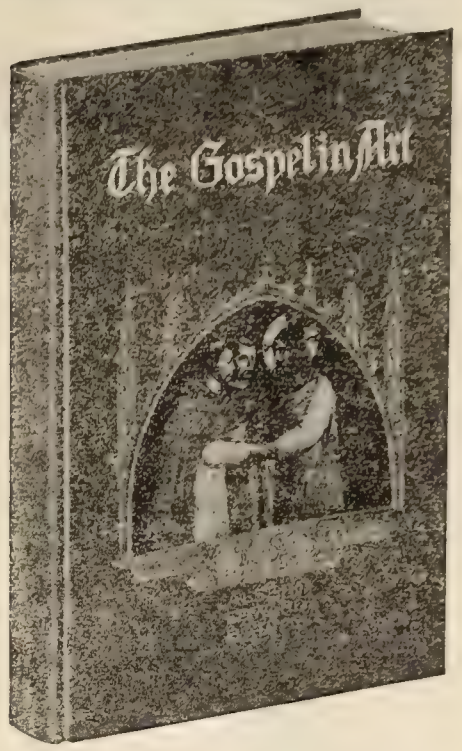

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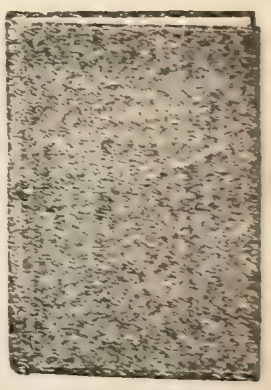

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THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, December 18, 1919

The Conference on Faith and Order

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The Christian Century

An Undenominational Journal of Religion

Volume XXXVI DECEMBER 18, 1919 Number 50

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer of Thanksgiving

OUR heavenly Father, we come to thank Thee for thy many mercies, and invoke thy protection and guidance for all the way of life. We rejoice that we may know Thee and love Thee and serve Thee and be like Thee. Grant us grace to please Thee in all that we think and plan and do. Help us to live in such fellowship with Thee that Thou canst not only dwell in us, but work through us. Help us to share our blessings with others, and to find in our privileges an obligation to minister to those who need what we have. Bestow upon us strength for our daily tasks; courage in the face of fears; comfort in sorrow; quiet in the midst of tumult; hope in the presence of uncertainty; high motives for humble as well as high deeds; self-control in the hour of provocation; gentleness and forgiveness when tempted to revenge; and the peace which passeth all understanding. Hold in thy holy care all our loved ones, and keep guard over our interests in life. Give us to see the speedy coming of thy Kingdom among all men, and let us have an increasing share in its establishment.

Thou who hast made of one blood all nations of men to dwell on the face of the earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; grant that all men everywhere may seek after Thee and find Thee. Bring the nations into thy fold, and add the heathen to thine inheritance. And we pray Thee shortly to hasten thy kingdom; through Jesus Christ our Lord. Amen.

From "FELLOWSHIP PRAYERS."

London's Farewell to Dr. Joseph Fort Newton

THE concluding Sunday of the ministry of Rev. Joseph Fort Nowton at the historic City Temple, London, was Nov. 9. Dr. Newton preached twice that day and at both services the City Temple was filled with capacity audiences, the people standing in the aisles and sitting on the pulpit steps. In the morning he spoke on the theme "The Life of the Spirit," and in the evening he preached on the text, "These things sayeth the Amen." The evil of the day, Dr. Fort Newton thought, was that "so many people wanted proof of truth, that they wanted to see its passports." We, like Christ's critics of old, wanted some tangible proof of invisible reality, for what else is "all this seeking after a materialization of those who have vanished from us; to make eternal things temporal, which cannot be done? It is the demand of our age for facts and results, and we want them 'right away.'" At a public meeting on Monday evening words of respect and love were spoken by visiting ministers. The minister and his wife were given a clock and a check. Dr. Newton declares that his main purpose in returning to America is to effect a closer relation between the great English-speaking nations.

The task of filling the pulpit of City Temple is no light one after Dr. Newton's brilliant ministry. No definite decision is reported as to his successor, but it is a matter of rumor in British circles that Dr. John A. Hutton, of Glasgow, is being considered. He preached on a recent Sunday in Marylebone Presbyterian church, London.

The Disciples Will Help In France

AMID the confusion of the sessions of the International convention at Cincinnati the Disciples failed to take any action in behalf of the ruined Protestant churches of France. There was even a reactionary voice raised in opposition to this movement on the ground that "it was helping sectarianism." With the return of Peter Ainslie of the Association for the Promotion of Christian Unity from the battlefields of France, we have a strong and convinced leader of the enterprise of rebuilding Protestantism in France. We cannot doubt that all over America our people will do their part just as they help Baptist and Presbyterian churches rebuild their buildings when these are in trouble. It is more important now to have strong Protestant churches in France than it was before the war. There is now an open mind in France for the gospel. Contact with American and British soldiers has dispelled much of the cynical unbelief that once characterized many Frenchmen. American Disciples will be as willing to help France with the gospel as we have been to help her in other ways.

The Religious Work of the Army

DURING the war the army chaplains were organized for the first time and the result of this organization is the greatest efficiency ever achieved by chaplains in our army. It would seem that it would require no argument to convince congress that this efficiency should be maintained in the future by organization, but matters of this sort are often lost in committee. Bishop W. F. McDowell has framed the bill which is before Congress and it represents the best wisdom of the various religious forces which work together in the office of chaplain. The present bill does not go far enough, for it does not provide for a chaplain general, as there is a surgeon general. But it is a step in the direction of greater efficiency in the moral and religious education of the soldiers. The Y. M. C. A. has been excluded from the camps and from henceforth it is the duty of the chaplains to direct the religious work. Either the army will decline in its morale under this arrangement or else the efficiency of the chaplains must grow under the direction of competent leaders in religious work.

The Democracy of the Interchurch Movement

THE state meetings of the Interchurch World Movement are now in progress, one of the Illinois meetings having been held in Chicago last week. A considerable body of the ministry is now able to sample the message of this movement for the first time. The most marked difference which it presents from the previous national movements of religion is in its democracy. The leaders repeatedly assert that there is no "cut and dried" plan from New York framed by a few leaders which is being imposed. The purpose of the present state conferences is to secure the reactions of hundreds of ministers and church leaders. In every state conference is an official reporter taking down questions and suggestions which are pertinent to the movement. When the present series of state meetings is over, there will be a body of facts, democratically gathered, upon which wise leadership should be able to formulate the greatest church program America has ever had. The colored people of Chicago had it right when they said that they would not work with any program for colored people which was handed down from above, but they would cooperate with any plan which was arrived at after conference between the two races. The local church people feel the same way about the "higher-ups." They want a chance to speak their mind, no matter if they are wrong. The consensus of these plain people all over America will not be far wrong.

What Christmas Has Meant to Great Souls

MOST people think of Christmas as a time of mad commercialism. The hurrying throngs in the great stores, the reckless buying, the inflated prices, have given to the season quite other than the meaning it should have. Christmas has meant to the great minds of the race something quite different. A reading some evening of Dickens' Christmas Carol would help us to a better spiritual understanding of the day. The poets have vied with each other to interpret it. Milton has a poem, On the Morning of Christ's Nativity, full of beautiful thoughts for the spiritually minded. Browning, also, has a long poem called Christmas Eve. Henry van Dyke in his Other Wise Man has written a story growing every year more popular. In addition to these there is a great list of stories and poems of worth and spiritual insight. Some of the long winter evenings spent in the perusal of these great works by the masters would do much to interpret the greatest day in our Christian calendar.

The Attitude of Japan

THE friction between Japan and China is acute at the present time and would lead to military action if China were in a state of preparedness. The occupation of Shantung has created another Alsace-Lorraine in the world. Unskilled in the art of colonization, Japan is making the blunders that always go with an autocratic regime. On the Chinese side is the growing resentment of the educated classes and the practice of economic boycott. The resentment of Korea at the alleged persecution of Christianity there has led to an appeal by native Koreans that the World's Sunday School convention should be held in some other country. The situation reminds us that we have sinned away our day of grace in Japan. A large and well-trained missionary force in the country fifteen years ago would have produced results which would have made impossible the events of today. Japan is

tempted by the same illuring vision that led the Kaiser on to his ruin. Materialistic power divorced from moral responsibility is the god of the present government in Japan. Even now the remedy lies in a great reinforcement of the Christian forces in that country.

The Conference on Faith and Order

NINE years ago the Protestant Episcopal church began a movement to assemble a World Conference to consider the question of closer relationship among the various sections of the Christian church. At the time this seemed a very audacious proposal, but there were those in the various Protestant groups who were attracted by the idea and felt that the effort was worth while, even if it should fail in immediate results.

It was clear that nothing like an Ecumenical Council could be held. In the nature of the case such a council has not been possible since the separation of the Eastern and Western churches. An Ecumenical Council must be representative of the church in its widest extent and must have the authority to impose its decisions. Manifestly in the divided state of the church no such council is possible. It is even an ambitious plan to hope for a really representative conference of all branches of the Christian faith.

The steps which were first taken looked in the direction of securing the cooperation of the Church of England and the Free Churches of Great Britain. To a very considerable extent this was accomplished by two deputations sent from this country. Then the war interrupted all further effort toward the desired end, and indeed, for a time threatened to make impossible the realization of the cherished hope.

Following upon the signing of the armistice however a deputation was sent by the Protestant Episcopal church to visit all sections of Christendom not included in the preliminary plans. This deputation has now returned and reported a very significant series of interviews with the heads of nearly all the oriental churches, including the Greek-Russian, the Armenian, the Coptic, the Abyssinian, the Bulgarian, the Serbian and the Roman Catholic. In some instances smaller and less representative groups were interviewed through their patriarchs or metropolitans, and in every instance, save one, assurance was given that the communions so solicited would be glad to participate in a World Conference on Faith and Order to be held as soon as arrangements can be made.

The exception to this list of favorable responses was the Roman Catholic Church. The Pope received the deputation and expressed personally his interest in the project, but declined officially to appoint delegates to attend. Whether the breach between Greek and Latin Christianity is too wide and bitter to be bridged as yet or whether the Pope was not quite certain that the deputation really represented a sufficiently large proportion of the universal church to permit the Holy See to recognize it, is uncertain. But it was at least significant that it was the one section of the Church of Christ in the world that declined to participate in the approaching convocation.

The reports of the steps thus far taken and of the experiences of the deputation were presented at a very interesting meeting of the various denominational commissions included in the preliminary plans for the convening of the World Conference, at the Synod House of the Cathedral of St. John the Divine in New York City a fortnight ago. The attendance was representative and the proceedings, which occupied an entire day, were of the most significant character. The report of the deputation was formally presented both in printed documents and by verbal statement from its chairman.

Very interesting recitals were given of further interviews with groups of hitherto non-cooperating Protestants in different portions of Europe, notably in Scandinavia. It was felt that as soon as possible effort should be made to communicate with the Christian forces in the Central Empires in the attempt to make the conference as inclusive as possible. Plans were laid for a preliminary conference to be held in Europe, probably at Geneva, during the coming summer as a necessary step in the organization of the World Conference. No definite prediction could be made as to the time at which that ultimate gathering might be expected, but it was hoped that within two or three years at the outside arrangements might be complete, and that perhaps the great gathering could be held in this country.

Whatever attitude may be taken toward the practicability of this very ambitious effort to bring together the representatives of all sections of the Christian church for conference regarding matters of teaching and procedure, there can be no doubt of the value of this plan so far as the Disciples of Christ are concerned. The historic position commits them to a sympathetc cooperation in every approach to greater friendliness and better understanding on the part of all the churches. The forthcoming Conference may not realize all the objectives which its promoters anticipate, but it must at least result in a better knowledge of each other's history and purposes and a better comprehension of the inclusiveness and universality of our holy faith.

Irish Deputations to the United States

THE open sore of British politics is Ireland. Into the merits of the agelong controversy it is difficult if not impossible for one of another nationality to enter. And the hatreds engendered between English and Irish on the one side, and between different groups of the Irish people on the other seem to make a settlement of the question increasingly perplexing. Southern Ireland, which is dominantly Roman Catholic, demands home rule and alleges that it is being coerced and mistreated by English officials. It wants its own parliament, and in the rising

tide of democracy throughout the world it proclaims its desire to become a republic with the recognition of the other nations.

Northern Ireland, especially Ulster, is Protestant and loyal to English traditions. Its people are related ancestrally to those of Scotland, across the narrow channel. It has the same conception of its relation to England as that possessed by Canada, Australia, New Zealand and South Africa. It fears any change toward home rule as certain to bring Roman Catholic domination upon a Protestant people. It is prepared to resist loyally and fiercely any effort to impose home rule upon the land.

England has not been averse to granting home rule to Ireland. Several drafts of home rule bills have been presented to Parliament only to be wrecked on the insuperable difficulties of Irish indifference. With a population as naturally excitable, not to say turbulent, as that of south Ireland, constantly inflamed by home rule agitators and encouraged by a certain element of the Irish population in the United States, it is not strange that the administration of law under English rule should be difficult. Undoubtedly drastic measures have been needed at times, and these have been persistently exaggerated by popular reports into unspeakable outrages upon an innocent and helpless people.

Several deputations of Irishmen have visited the United States, preaching Irish independence and raising money to assist the home rule propaganda. Of these one of the most recent was the visit of Mr. de Valera, the so-called president of the Irish republic, who was welcomed in many parts of the United States with enthusiasm by Irish Roman Catholics and their sympathizers. About the same time a small deputation including ex-governor Dunne of this city, Mr. Walsh of Kansas City and some others visited Ireland and reported in lurid terms the severity of the English treatment of the Irish. They made a persistent but unavailing effort to persuade President Wilson at Paris to make the Irish question an issue at the Peace Conference, and to demand the recognition of the Irish republic.

Those who have visited Ireland during the war are of opinion that a splendid opportunity was missed by the Irish people to gain both English and allied sympathy for their cause, whatever they conceive that rather undefined cause to be. It is a notorious fact that of all sections of the British empire Roman Catholic Ireland played the part of a slacker. It defied conscription, it refused rationing, it sent few troops to the front, and it kept up the back-fire of constant irritation when England, Scotland, Wales and all the rest of the empire were straining to the utmost their efforts in behalf of the great cause.

Ireland might have learned a lesson from India. No people in the empire has been less satisfied with the measure of self-government accorded it than the population of the Indian empire. Indeed Germany counted confidently on a nation-wide revolt in the two peninsulas. But instead of taking this opportunity for insurrection the native rulers of India were wise enough to seize the moment to demonstrate their loyalty to the empire by demanding the privilege of bringing their best regiments to the fighting front in France and pouring their millions of rupees into the war chest of Great Britain. The results of this loyal enthusiasm can be seen today in the quickened conscience of Parliament regarding the citizen rights of the Indian peoples and the appearance of new laws granting widely enlarged franchises.

If Ireland could have turned the opportunity to like account she would have had a grateful and sympathetic England with which to deal. Instead of this she appears to have thought only of her ancient wrongs, of which there have been not a few, and of her present right rather than her responsibilities and opportunities.

It is difficult to pronounce a measured judgment upon the Irish situation. There are grave difficulties on both sides of the great question of home rule. If by any plebiscite of the Irish people a decision could be rendered as to what Ireland wants it is needless to say that England would welcome it and would instantly grant its demands. It is the impossibility of reaching such a decision which perplexes British statesmen and keeps open the unhealing sore of Irish factionalism.

Just at the present moment another Irish deputation is visiting America. It is made up of eminent representatives of the Protestant churches and the civic authorities of northern Ireland. Its purpose is to protest against the home rule agitation which is spreading through America and to point out the danger of the kind of independence which is being sought by most of the agitators. The dignity and representative character of this particular group of Irish visitors will secure for them a hearing, particularly among the Protestants, in all places which they visit. It is impossible to keep the religious question out of the controversy, and it may be that much more than Irish home rule is involved in the plans of those who seek to separate the island from the rest of the empire and to set up as its controlling unit a government that would be overwhelmingly Roman Catholic, and therefore marked by those characteristics which Roman Catholic governments are prone to exhibit in all quarters of the world where they have prevailed.

Running With the Tortoise

NO CREATURE wins a race from the tortoise except by accident. The real moral of the old fable is that the hare, by running at all, confessed itself beaten. Most of us lose in the race because of the limitations we put upon ourselves by the slow pace of the opposition. The thing one can do "and only half try," is usually never done at all. Every business man knows that a big proposition is more easily put over than a small one. A football team plays its best against the best team. A task must be too big for a man in order to be big enough for him. It was difficult to find enough men willing to be soldiers to keep up the standing army of the United States, but when there came the call to save Europe and civilization—a task which the world's wisest were beginning to fear was impossible—five million men were found ready to go and a way was found to equip and send them.

The tortoise has different names. Sometimes the only challenge is that of established standards. It is easy to do as well as those about us, we say, and we race merrily on for awhile, then indulge in a nap, only to find we have lost in the race we thought so easy. The apostle speaks of those who, comparing themselves among themselves and measuring themselves by themselves, are not wise. Their unwisdom is plain, for such standards are an invitation to failure.

Again, the only challenge is that of past achievements. We naturally believe that we shall outdo our own past even without an effort,—and believing this we have failed before the race is well begun.

Protestanism has been too long content to run with the tortoise. What has been done in the past or what others are doing today has been deemed a sufficient challenge. The result has been half-failure at the moment of greatest opportunity.

The Interchurch World Movement sets a new pace. The churches are asked not merely to equal their past record or to hold their own with one another, but to face the facts, first, of their own unused power, and second, of the whole world's need. When the Men and Millions Movement was started, we actually quaked a little at hearing the word "millions" linked up with religion. It sounded extravagant and audacious if not positively irreverent. Now Christians are learning to think of kingdom affairs in terms of hundreds of millions, and to know they are dealing not with wild and extravagant facts but with two tremendous facts—ability and need.

At least, Christianity has a challenge worthy of it, definitely set. The time is short and the goal is far, but a pace will be set which will make slumber by the way impossible.

The Dining Car and the Lunch Counter

A Parable of Safed the Sage

I SAT at a Lunch Counter in a Railway Station in the great City of Chicago. And I was mounted upon a Stool that did Whirl Around. And there passed by me a man whom I knew, and he saluted me, and he said, Whither goest thou?

And I said, I go to Minneapolis, upon the Northwestern Limited.

And he said, Wherefore foolest thou with the Lunch Counter? Knowest thou not that that Train doth carry a Diner?

And I said, I know it well. In the days when the Government of the United States did attend to its Own Business, then did the Northwestern Limited carry a Diner that was a Dream. And its Menu was not to be described in Prose. For it competed with a Limited upon the Burlington and likewise with another upon the Milwaukee. And each road did say unto its Dining Car Steward, Go to it, and take all the passengers from the other Roads. And they said unto the Cooks, Get Busy, and serve a Meal that shall give our Competitors an Headache and our Passengers great Joy.

And I said, In those days did this Road charge the passenger a Dollar and an Half, and the remainder of the Cost of the meal did they charge to Advertising. But now do they serve any old Dinner for a Dollar. In those days was I an Habitual Patron of the Dining Car; but now thou findest me at the Lunch Counter.

And he said, A Dollar is less than a Dollar and an Half, and no man hath been known to starve upon the Government Dollar Dinner.

And I said, There is no man who knoweth better than I the value of the margin between a Dollar and a Dollar and an Half, and I have saved the Half Dollar in all the ways that were Respectable and Honest. But the old Dollar and an Half Dinner between Chicago and the Twin Cities was not Dinner but an event; and the Dollar Dinner is a Dinner and no more, and hardly that. Therefore do I sit upon an Whirl-around Stool and take the Tip that I should have to pay to the Waiter in the Dining Car, and add unto it a Dime, and get enough to constitute a Respectable substitute for a Dinner. For I grudge not a Dollar and the Half of a Dollar for a Feast, but I dislike to pay a Dollar for a Dinner that is something less than a Dinner.

Now I considered this, and I remembered that as I am, so are other men. For men do willingly do the large thing for a cause which they think is large, and refuse to do the small thing for what they think is small. Wherefore in the service of God it is often easier to do a great thing than a small one.

For a man will readily give Five Dollars to assist a cause in which he believeth, but will kick like a Steer from Texas, or like Jeshurun when he was held up to assist a cause by the purchase of a Fifteen Cent Ticket to a Concert which he careth not to attend.

So I resolved within myself that I would seek to be a Purveyor of Large Things unto my people, and would expect them to pay for it with Liberality. And they did even as I believed that they would do.

Christmas, 1919

THE kings of wrath and blood are dead and gone;
The lords of worldly power have bit the dust;
The sword that lately gleamed is black with rust;
The midnight hours give place unto the dawn.
For morning springs, however men may scorn
The sons of peace who wrestled in the night
While battles raged, and who proclaim the light
That now gives hope to men. An age is born
That shall not pass: an age of loving law,
Of sympathy, of good will unto men.
The beast of hate slinks surely to its den.
It is the age which Judah's prophets saw.
It is the day of Christ, whose blessed birth
Foretold the reign of righteousness on earth.

THOMAS CURTIS CLARK.

"If I Forget Thee, O Jerusalem"

By John A. Hutton

THERE is a light which, like the Shekinah, burns night and day upon the altar of the soul: it is that we must never cease to honor the finer moments of our life. Such moments come even in the most uneventful career. They come in any one of a thousand ways. A great grief may be the occasion, or a great happiness. It may be something so little in itself that you would be abashed were you to try to explain what it is to anyone who, observing the change in you, should ask for the reason.

It may leap up from the region of our memory; or it may be something which beckons us from some place far in front. But whatever the thing itself may be, and whatever in the obscure world of the soul may have been the main condition of its appearing, such days, such hours, such moments come when for the time being we live in another world; times when, at least, the light, the life, the energy of another world has broken through the hard surface which normally covers our own inward life; and, while it lasts, we make melody in our heart.

I.

The outstanding and memorable effect of such a time is not always one of happiness. It may indeed leave us sad, rather, or grave, disposing us to withdraw for a little from our ordinary interests. But there are certain features of the experience by which we can always recognize it; for the time being our hearts are tender; life seems to us a big thing; it may be a very sacred thing; perhaps even above everything else a good thing,—the mood, this last, which swept across the soul of our Blessed Lord when one day towards the close, as He perceived it would be, of His earthly life, a life which even to Himself must have seemed so short, He, recalling everything, forecasting everything, lifted up His face to Heaven and said, "Father, I thank Thee that I have known Thee."

In all honorable souls—in all souls, that is to say, which have not corrupted themselves by second thoughts, by cowardice or indolence or low-mindedness—the fine hour, or great hour, when it arrives, has one definite and immediate significance. We feel it to be an appeal to us to live on a new level, higher, deeper, wiser. And it is not merely an appeal which the new mood makes to us, asking us to do something or to become something, we meanwhile remaining in spirit the same. Not that at all. The new and fine thing has already made us different: and what it asks of us is that we shall remain on this different level, higher, deeper, wiser, and that we shall be satisfied with the whole system of values to which it has introduced us, satisfied with them for the rest of the day and for the morrow and for the remainder of our life—as we know we very well may be, for we are satisfied now and while the mood lasts. In other words, this fine thing coming to us does not merely make an appeal to us; it offers us something in the name of God, and in the name of our own best life. It discloses the better possibilities which neglect or failure or the mere passing of time had so long hidden that they had become incredible even to ourselves.

II.

It was a wave of tenderness and recollection which swept over the souls of the Jews when they found themselves captives and exiles in a strange land. They had to be prisoners in Babylon, it would appear, before they realized what had been their glory as free men in the City of God. It is the parable of a most humbling truth. We are so made, or we have so trained ourselves to dullness, that we cannot see what we have until we no longer have it. And so it may be the only way which lies open even to God, to take things from us, great and enviable things, amenities, institutions, habits of life, securities, which we had ceased to appreciate, which we had forgotten to consecrate, on which we had merely presumed, making them the basis of our own grosser life. It may be, I say, the only way now open to God, who is determined that human life shall not finally fail, to take these things from us for a time, in order that again we may seek them, and seek them out of a fresh sense of their unutterable goodness and necessity, and seek them from His hand.

It was when they were in Babylon and far away that the Jews for the first time saw Jerusalem and what had once been theirs. As everything came home to them, their hearts were broken with grief and contrition. But one thing they saw clearly through their tears: it was that henceforth and for ever they must be loyal to this tenderness, they must be faithful to this vision which on their own witness had lifted Jerusalem from the earth, raising it into the upper air, making it a resting place for their pilgrim-spirits in their further journey to their home in God.

In short, those Jews perceived, what we also perceive quite clearly when we are still under the spell of any unworldly emotion, that henceforward they would be wise to estimate themselves, and test themselves, and pass judgment upon themselves according to the freshness and influence over their own minds and hearts and consciences of this great and tender hour when Jerusalem and all that it represented was for them the best and only thing worth while in life.

It is a sad thing to recall—and one does not like to refer to it as one does not like to say anything to dishearten us, or anything that might seem to imply that we men and women can never be anything but a poor lot from the point of view of moral endurance—still, it is the fact that, if not these very Jews who made this protestation, certainly their children did forget all about Jerusalem, so that later, when the way was clear for them to return and when Isaiah literally went down on his knees beseeching them to return, they would not return and did not. There were those who did return; but they

were either very old people or little children. The bulk of them, all that was virile amongst them, stayed in Babylon. They had come to like Babylon, its bigness, its opportunity, its charm too, which must have been very wonderful, for later on it fascinated Alexander the Great and ruined him. The bulk of these protestors and of their children stayed on in Babylon. Jerusalem became a retreating memory to them. To some of them it may even have become one of these memories which tease us or make us uneasy so that we begin to avoid people who might be indiscreet enough to mention them, not knowing what changes time brings about.

III.

One does not like to recall anything like this to the disparagement of our common human nature. Still, once again, it is the fact. It is what happened. And anything that once happened may happen again, and will happen again unless precautions are taken which in the earlier case were not taken. We are not wise if we do not take into account those liabilities of our own nature, and the tendency of time itself to reduce the redeeming quality of any mood or resolution, however lofty and honest it may be. Time is a scoundrel in these things; and all the while there is that in our heart which can make the worse case appear the better with an ingenuity which conceals the steady degradation and keeps us on quite good terms with ourselves. A good man should not be above taking precautions. Indeed, this is our very business; and especially is it our business who have taken the case of our souls out of the hands of an official priesthood and have ourselves assumed the entire management. We must each one for himself have a knowledge of signs which in our own view are held to mean certain things known only to ourselves. We are to judge ourselves by our relation towards certain objective things—a habit of life, a definite action—things concerning which we once upon a time saw clearly and declared to ourselves that such a basis of judgment was likely to give us the truth, though to know the truth might hurt us.

One of our contemporary men of letters—perhaps the most brilliant, certainly the most helpful to minds which are seriously disposed to faith and are meanwhile in difficulties—tells us that being at one time in a public place he saw two men engaged in what seemed to be a momentous conversation. He overheard one say as he left the other: "No; never that!" And the writer asks himself what that thing may have been which was such that if this man could have done it or could have brought himself to contemplate doing it, it would have meant to himself that he had, as it were, sold his soul to the devil.

It is this need for precautions, for safeguards, for something on which to steady and recover ourselves in hot hours, or in empty hours, it is this need, which lies at the basis of that instinct to come under vows which is such a characteristic of religion whenever religion becomes personal and acute. It is this same need for precautions which leads serious people to form regular habits of the religious life and to test themselves by their fidelity to those regular occasions. Of course, even in this there is a risk. But in the absence of such regular habits there is much more than a risk; there is a certainty.

Jesus Christ came into our midst for this very purpose, to help us to become ourselves. As a matter of fact and of history, He took up the case of one Simon, whose temperament and weakness for a time seemed to be that he could come under vows only to break them, one Simon who could blush at the challenge of a servant and disown his vow with a lie. He took up the case of such a man, and made him Peter, who later on withstood the anger of his own countrymen, and later still, in Rome, remained faithful to an old vow he had made to Jesus, though, in order to be faithful to that distant vow, he had, like Jesus, to die upon a Cross.

Shall We Fight Mexico?

By G. B. Winton

AGAIN the jingo press, the fire-eating politician and the paid propagandist have brought the American people to the verge of war with Mexico. The abduction of Consular Agent Jenkins, essentially unimportant, since he has escaped, alive and well, is not the cause of the present excitement. It is held even by our Department of State to be merely "one more in a series of outrages" for which, without regard to their character, we hold the Mexican Federal Government and the entire Mexican people to account. We are in danger of assuming toward Mexico an attitude of unreasoning antagonism. It seems to those of us who are familiar with conditions in that country that such an attitude is already far too general in this.

We missionaries would not claim that conditions in Mexico are ideal. The fact that the churches of America sustain missionary work there is itself proof that improvement is thought possible, and is desired. But surely it cannot be held either wise or fair to exaggerate the disorders from which Mexico suffers. One must deprecate most of all the widespread dissemination of false rumors and distorted facts. This has been so general of late that it seems to point to a systematic newspaper campaign to stir up trouble with our neighbors. The writer of this spent most of last October in Mexico. He found conditions far quieter and more nearly normal than the papers in the United States represent them. The country has a sound currency of gold and silver, and a year of plentiful

rains has brought it an abundant crop. Wages have generally risen, and though the cost of living is higher too, Mexico, being essentially an agricultural country, has profited by the era of high prices. The government has succeeded in suppressing all rebellion except in a few isolated and thinly settled regions. No rebel band has for several months been willing to risk a battle with the regular soldiers. There is still a good deal of banditry, but most of it is robbery, pure and simple, from which our own country is far from free. Trains are run regularly on all the main lines of railway and on most of the branch lines. Some of them have to carry armed guards; many do not. Occasionally one is wrecked by rebels or bandits.

There is a good deal of excitement over politics, as the presidential election is to take place next summer. In several states there have been disturbances over local elections, and two or three contests have been rather violent.

A REACTION AGAINST MILITARISM

But as an offset to this there is a marked reaction against militarism. The rude and boastful army officer can no longer play the hero. He is being made to keep his place on the city streets and in restaurants and theaters, and the drift of sentiment is such that a resort to arms in connection with a contested election would be universally frowned upon. This sentiment has now gone so far that, added to the naturally pacific temper of the ignorant Mexican, it will virtually render it impossible for a revolutionary leader to recruit enough followers to become dangerous. Even the government is finding it difficult to keep its files of soldiers full. The country is weary of war and of all things warlike.

Contrast all this with the "information" that is passed around in the daily papers of the United States. "A revolution has broken out in Mexico City. Carranza has fled to Queretaro. Followers of Carranza and Obregon, the two presidential candidates, fighting in the streets of Mexico City." So ran the big, full page headlines three days ago.

There was not a scintilla of truth in it—not a pretext even for the rumor. Carranza is not a candidate to succeed himself and he and Obregon are on excellent terms with each other. Obregon was one of the first to wire the President an offer of his services when some time ago there seemed to be danger of war with the United States.

Note also what a flood of stuff has been let loose, ostensibly in connection with the Jenkins case. Stale items, dating back as far as 1915, when the Mexicans (four of them) were about to aid Germany by invading the United States, are wired all over the country from El Paso and given columns of space. Who pays the toll on these sensational (?) matters?

Special articles, maps, statistics, etc., come out from time to time, all of mysterious, anonymous authorship. The *Times* of New York (and many other papers) printed a few months ago a map alleged to be "official," showing that Carranza controlled only about a third of Mexican territory. Nevertheless I went to Mexico about that time, traveled over at least two-thirds of it, got reliable news of most of the rest, and did not find any territory which he does not control.

It is these rumors and these alleged data as to Mexican affairs that mislead and inflame American opinion. There is a fresh crop of them every time some untoward incident leads up to complaint against that country. They appear so systematically and are played up so consistently by the papers, while real information and corrections are suppressed or minified, that a strong suspicion of paid propaganda is forced upon one. Editorial writers throughout the country seize upon this propaganda stuff, assuming that it is reliable, draw at once the conclusion that there is no remedy for a terrible situation south of the Rio Grande but for us to send an army there. The answer to this is, first, that the "terrible situation" is largely imaginary. And secondly, that armed invasion will not remedy anything, but only make matters worse. Intervention in Mexico means war, and war with Mexico means many things which the American people have evidently not stopped to consider. It will unite all Mexican factions against us. It will make every man who fights us, no matter by what means, automatically a patriot. Bandits and snipers will be lauded as we laud our own soldiers who went to the trenches.

And after winning the war, where should we stand? It is plain that what Mexico needs is training—education. Would she take it from us? We have had much to say of the Spaniards who forced Christianity on the Indians at the point of their lances. Are the American Churches willing to go to Mexico in the wake of our army, to follow the machine guns with an offer of the Gospel of peace? Do not we all feel instantly how abhorrent is the very suggestion?

Many seem to think vaguely that our armies themselves would be the agency for the reconstruction of Mexico. If that is our plan, let us prepare our minds for their indefinite stay in that country. They doubtless could impose a military government. Mexico has already had many of that kind. She does not make rapid progress under them. This would, moreover, be "foreign tyranny," and thrice hated therefor. It is idle to think of our setting up a Mexican government that would be satisfactory to the Mexicans. They are childish enough to object to being dictated to, and would scarcely wait till our guards had crossed the border before smashing any house of cards that we might leave behind.

Our bitterness of language, our criticsms, threats and hostility, are driving Mexico from us and with it all Latin America. This propaganda of hatred not only menaces us with war—an indefensible war and against a weak nation—but it throws obstacles in the way of missionary and philanthropic endeavor. With the Mexicans our friends we can do much to help them solve their very real problems and difficulties. If we persist in making them our enemies, the task is complicated a thousand fold. If there are interests which seek to make trouble with Mexico, surely the churches and the church press will help us who are trying to keep the peace.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

A Sunday-School Fleet of Steamers to the Orient

Three steamers have now been engaged to carry delegates to the Convention of the World's Sunday School Association which will be held in Tokyo, October, 1920. The entire passenger capacity of these boats will be used for the Sunday school pilgrims. In addition, space has been reserved on at least seven other steamers. In some cases the amount is one-half of their full capacity. The privilege of traveling in such a company of Christians will be one of the delights of the trip. Special plans are being projected to provide recreational and informational programs on each of the ships. From the time the ship sails from a Pacific coast point until the delegate returns to the home land there will be a continuous good time of profit and pleasure. These special steamers are well known among Pacific ocean travelers. The "Empress of Japan" of the Canadian Pacific Ocean Service will sail from Vancouver about Sept. 10th. From San Francisco the "Siberia Maru" of the Toyo Kisen Kaisha line will leave on Sept. 20th, and a steamer of the Nippon Yusen Kaisha line will sail from Seattle at a date in September which will be announced later. Other sailings will take place beginning in August. Those who take the earlier ships will have an opportunity to visit mission stations and other points of interest before the Convention is held and the others after the Convention. Numerous tours are provided which will allow for trips to China, Korea, Japan and the Philippines. Some of these will be taken after the conclusion of the great meetings in Tokyo. It is thought that the opening date of the Convention will be about Oct. 5. Steamer provision is now made for more than 1,000 delegates and that number will be increased when arrangements have been completed for the Around the World Tour. Many who have written to the World's Sunday School Association, 216 Metropolitan Tower, New York, have indicated that they desire to take this tour which will return by way of India, Egypt and Palestine. Applications for credentials are received at the World's office daily. Not only will there be a convention of the Sunday-school workers in Tokyo, but very strong programs will be prepared for important meetings in Korea, China, the Philippines, India, Egypt and Palestine. Those in charge are working to make a real contribution to the religious life of the Orient.

Plans for New Baptist National Newspaper Go Forward

The new natural weekly paper of the Northern Baptist Convention is to be called The Christian Tribune and is to be published in Chicago. The Standard, the Baptist paper of Chicago, has already been purchased by the convention and other purchases are in prospect. Rev. L. A. Crandall, Minneapolis, Minn., has been chosen as editor-in-chief of the new paper, Rev. William B. Lippard, Boston, assistant editor, and Rev. Clifton D. Gray, former editor of the Standard, managing editor. It is expected that the first copy of the new paper will be published about Jan. 1.

What the War Is Doing to Ministers

The Boston Transcript tells the following pathetic story of what the war is doing to ministers: "Rev. Joseph B. Meredith, Hubbarholme, England, has been forced into bankruptcy. He said he had been nine years in Burma as a chaplain at $65 a month. In England subsequently he received $600 and $800 annually until he became vicar of Hubbarholme at $1000. His four children live away from home, and his wife has become a waitress in London. The vicarage is practically bare of furniture, which he sold to keep the pot boiling."

Will Experiment with Week-Day Religious Schools

Week-day religious schools are to be held in Philadelphia, beginning Jan. 1, 1920, under the auspices of the Philadelphia Sunday School Association. The plan is to open five or six experimental schools with a paid corps of teachers, which will give the young people instruction in the Bible two afternoons a week. The purpose is to promote Christian citizenship and to counteract radicalism. Tests will be made of various kinds of curriculums, with classes for scholars of different ages and at different hours.

Christian Endeavorers Will Have a Headquarters Building in London

The Christian Endeavorers of Great Britain propose to collect fifty thousand dollars to provide a national headquarters building in London. This will house the offices of the British Union and the London Federation of Christian Endeavor and will contain a memorial room in which will be inscribed the names of the fallen comrades. The new field secretary of the British Union is Rev. Herbert Halliwell, for many years a successful leader of Christian Endeavor in India.

Book Store Opened for Hebrew Christian Mission

The mission to the Hebrews on Halsted street in Chicago has opened a book store which will specialize on "sane books dealing with a Christian interpretation of prophecy." Rev. Lee Wilfred Ames, formerly pastor of the Presbyterian church in Fairbury, Ill., has been called to take charge of the store.

Religious Education Conferences Planned for Tokyo Convention Trip

The World's Sunday School convention which wil' be held at Tokyo next year, will have some difficult problems to consider. These have been increased in number by the world war. It is planned to hold daily conferences on the way over on the problems of religious education. It is reported that John Wanamaker, the great merchant of Philadelphia, was chosen recently to succeed H. J. Heinz, deceased, as president of the world organization of the Sunday schools.

Christian Endeavor Society Will Aid Students for the Ministry

The Christian Endeavor Society of the Baptist church of Beverly, Mass., has secured a considerable fund for the aid of young men studying for the ministry. This is only one of many local churches in which there is a marked interest in the recruiting of the Christian ministry.

Revoke License to Preach Given a Woman

During the war time while her husband was away in war service, Mrs. W. H. Chapman of Binghampton, N. Y., satisfactorily filled her husband's pulpit. The church asked the presbytery to license Mrs. Chapman to preach and this was done. The synod of New York has revoked this license on the ground that there was nothing in Presbyterian law to

justify such an action. The ecclesiastical court in making this judgment assured Mrs. Chapman that there was nothing in its decree which reflected on her personally but it was only a carrying out of the provisions of Presbyterian law.

Largest Presbyterian Churches

A recent issue of The Continent gives the names and membership of Presbyterian churches over 1500 in membership. There are forty-one of these of which the largest is First Presbyterian church of Seattle, and the next, Central Presbyterian church of Brooklyn, the former with 6,390 members and the latter with 3,177 members. The largest Presbyterian Sunday school is that of First church, in Seattle, with an enrollment of 2,778 and the second largest, Bethany Sunday school in Philadelphia. Only one other is above the two thousand mark, that of Pine Street church, Harrisburgh, Pa., with an enrollment of 2.555. The latter is in a church with a membership of only 1,706.

APPRECIATIONS

I am a new subscriber to your paper. May I say that The Christian Century seems to me excellently well put up, a dignified journal of quality.

Drake University, LEWIS WORTHINGTON SMITH.

I appreciate the "Century" more with every issue that comes. Its articles are thought-provoking, being on present day problems. F. HERBERT SWANSON.

Vigan, Philippine Islands.

May I take this opportunity to express my sincere appreciation of your splendid paper and of the influence it exerts over our people. A. M. PENNYPACKER,

Petersburg, Va. Y. M. C. A. Secretary.

To say that we enjoy The Century is putting it mildly. We just like it. I believe it puts courage into men's hearts to go out and preach a broader Christianity. All power to The Century. E. J. DAVIDSON.

Eureka, Ill.

The Christian Century gets better with each number. I have greatly enjoyed your comments on the outcome of the Cincinnati convention. B. R. HIERONYMUS.

Springfield, Ill.

The Christian Century is a wonderful paper. It is making a real contribution to our Brotherhood.

Paris, Ill. ALLAN T. GORDON.

Contributors to This Issue

JOHN A. HUTTON, D.D., Presbyterian preacher of Glasgow, Scotland; reported recently called to succeed Joseph Fort Newton at City Temple, London.

GEORGE B. WINTON, for many years a missionary in Mexico, and now Secretary of Publications for the Committee on Cooperation in Latin America.

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NEWS OF THE DISCIPLES

Minister Dies After Sixty Years of Service

The longest pastorate among the Disciples of Christ has been that of James W. Lanham, who served the rural congregation at Manville, Ind., for a period of sixty years. He died on December 1, and was buried in the cemetery of the church which he had served for so long. John W. Moody conducted the funeral service.

Series of Addresses on Sunday Evening to Young People

The church at Bowling Green, O., where W. C. Prewitt is pastor, has recently had an interesting series of Sunday evening addresses by lay speakers for the young people. The professor of education in the Bowling Green Normal College spoke on "The Problem of Securing an Education." A resident member of the state legislature spoke on "The Problem of Choosing a Vocation." A local physician spoke on "The Problem of Health" and the superintendent of public schools spoke on "The Problem of Moral Training." There is a large attendance in the Bible school this autumn and the offering to national Bible school work recently was $80.

Village in Missouri Moves to Detroit

A unique chapter in church history is the organization in Detroit, Mich., of a church from former members of a church at Flat River, Mo. Flat River is the location of lead mines and these flourished greatly during the war but with the coming of the armistice, the foundation of this prosperity was taken away. The people grew dissatisfied and large numbers of them moved to Detroit. Here they subscribed at the rate of ten dollars a month each to rent a building and conduct religious services. They sent for their Missouri minister, F. S. Stamm, to conduct a series of evangelistic meetings and the result is a church of fifty members. Mr. Stamm has been called as the regular minister and has decided to accept the call.

Unique Method of Church Finance

In Arkansas the assessor notifies the people to call on him and they do so. The church at Ft. Smith, Ark., of which Paul G. Preston is pastor, recently adopted this plan and on Volunteer Day asked the members of the church to come to the church and make their pledges to the work of the church. Over seven thousand dollars was pledged in this way in a single day and the budget is over-subscribed. One of the items in the budget was a thousand dollar increase in the salary of the pastor, the largest increase announced by any of our churches during the present season. The amount appropriated to missions is $1,955.

Review of a Successful Pastorate

Dec. 7 was first Sunday of the fifth year of B. F. Cato's service as pastor of First church, Little Rock, Ark., and it was a most auspicious beginning of his second quadrennial. The past four years have been among the most momentous in many respects in the history of this church. During the last four years Mr. Cato has preached 409 sermons, all of them, with few exceptions, from the pulpit of First church. This does not include a number of shop talks he has made at noon meetings for the railroad men and employes in other industries. He has married 183 couples and has conducted 97 funerals. In these four years there have been 436 additions to the church membership, of which 158 were by confession of faith and 288 by letter and otherwise. At other places where he has preached during this period, he has had eight baptisms and two other additions to the church. During the month of August, 1919, he gave his vacation time to the War Work Council of the Y. M. C. A., speaking in the camps of Louisiana and Texas, and more than 600 men came forward upon his invitations, giving him their hands either in reconsecration or to confess Christ publicly for the first time. This makes a total of 1106 persons in four years who are known to have been directly reached by his preaching. The financial record of the last four years has been no less remarkable. When Mr. Cato took charge of the work here, there was a bonded indebtedness of $12,000 and the church was in debt $2,500 on current expenses, and owed Phillips University $400 on an unpaid pledge. All these have been paid. The church was also delinquent on street tax and had to pay penalties. The missionary budget was a negligible quantity, but a month before he came the duplex envelope system was adopted, and this has placed the missionary contributions of the congregation on a systematic basis, and for 1920 it will amount to $2,756. During the same time, the salary of the pastor has been increased from $2,100 four years ago to $3,000 now.

* * *

—The church at Plattsburg, Mo., has been enjoying a series of sermons by George H. Combs in an evangelistic effort. There have been 36 persons added to the church. The pastor, Carl Burkhardt, is making aggressive plans to lead his church "over the top" for the Missouri movement.

—R. A. Burris has prepared a printed order for the communion service at East Aurora, N. Y., made up of scripture sentences. The same service is used in the Home for the Aged in the afternoon. The Haven Home for the Aged has recently issued a very attractive tract setting forth the work of that institution.

—The Administration Committee of the Illinois Christian Missionary Society met in Bloomington recently and the district superintendents were present and submitted their reports. In two years about 200 churches have been directly assisted by the district workers. These workers are now busy in setting forth the united budget to the churches of the state.

—C. C. Garrigues, who has recently accepted the position of state secretary of Missouri, has just closed a most successful pastorate at Joplin. The membership has been increased from 351 to 650 and the benevolent and educational offerings from $466.15 to $3,774.40. While in Joplin he has headed many community movements. He furnished leadership for voting his county dry and has been used by the governor of his state as county chairman of the Armenian Fund.

—Garry L. Cook and Roy M. Cloyd conducted a church school institute in First church, Sullivan, Ind., where John McDonald Horne is pastor, December 7-10.

—Lee Tinsley began a pastorate with Carlisle, Paxton and Shaker Prairie churches in Sullivan county, Indiana, the first Sunday in December. These churches are all in one township.

—Guy B. Williamson, pastor at El Paso, Ill., has been conducting evangelistic meetings with Fifteenth Avenue church, Rock Island, Ill., and 60 new members have been received into the congregation.

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—The churches in Sullivan county, Ind., met in an all-day meeting with a basket dinner the last Sunday in November. This meeting was held at Sullivan and the program related itself to the United budget apportionment to the churches.

—After a period of fourth time preaching, the church at Potomac, Ill., developed local leadership for some big improvements. The church building was remodeled and a new furnace put in. The congregation at the same time raised money for half-time preaching. H. H. Peters was with them at the re-dedication and has joined them to a neighboring congregation to support a minister for full time.

—The series of evangelistic meetings held in University Place church, in Des Moines, by E. E. Violette, has resulted in 162 accessions to the church. The series of meetings is strongly commended by the pastor, Charles S. Medbury, as being full of expressions of loyalty to Christ and the scriptures, and the sermons as containing many helpful allusions to the travel experiences of the gifted preacher. A feature of the meetings was a reading of the scriptures from memory.

—R. J. Bennett has recently preached a strong sermon on the subject "The Cure for Snake Bites," which has been published in the local newspaper. It is a sermon on the national sins of the present moment.

—Central church, Terre Haute, Ind., will have the pleasure of hearing former Governor Hanley at the morning service, December 21. The pastor, V. W. Blair, reports a busy month in November. The following are the items: weddings, 10; funerals, 3; sermons, 10; other addresses, 18; calls in parish, 130; calls received from members, 107; by non-members, 189. Time has not hung heavy on the hands of this city pastor.

—At First church, Norfolk, Va., where Charles M. Watson is pastor, there is a story hour for the children while the parents attend the morning service. Children from three to seven years of age are received in this department of the church work. Mrs. E. F. Miller conducts the story hour, assisted by some of the girls of the senior department of the Sunday-school.

—The coal shortage has resulted in union services of the churches in Highland Park, Des Moines. The Disciple church made its annual every member canvass the first Sunday in December.

—An evening of fun was provided recently at Norwood church, Cincinnati, by the Bethany Daughters class which presented "Fun on the Podunk Limited."

—D. B. Titus has been conducting special services in his church. He has the policy of making these services quite as dignified and spiritual as those on Sunday morning, though vital and gripping. A special feature has been the use of the great hymns of the church. His city, Galveston, Tex., has a large foreign population but there was a generous response to the efforts of the preacher and a good ingathering into the membership.

—J. J. Castleberry, pastor of First church, Mayfield, Ky., recently assisted in a successful series of evangelistic services at Union City, Tenn., where he was pastor for nearly six years. The Union City church, of which J. Randall Faris is minister, is one of the leading congregations of Disciples in Tennessee. Mr. Castleberry delivered the address at a big men's banquet at Linden Avenue church, Memphis, Tenn., on December 5. Walter M. White is pastor of this church.

—There was held in Indianapolis the past week a meeting of the Board of Education of the Disciples of Christ. The board will in the future receive the money from the churches for education and disburse it to the different institutions. January 18 will be observed this year as Education Day.

—The minister's wife at Cleburne, Tex., Mrs. G. W. Morgan, recently left the Methodist church for that of her husband, to the great satisfaction of the congregation there.

—Victor Dorris is engaged in an evangelistic effort in Remington, Ind., where A. C. Sharpe is pastor.

* * *

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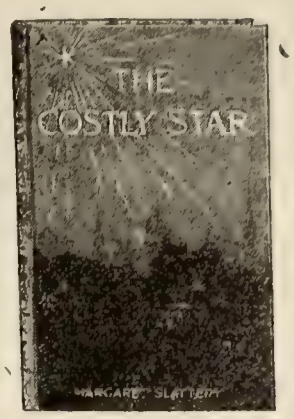

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THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, December 25, 1919

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The Christian Century

An Undenominational Journal of Religion

Volume XXXVI DECEMBER 25, 1919 Number 51

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

Entered as second-class matter, February 28, 1902, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* *700 East 40th Street, Chicago*

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EDITORIAL

A Prayer by Dr. W. E. Orchard

ETERNAL God, who countest the nations as the dust of the balance, and takest up the isles as a very little thing; who puttest down the mighty from their seat and hast exalted the humble and meek; have mercy upon this nation, and look with favour upon the people Thou hast planted.

Thou hast redeemed us from the past, and led us through the solemn centuries to the vestibule of destiny. It is of Thee that our name is feared in the seven seas. It is Thou that hast throned us in the gateways of the world. Thou hast moulded our speech from barbarous tongues, till it rings like iron and shines like cloth of gold; so that it gives a glorious setting to Thine ancient Word and preserves the Gospel in simplicity and grace. Thou hast mixed our blood from uncorrupted springs, sobered it by sundering seas, and purged it by our healthful land, until our sons may dare the rigours of every clime and plant our name and spread our speech in the four corners of the earth.

Yet not unto us, not unto us, but unto Thy name be all the glory. We humble ourselves to remember that for all this we shall be brought into judgment, and that where much is given, much shall be expected in return. Thy providence knows no favorites, naught can bend Thy justice, and none can break Thy laws that shall not themselves be broken. No past or prestige, not all our riches and our power can save us, if we thwart Thy purposes or step beyond Thy perfect will.

Have mercy on us for our foolish boast and trusted might, and leave us not to the disaster of the abyss or the shame of declining power. We repent for the poison we have poured into our blood, for the despite done to our fair land by lust of gold and greed of possession; for the toll taken of human souls, and for the contempt shown to Christ in the persons of little children, the needy, the sick, and those in prison. We think with penitence of the foulness of our cities, the shame of our streets, the misery of the poor, the unconcern of the rich. We recall the treacheries of our statesmanship, the aggression and injustice of our arms, the severity and partiality of our laws and we cry:

Spare us, good Lord, for our sins are sore. Preserve us of Thy mercy, lest our destruction be determined, and we go the way of the nations that have forgotten God. Amen.

Prohibition Must Be Made World-Wide

THE blows visited upon the head of the defeated, discredited and all but annihilated liquor traffic follow one another with amazing regularity and directness. The latest is the decision of the Supreme Court rendered by Justice Brandeis and concurred in unanimously by his fellow Justices. This puts to rest the contention that the war is in reality concluded and therefore that war-time prohibition should be suspended until national prohibition, by the approval of a two-thirds majority of the states, becomes effective January 16. The contention of the liquor men that the law was practically confiscatory in that it prevented disposal of large stocks of liquor left on hand was completely answered by Justice Brandeis, who pointed out that the ample period of seven months and nine days had been granted the liquor men for disposal of their stocks before the law became opera-

tive in the first place. The complete triumph of prohibition sentiment and legislation in the United States is nothing less than astonishing. One can hardly credit the accomplished fact that even liquor strongholds like Chicago are practically dry. It now remains to complete the task by careful enforcement of the law and persistent promotion of prohibition sentiment. Further than this there faces us that tremendous and inspiring task of assisting the temperance forces of our late Allies to bring in the same desirable conditions in Europe and throughout the world.

The Christmas Spirit

NOT in the life of this generation has there been a scale of prices like those of this year, and yet the Christmas trade taxes to the limit the selling ability of our stores. The commercialization of Christmas has not been checked by the war. The birthday of our Lord is now forgotten in the traffic which is connected with this great Christian holy day. The Christmas spirit is something other than this mad interest in things. It has to do with inner attitudes. It would call men away from ledgers and women away from their shoppng expeditions. It would chase away the cares of life and bring in their place a holy peace. It would lead thousands of people to hunt up the abode of the poor, bringing the Christmas joys to joyless homes. It would bring us into the fellowship of little children to learn there the sweetness of faith, and the beauty of love. The Christmas spirit has no mystery about it. It is fully set forth in the New Testament. The Christmas spirit is none other than the spirit of Jesus Christ.

Meeting of the Executive Committee of the Federal Council in Baltimore

ONE of the important meetings of the season was the annual gathering of the Executive Committee of the Federal Council of the Churches of Christ in America. The Council itself meets once in four years, but its Executive Committee, comprising the members of the various commissions, gathers annually for reports and the projection of new plans. A very large volume of business was transacted at this important meeting held in Baltimore. Chief among the items disposed of was a unanimous and emphatic declaration in favor of the League of Nations, and an urgent memorial to the Senate to expedite its ratification of that instrument. Steps were taken also to prevent armed intervention in Mexico, and to provide for a more thorough and intelligent popular comprehension of the facts in relation to the Mexican situation, which have been to a large degree clouded by interested and misleading propaganda. Very important indeed was the action in approval of the utterance of the Commission on the Relation of the Church to Industry. This was in general a reaffirmation of the more important previous statements of the Commission, but it was significant as bringing these wholesome utterances to fresh attention in a time so nervous and sensitive as the present. It is of interest to note the fact that the Detroit Convention of the Y. M. C. A. rejected the Church and Labor resolutions of its own committee and substituted by unanimous action those of the Federal Council of the Churches of Christ. Fuller reports of the proceedings of the Baltimore gathering will be provided later.

The Coming of Ibanez to America

THE lecture tour of the great Spanish novelist, Vincente Blasco Ibanez, in the United States is an international event. For the first time the American people are coming to some appreciation of the cultural standards of their Spanish-speaking neighbors. Since the Spanish-American war it has been the fashion to think of Spain as a country completely medieval and devoid of refining influences. The land of the bull-fight has been pictured to us as barren of the finer things. The greatest novel of the war has been written by our Spanish guest and for the first time in the history of the book business, a translation is among the best sellers. It is of great moment that the ill-feeling of the past war be forgotten and also that the foundations of friendship with Latin America be laid broad and deep. The interchange of the things of the spirit is the surest method of bringing about international understanding. It is the one commerce that leaves no regrets. The great Spaniard should be accorded a cordial reception in every city of America.

Men for the Ministry

THERE are some of the liberal denominations in which nearly half of the ministers are without charges. In the evangelical communions the percentage is much less. There would be no men without charges were the system of placing men better and were there no ministerial misfits. Every denomination is asking for more ministers. By this it means more trained men with the spiritual qualities which are the guarantee of success. Every denomination can afford to lose hundreds of half-prepared men whose entrance into the ministry robbed some other calling of life of a faithful worker without enriching the kingdom of God. The vacant churches, the world's sin and need and the call of God are the big reasons today why more of our best young men should be giving themselves for service at the altar.

Dr. Zwemer's Book Outlawed in India

TWELVE years ago Dr. Samuel M. Zwemer, a well-known American missionary, published a book in London called "Islam a Challenge to Faith." This book was an essay on comparative religion, setting forth the relative merits of the Mohammedan and the Christian

religions. This book has just been discovered by the zealous Governor of Bengal and he "has declared forfeited to the crown all copies of it wherever found." This is done under the Indian press act on the ground that the matter in the book would be offensive to the Mohammedan subjects of the empire. This action of the Governor is being examined by legal experts and will probably result in legal action being taken. The cause of liberty of opinion in religion makes its way slowly in the world and there is still good fighting all along the line. It will probably take a long time yet for the dogmatists of all religions to realize that truth has no better defense than free discussion.

A Great City Pastor Will Get Acquainted

AT the beginning of the pastorate of Dr. John Kelman in New York, this noted pastor announces that he is going to call on all the members of his church. This is about as sensational an announcement as it would be possible for him to make, as many city pastors have long since discontinued calling except upon the sick. This policy however is a very wise one for the new minister. He will know what kind of homes his people live in and will gather from the scraps of conversation some idea of their interests and point of view. Out of this calling will come sermons that are born out of life. The minister who does not somehow get the ideas of the lay mind of his church is doomed to failure. The Open Forum method gives the people a chance to talk back. A few ministers have allowed their people to choose between alternate programs of preaching. The most human and effective thing is to go to the people themselves and find out what their religious needs are.

The Persecutions in Korea

THE testimony with regard to the persecution of Christians in Korea continues to come in and is of a sort to lead one to compare this persecution with the German atrocities in Belgium and the Turkish operations in Armenia. Particularly scandalous is the Japanese method of intimidating Korean men. In case of any participation in the nationalistic movement, the women of a man's household are stripped for public gaze. A man will dare many dangers for himself, but in the estimation of many, the humiliation of women is too big a price to pay. The missionaries are being held responsible for the nationalistic movement but they deny this charge and claim they do not even know how the communication is carried on between the friends of the national independence. The world has become too small for any persecution of people on account of religion. The outrages of the Turk and the aggression of Japan will cease whenever the Christian nations will forget their jealousies long enough to face the moral issues of the world. It does not require war to stop the persecution of Christians in Korea. It takes only a firm word from the leading Christian powers. This winter, when Japan is particularly short of food on account of a failure of the rice crop, she will be more amenable to reason than under normal conditions.

Death of Prominent Chicago Musical Leader

FOR several years past the eminently successful director of the Chicago Grand Opera Association has been Mr. Cleofonte Campanini. Under his inspiring superintendence the Chicago enterprise, which had been more or less of a venture previously and had often cost its supporters large sums of money, was placed upon a sound and profitable foundation. In fact, so successful was it both from the business and artistic points of view that the Chicago Opera Company has followed its Chicago season of ten weeks with more or less lengthened periods of performance in Philadelphia, New York and Boston. Mr. Campanini was a genius in the selection of artists and in the loyal and enthusiastic cooperation which he secured from them. To his quick perception of abilities was due the discovery of such popular favorites as Madam Amelia Galli-Curci, Madame Rosa Raisa and M. Lucian Muratore. Under his direction opera has ceased to be a formal and fixed ritual in this city and has become a public necessity with an increasingly enthusiastic clientelle. Furthermore the repertoire of the Chicago Grand Opera has become markedly broader and more inclusive, recognizing not only the standard operas of the past, but the newer French, Italian and American compositions. The present season's programs includes at least three of the latter class, one of which is by a Chicago musician. The highest tribute that can be paid to Mr. Campanini's leadership is the permanence and security of the enterprise to which he gave with unstinted labor and enthusiasm the last years of his life.

The Religious Significance of World Issues

IN Evanston, Illinois, the community Sunday evening service will deal for the next six weeks with the big problems of our national life. Some of the topics to be presented by nation-famed speakers are: Industrial Democracy, Americanization, Our Social Work in Foreign Lands, The Negro's Place in America, The Promotion of International Good-Will and The Social Mission of the Church. Only one of the speakers is a minister—the negro preacher who talks on the race question. The others are trained specialists in the things they present. We are in grave danger of settling some questions in another than the Christian spirit. This is the very hour when the churches should be making their influence felt on the side of idealism and brotherhood. Such topics as those listed above might well be treated by the Open Forum method, allowing questions at the close of the address.

Moral Irresponsibility Following the War

EITHER the newspapers have less real news to print now than before the war or else there is really more of scandal and trouble than ever before. Two morning newspapers in Chicago publish a second sheet which might well be called a scandal sheet. An examination of many other newspapers reveals an amazing amount of material for the scandal-mongers of the community. The restless quest for pleasure has broken many lives lately and brought honorable careers to an inglorious end. The church is more needed than ever before as the moral balance wheel of the community. In its message there is need of speaking again for the holy life. Many modern Savonarolas are needed in our cities to maintain the ethics of Jesus.

The Higher Critics and Santa Claus

A LITTLE boy was found in great sorrow the other day. A playmate had applied the methods of the higher criticism to his most important belief. This infidel playmate had asserted there was no Santa Claus. The assertion was disturbing beyond words. Santa Claus had been the symbols of sleds and skates and jackstones and a wonderful week of joy. It would be a cold bleak world with Santa Claus left out. The first effect of this higher criticism was most disturbing. But our little friend will discover after awhile that in spite of millions of disillusioned boys and girls, we still have Christmas and we still have Santa Claus. As a boy grows up, he changes his mind about a lot of things, but it is only a very few that would rule Santa Claus out of our world. Legend has its place in life as well as hard reality. And there is often more truth in a legend than in a ledger. As this boy grows older and studies for the ministry, he may find other legends attacked by the higher critics. Let him learn from the Christmas legend a truth that will stand him in stead in all of his future experiences.

The Real America Revealed in a New Book

DURING the war France sent artists and men of letters to the United States to make that nation known to America. Some of these envoys suggested that it would be well for France to know the truth about this country. Especially did they think such a revelation necessary when they found that America is not, after all, essentially a materialistic nation composed largely of money-grabbers and big business men. These envoys discovered a whole world here which was undreamed of in Europe. Two of these visitors, both Frenchmen, suggested to a young modernist, Waldo Frank, that he write a book giving to the peoples across the sea a picture of the true America. He accepted the suggestion, and the new volume just from the press entitled "Our America" is the fruit of this effort on his part. It is a remarkable book, being in reality a great drama of democracy, in which the actors are such leaders as Franklin, Jackson, Lincoln, Mark Twain, Walt Whitman, Thoreau, and later creators such as Masters, Sandburg, Robert Frost, Randolph Bourne, Stieglitz, Jack London, James Oppenheim, Charlie Chaplin (!) etc. Among the chapter titles are "The Land of the Pioneers," "New England," "Chicago," "New York," "The Multitudes in Whitman," and "The Turning of the Soil." Here are a few samples of the original style of this author: "Emerson wrote pleasant sentences over the dead body of Thoreau. But Thoreau's sentences are helping to bury Emerson today." "Thoreau is like cold, clear water against our fever." "There is no peace in the Chicago streets. But there are freight cars." Here is his estimate of Lincoln: "A materialistic world saved by a religious man. A practical union saved by a poet. A rational society saved by the abiding love of a mystic. Here at last our miracle." This volume is a difficult book not to read at a sitting. A good many thinking Americans are going to read it, sooner or later.

Another End-of-the-World Date Safely Passed

ONE of the ways in which sensationalists may gain a passing notoriety is by predicting the close of the present mundane order on some particular date. It has been the delight of millenarians and other adventists to prophesy the early approach of universal doom, particularly since the outbreak of the great world war. Never was there an opportunity so deeply appreciated and eagerly seized as the war period for direful vaticinations of cosmic disaster. Hard experience, however, had taught most of these prognosticators the unwisdom of anything more definite than general predictions. For the most part they avoided exact dates as likely to be obstinate and uncomplying. But recently a predictor more venturesome than most of his tribe fixed upon December 17th as the date of terrestrial termination, and the newspapers played into his hands sufficiently to keep the rumor going.

One was reminded of the story of Theodore Parker and Ralph Waldo Emerson. Walking one day on the streets of Concord they were approached by an excited Seventh Day Adventist who, rushing up to them, said, "Gentlemen, the world is coming to an end." Parker said, "That doesn't affect me, I live in Boston," and Emerson, said, "Very well. I can get along without it."

Some of the saints took the precaution to announce that the ungodly would never know of the event, as only the righteous would be affected. They were to be caught away in the mysterious hour of world crisis and forever afterward remain in rapture with the Lord. But one is disconcerted by discovering that the most clamant and vociferous of the saints appear to be quite as actually in the flesh and at their former places of activity as before the fatal 17th, so there must have been some hitch in the apocalyptic machinery.

One enthusiastic believer in the approaching end of the world made the comforting discovery that in both the

Book of Daniel and the Revelation it was quite clearly announced that the 17th would be the fateful day of the world dissolution. Nothing ever daunts the practiced searcher of Scripture for the indications of times and seasons. But people of poise and common sense, as well as those who have intelligent faith in Holy Scripture, may rest assured that the world is in no manner near the hour of its demise. It is as yet a very young and inexperienced world; it could not be as foolish as it is if it were really in its tottering old age, and these were "the last times."

American Fraternity with the Suffering Protestant Churches of France

NO call from over-seas, not even those which reach us from unoccupied and promising mission fields, is more stirring than that which comes from our Protestant brethren in the French republic asking for assistance in the rehabilitation of their ruined churches and the re-establishment of their other Christian institutions. Protestantism is pathetically weak in that land. The tragic persecutions of the days of Louis Fourteenth which followed the Revocation of the Edict of Nantes, and the tacit repression under which Protestantism has labored ever since that unhappy era have made the task of the evangelical forces in that fair land exceptionally difficult.

Even at best France is not a deeply religious land. The reaction from the tyranny of the Roman Catholic Church carried far in turning public sentiment away from all religious practice in the age of the Revolution. More recently the secularization of religious establishments still further discredited religion, and while this political blow was aimed especially at the Catholic clergy, it has its depressing effect upon all religious institutions in the land. At the present time there is in France a nominal Roman Catholic population amounting to some forty per cent of the total number, while Protestantism can at the best claim only about one per cent of the people. In the south, which was the old stronghold of the free faith there are in such cities as Toulouse, Montpelier and Avignon, Protestant congregations amounting to a thousand people, but for the most part the Protestant churches are not strong. War has impoverished all classes, and if the congregations in the devastated area are to be enabled to revive their ministries, it must be by assistance from outside; and America is the only nation now in position to furnish this assistance.

The Federal Council of the Churches of Christ in America has taken up actively this cause and is already forwarding the offerings of churches and denominations for the proposed objective of assisting in this work of rehabilitation. The Disciples of Christ have been given the privilege of contributing the sum of $25,000. No one of our people would like to contemplate a smaller figure as our proportion. It is a satisfaction to know that the Commission on Christian Unity has undertaken to be the medium through which this sum can be contributed by the churches and forwarded to the proper French treasury. Few churches that have an intelligent comprehension of our national relations to France and of our common Protestant heritage with the children of those martyrs who gave themselves in the cause of religious liberty in that land will wish to miss the opportunity which this offering provides for the expression of a sentiment honorable alike to our patriotism and our religious faith.

Incurable Children

ONE DAY when James Russell Lowell was walking with a friend they came to a large building above whose entrance were the words, "Home For Incurable Children." Lowell, his eyes dancing with the pleasure of his own conceit, pointed to the sign and said, "There is where I shall land some day!" Lowell was incurably a child at heart, as he himself well knew. When he became an ambassador his friends wondered how the figure so familiar to the Cambridge streets, the figure of the adored big-boy professor in a slouch hat, with a big dog at heels, would suit the court of St. James, where big dogs are left on the outside and big boys are supposed to be at a political disadvantage. But those who wondered had forgotten that the way of the childlike heart is the surest of all ways, even to the good graces of diplomats.

One of the blessings of the Christmas time is the rediscovery by each of us of the child within himself. Once a year we are all wise men and women to the extent that we go on pilgrimage, as did those of old, to seek the Child. "The kiddies like it," we say, apologetically, of the glorious nonsense to which we joyously yield ourselves at this season, but in reality we know perfectly well that we are not thus zealously foolish entirely for the sake of our children and grandchildren and nephews and nieces. A part of our delight in Santa Claus and the hung-up stocking and the Christmas tree is for the sake of the child-that-is-still-within. The secrecy of Christmas preparations, the mystery of parcels smuggled into the house and hidden in out-of-the-way places, the thrill of Christmas morning and its wonderful discoveries, all these are in part for the grown-ups who have found that there is something within their hearts which has never grown up at all.

In many families Dickens' "Christmas Carol" is read aloud each year as an introduction to the festivities of Christmas week. If there are any sophisticated and world-weary persons who have forgotten the delicious old story they will do well to bring it out and refresh their minds, for its secret is sorely needed by them. It is the story of a sordid man's enforced reacquaintance with the child within that had been long neglected and which the world supposed to be dead.

"'You recollect the way?' inquired the spirit.

"'Remember it!' cried Scrooge, with fervor; 'I could walk it blindfolded.'

"'Strange to have forgotten it for so many years,' observed the Ghost."

Walking with the Spirit of Christmas Past in that forgotten way, the old man learned "to keep Christmas well, if any man alive possessed the knowledge," and to pray with Tiny Tim the Christmas prayer of loving and believing childhood, "God bless us, every one!"

"And he took a little child, and set him in the midst of them." As with the return of the Christmas season, the old, old object lesson is repeated, hearts are lifted out of their sordidness and selfishness. They begin to go back to the pure dreams of their own childhood, and with infinite yearning these awakened hearts cry out, in the language of one who loved childhood and believed in its eternal survival, "Look upon us, angels of young children, with regards not quite estranged, when the swift river bears us to the ocean!"

The Courage of the Captain

A Parable of Safed the Sage

IT CAME to pass many years ago, that I journeyed, and I rode upon a Steamboat upon the Great River, even the Mississippi. And there occurred a fight upon the lower dick of the boat, and one man stabbed another man in the neck, so that he bled much. And he would have stabbed him again and killed him, save that the Captain descended from the Hurricane Deck, and whether he descended by the Stairs or by a Parachute, or whether he Leaped Down, no one could remember. And the Captain came between the men as they fought, and took away the knife from the man who had it, and brought it unto me with the blood still wet upon it, and said, Here is a Pretty Little Souvenir of life upon the River.

And I have that knife unto this day.

Now on that boat they told me much about the Captain, how that he feared God, but neither man nor devil; and how that he was Boss of the Boat from the Boiler Room to the Pilot House, and that no man dared bat an eye until he first had permission from the Old Man. For upon the Mississippi the name of the Captain of all boats is the Old Man.

And the Captain took me into his own room hard by the Pilot House, and behold, it was a Young Arsenal. For he had a Magazine Rifle, and a Pair of Revolvers, and some more Revolvers, and a Knife. And men spake softly when they passed that room, for few of them had seen the inside of it, and they had heard terrible things about the number of men whom the Captain had slaughtered and eaten before breakfast when they Got Gay on his boat.

But all men held the Old Man in honor, neither was there a man on the boat but would have fought for him, save that the Old Man bade every man stand back and not get hurt while he attended to matters.

And when the Captain fought, he carried with him no Gun nor Knife nor Stick, but his Bare Hands only. And in his room were Dirks and Guns and Brass Knuckles that he had taken away from men who fought.

Now after many years I met the Captain, and he had retired from the River. And we sat and talked long together.

And I said, I have seen many brave men, but I incline to the Opinion that thou art a Little Bit the bravest piece of sheer manhood I have ever known.

And the Captain said, Deceive not thyself. I am a man of Great Timidity. Therefore did I always make it a point to get into the Fight Right Away; and when I got in, then, of course, even a coward doth know that he must see it through. But had I waited to consider, then should I never have fought; for I am Very Timid. But it was my Duty to keep Order on my Boat, and when I dealt with Gamblers and Cutthroats and with drunken Roustabouts, then did I know exactly what I was Up Against, and acted accordingly.

And I asked him, How many men hast thou killed and eaten?

And he said, It is my daily comfort and for it I devoutly thank my God, that I never inflicted any permanent injury on any fellow man.

And I said, How often didst thou get hurt?

And he said, I was on the River from the time I was eight years old until I was three score and ten, and I never got a scratch.

And I said, I still think thee a most brave man.

But he answered, Nay, it was lucky for me that men knew not how much of a Coward I was, and for that I never had time to think. For being a Timid Man, I got into the fight at the start.

And I said, Blessed are the peacemakers who get into the fight at the start, and save lives and do brave deeds and keep the boat in order and neither hurt nor get hurt.

And he said, It may be so. But I was always a Timid Man.

But I still think him the Bravest Man I have known.

Bread and Roses

AS WE come marching, marching, in the beauty of the day,
A million darkened chimneys, a thousand mill lofts gray,
Are touched with all the radiance that a sudden sun discloses,
For the people hear us singing, Bread and Roses, Bread and Roses.

As we come marching, marching, we battle too for men
For they are women's children and we mother them again,
Our lives shall not be sweated from birth until life closes,
Hearts starve as well as bodies, give us bread but—give us roses.

As we come marching, marching, unnumbered women dead
Go crying through our singing their ancient song of bread,
Smart art and love and beauty their famished spirits knew,
Yes, it is bread we fight for but—we fight for roses too.

As we come marching, marching, we bring the greater days,
The rising of the women means the rising of the race;
No more the drudge and idler, ten that toil where one reposes,
But a sharing of life's glories, Bread and Roses, Bread and Roses.

LOUIS UNTERMEYER.

The Next Step in Religious Education

An address delivered at a "Citizens' Dinner" held on the night preceding the opening of the Annual Convention of the Religious Education Association, at Detroit, Mich.

By George A. Coe

THE events of the day have brought to us such a realization as we have never had before of the deep and vital relation of education to civilization. We are aware, dimly or clearly, that the titanic struggle that has just been brought to a victorious conclusion was a conflict not merely of arms but also of ideas and convictions, and therefore a contest between two types of education.

The almost invincible power with which we had to contend was primarily the power of a national mind that was completely regimented, completely militarized, a mind that did not do its own thinking but unquestioningly followed the imposed standards, the imposed conscience, devised by irresponsible rulers for their own ends. Conversely, our strength—and our weakness—as we entered the war, and as we now face the still more difficult task of organizing the world for peace, are primarily the strength and the weakness of American education.

It will imply no lack of appreciation for our educational history if I say that here in America where the people ought to have a well-seasoned conscience of their very own, we are better trained in devising means for doing what we already want to do than in finding out what is most worth doing. What are the ideals and standards of the American people? What does our democracy mean to us in terms of fundamental human values? What is it that is so precious in our history that we are willing to die for it? What is our hope for the world, and what is our responsibility toward the world? Suppose we were to say to the soldiers who are now returning from France, "You who are returning gave your lives to the cause as truly as those who are buried in France. You made no reservation on your own behalf. Are you now going to take back what you then unreservedly gave? Are you going to serve for the remainder of your life a cause less noble than that for which you gave your all?" If we asked this question, how many of our soldiers could say what noble cause, world-wide in its meaning, ought to control the lives of citizens in times of peace? It is here, in this realm of standards by which to judge, to control, and to build up desires, that our American education has its greatest problem.

WHAT IS REAL SUCCESS?

This is the reason why religion has so vital a relation to education for democracy. What desires is America actually following? Does she need to revise these desires? What is to be for us the meaning of life? What is real success in the American sense of "success"? "Am I my brother's keeper?" "Who is my neighbor?" Here questions of national life and questions of religious consecration become one. In our system of government, happily, we may not be taxed for the support of any religion, and consequently the teaching of religion is left to the family and to voluntary religious organizations. Let us not depart a single step from this necessary guarantee of civic concord, which is also a necessary protection of religion itself. All the more is it necessary for us in our respective religious organizations to realize that to us is committed a sacred trust for society as a whole here in this world. We are to help determine the ends that our society shall seek, and we are to do this by a discipline that shall make certain desires dominant and intelligent. The necessity for a revival and reconstruction of religious education —the necessity merely from the citizen's point of view—lies precisely here.

In the next place, I should like to think that you are already convinced that we really can improve our religious education; that what we have is not to be "scrapped," but that it is already immensely valuable and merely needing revision. At all events you will hear from me no word of carping criticism of the two million or so of Americans who give unremunerated, often unappreciated service, in the teaching of religion to the young. Their present influence in giving ethical tone to a considerable proportion of our citizens is beyond computation. What we have is worth improving; it is worth reconstructing, that is, being built into a larger and fairer structure.

RELIGIOUS EDUCATION A SPECIALIZED PROCESS

The step that is just now most needed is, in my opinion, a step that the laity must take, and it is this: *Recognition of religious education as a specialized process that requires expertness based upon scientific analysis of educational experience.* Specialization, expertness, scientific analysis; recognition by the laity that these are in truth essential, not matters of mere convenience or mere preference but matters absolutely vital, is what we now most need.

There was a time when even our public schools had not awakened to the specialized nature of the educative process. A gentleman told me that in his young manhood, perhaps sixty years ago, a stranger whom he casually met in a railroad station at Buffalo invited him offhand to take charge of a public school. Even yet there are parts of our country in which about the only fixed requirement for teaching in the elementary school is that one should know the subjects of the elementary curriculum and be free from scandal. We now know that any such situation in a public school is itself scandalous. But, since it is far harder to teach religion than "the three R's," lack of specialization here is even more serious than in the public schools.

About eighteen years ago Thomas Balmer, a veteran advertising broker in the city of Chicago, appeared in

my office with this request: "Advertising," said he, "endeavors to produce changes in men's minds. Its success therefore depends upon laws of the mind. It must be possible to determine these laws and therefore to know the conditions of effective advertising. I want somebody who knows psychology to do this. Will you help me?" Unfortunately, I was unable to take up the desired investigation myself, but I referred him to a colleague who was able to do so. From his studies, inspired by Mr. Balmer's question, there proceeded the remarkable movement known as the psychology of advertising. The psychology of salesmanship followed, then the psychology of management and of vocational selection. Today business men are putting scores of thousands of dollars a year into researches in fields like these, certain that the investment will bring financial returns. I suppose it is not too much to say that every significant advertising broker today consciously uses the psychology of advertising. Money is known to be at stake. The change of a word or two in a line of advertising matter has been known to increase the returns many per cent.

If this be the case with advertising, what shall we say of the current failure of business men to appreciate specialization in the church school? Here, too, we seek to make changes in human minds; here, too, the effect of what we do depends upon laws of the mind; here, too, investigators—hundreds of them—have been at work discovering the conditions of effective teaching; here, finally, much is at stake. How much? Nothing less than the kind of civilization that we shall have! We ought not even to wait for the public school to lead us in the application of scientific knowledge to the problems of teaching. We should be eagerly seeking out the best that public education and teachers' colleges can show, and then we should have further investigations constantly going on with respect to the special problems that belong to us. Moreover, there should be experimental or demonstration schools here and there with financial support sufficient to employ the best talent and to control the necessary conditions for experimentation running through years and decades.

EXPERTNESS IN TEACHING

The end of the whole should be to promote expertness in teaching. Not that every teacher in our Sunday schools should be a psychologist or any other sort of scientific authority, but rather that every teacher should have the benefit of the best that is anywhere known. Specialization and expertness as a teacher, or as the administrative head of a school of religion, certainly implies training based upon scientific knowledge. If I were addressing ministers I would be likely to warn them that a merely general preparation for the ministry does not enable them to understand or judge the processes of a modern Sunday school. But as I am speaking to laymen I will say that it is a practical absurdity and a spiritual defect in us if in the presentation of religion to children we use any less skill than we demand when we advertise automobiles, or shoes, or soap!

The excuse that we cannot now find expert teachers is not conclusive. It is not more conclusive than would have been a statement, eighteen years ago, that no advertiser anywhere had any scientific standards for judging the content of an advertisement. What we have to do is to create a force of experts, and this is something that we can do if we will pay the cost. I have in mind, of course, no mere spurt of teacher training that will last through ten lessons, or through three years. Let us have this, by all means, but let us also go on to re-lay the foundations of our whole Sunday-school enterprise. This is no more than to ask that we do in a fundamentally business-like way what we laymen are now doing very imperfectly.

Why should this problem be put before laymen? Isn't it a matter for ministers, instead? One might answer that since laymen pay the cost of religious education, they should know what they are asked to pay for. But there is another reason, the new position of the ministry that is implied in the ideal that I have suggested. The ministers are nearly as helpless as you are to offer immediate relief or even immediate advice. Our problem is far different from merely finding money with which to buy goods that are already on the market. The goods are not yet manufactured. Nobody can furnish or make expert teachers offhand.

THE MINISTER'S PROBLEM

The minister as well as the layman is in a difficult situation. The question, What is the proper work of a minister? was never more pressing than it is just now. The minister has to deal with life that has suddenly become enormously complicated. A single invention, that of the telephone, has multiplied his contacts many fold. Besides, the problems of sin and righteousness with which he has to deal have shifted. Consider what you are already expecting from your pastor: That he will preach strong sermons in the full light of modern knowledge; that he will call upon all the members of his congregation; that he will keep the machinery of a dozen or more societies going smoothly; that he will keep a watchful eye upon the finances of the church, and be especially responsible for missionary and other benevolent collections; that he will take an active part in philanthropic and other community enterprises; that he will be a good "mixer" and make himself personally felt in an indefinitely expanding series of social relations.

Do you expect him to do all this and in addition be the responsible head of the educational department of your church? And if he is not the responsible head of this department, who is? Yet how can he possibly carry any such responsibility under modern conditions? I submit that the ministry is getting into an untenable position from which it must be extricated by the laity.

A fundamental reconstruction of the pastoral office is necessary. To begin with, lay talent must be developed that will take over some of the present pastoral functions. In some cases this talent should be compensated, in others not. There should be much activity that is specialized

yet uncompensated. But the guidance of religious education in a parish must become a specialized and compensated service. If two ministers can be employed, one of them should be the head of the department of religious education. If only one can be employed the laity should insist that he qualify for intelligent supervision of religious education in the parish.

You are asking, I trust, what it will cost to put religious education upon the basis of true specialization in which expertness is to be demanded. Well, it will cost, in the first place, something that is harder to give than money. It will cost time; time for getting acquainted with your local situation; time for looking up what is happening in the more progressive churches; time for getting a set of new ideas into heads that are already full of cares; time for reading; time for conferring and listening; time for discussion with fellow laymen who need to be convinced; in many cases time to perform regular duties of administration or of teaching in the reconstructed church school—this is the initial, and the most diffiicult, of all the costs.

MUCH MONEY NEEDED

But the necessary reconstruction will cost a great deal of money, too, first and last. Begin with the simple question of the physical conditions for teaching, the building and the equipment. The Sunday school in this country was long dominated by the idea that it was not to be a school in the same sense as the day school, but rather a congregation of children in which some slight teaching processes were superadded to religious impressions, largely of the mass variety. If we had clearly aimed at providing conditions for teaching, we would have studied school architecture to see what are the standards for a school building. Instead, we put ourselves for many years under the guidance of church architects who endeavored, with our full assent, to plan for us combination buildings consisting primarily of a church for public worship and secondarily of spaces for Sunday-school use. The interests of the children were almost invariably sacrificed to those of the adults, and even where this was not the case, the space provided for the Sunday-school was not exactly a school building, but another church auditorium with some very poor school rooms added on.

I have already expressed a conviction that the supervision of the church school must be in the hands of an employed and paid officer, whose training and outlook should be that of a professional educator. Here we shall find one of our greatest difficulties. Few men now in the pastorate have ever had opportunity to study religious education fundamentally. We cannot hold them responsible for this fact, but we may quite properly ask that they be diligent to learn what is still within their reach. Such churches as are able to provide the salary of a director of religious education should expect to add this sum permanently to their budget—as good a salary as is paid to the principal of the day school to which the children are sent. The supply of thoroughly trained directors is still slight; the position has not yet been given a firm and unequivocal professional standing and compensation; but a persistent demand will bring a supply.

What shall we say, then, about compensation for teachers of Sunday-school classes? This question has lifted its head here and there for years, and I believe that it will not down. But we need to see what are the elements of the problem. The base line from which to start is the necessity for the best teaching that can be procured. How can we provide expert work? This is the real question. Expert work on the part of a teacher of religion implies not less but rather more technical knowledge and command of material and methods than expert work in teaching reading and writing. Our problem is to get into service persons who will study, be regular and punctual, will stick to their job like a professional, and really believe to the bottom of their souls in both religion and education. I am continually asked whether paying a teacher is good for spirituality. One might as well ask whether paying an artist for a painting is good for art! Does paying a public school teacher a reasonable salary make for or against patriotism? Any doubts that I may have had on this point twenty years ago have been dissipated by nine years of observation of a school in which every teacher receives moderate compensation. The fee dignifies the work, emphasizes obligation, makes easier than ever the needed emphasis upon spiritual results.

"EXTRAVAGANCE" IN EQUIPMENT

That the payment of teachers will spread among us I regard as inevitable and altogether desirable. When we have proper class rooms for all classes we can increase the size of classes to twenty or more, and thus reduce the number of teachers. Even so the expense will be so large that there is not the slightest danger that we shall go too fast in making this innovation. If you ask about how much this reform will cost in money, I can do no better than to say that in one instance known to me the cost of instruction per pupil is approximately twelve dollars a season, exclusive of the cost of administration, music, and materials. Would it seem exaravagant to you to spend, say, twenty-five dollars a year for the religious education of a child? If so, what is your scale of values? And what is money for anyhow?

Of course I do not expect that precious voluntary service will be discarded anywhere, nor discredited. The volunteer workers in our Sunday schools I regard as all in all the most remarkable example of self-sacrificing devotion that the Christian church has to offer in all its history. But we must not close our eyes to the increasing disparity between our standards and the time and energy we can claim from our voluntary workers under the high pressure of modern life. We simply must adopt some method of finding out the persons who have received some training and are willing to take more; the persons who can be induced to study; the persons who will arrange their affairs so as to give to religious teaching the care that it demands. As I have said, this change will surely not take place precipitately; it is too expensive to be unduly popular. Meantime we should surely provide increased opportu-

nity for training and study for voluntary workers. In how many of our churches is there an adequate library for teachers? In how many schools is there a fund to enable teachers to attend institutes and conventions? In how many is anyone employed to conduct a training class?

Perhaps you will say that I am indulging in a dream, that what I have sketched is not really practicable. Well, I am willing to compare notes with anyone who thinks that many of the churches are now really doing the work of religious education that belongs to them. No person who thinks so has his feet upon the ground. He is a dreamer, and he is dreaming vain things. And if you ask whether what I have suggested is financially impossible, I will ask whether it is true that the number of pleasure motor cars in use in this country in 1918 really increased by one million. If so, who is the dreamer?

The Soul of Religion

By J. J. Castleberry

WE HEAR much these days about the "soul" of things—as the "soul of America" or the "soul of democracy" or the "soul of art." Whatever else this may mean it certainly points to a deep craving in our age to lay hold upon reality. Men are not satisfied with that which is outward and temporary. They yearn for true inwardness, and in their deepest selves reach out after finality. The war forced us, whether we would or not, to view things in a new and larger light, and nothing has been studied so searchingly or with such fine discrimination and insight during these recent stressful and heart-breaking years as has religion. This interest is reflected in our contemporary literature, from H. G. Wells to Harold Bell Wright, the background and motif of whose writings are assuredly religious and ethical. Hence the question, What is religion—what is the soul of it?

THE INWARDNESS OF RELIGION

Now this question reaches the depths, and has to do with religion in its fundamental nature and essence, that is, its inner or necessary quality. Just as the essence of the sun is heat and light, or of art is beauty, or of music is melody, or of life is vitality, what, we are asking, is the vital and essential thing in religion.

First of all, to pursue the method of elimination, religion is not *theology*—that is, a philospohy or creed. To be sure, theology is queen of the sciences in that it relates to the highest of all realities, namely, God and the human spirit. But one's conception of truth or his formulation of it, however scientific and accurate, is not religion—just as sociology is not society, as botany is not the flowers, and as astronomy is not the stars. Truth is of God and therefore eternal, whereas our appraisement of it is dependent upon circumstances of culture and environment and hence is variable and transient.

> Our little systems have their day,
> They have their day and cease to be;
> They are but broken lights of Thee,
> And Thou, O Lord, art more than they.

Again, religion is not *form*—that is, a rite or ceremony. Every religion indeed has its symbolism, sometimes in its lowest stages quite crude and even repulsive, yet nonetheless representing the soul's quest after eternal values. But highest of all, as well as most significant and beautiful, is the symbolism connected with our holy Christian faith and religion. Take, for example, the cross, so often displayed on church spires or worn on pious breasts—how eloquently it tells of man's redemption through the suffering love of the Son of God, and how it challenges us to lives of sacrifice and cross-bearing for the sake of the world's deeper need. No wonder the great-hearted and discerning Paul, bearing the trophies of many a hard-fought battle, exclaimed, "God forbid that I should glory save in the cross of our Lord Jesus Christ." And there are the deathless ordinances, baptism and the Lord's Supper, proclaiming ever anew the self-giving and poured-out life of the Holy One on Calvary, as also imaging before the world our Lord's burial and glorious resurrection to immortality and power. But these symbols, be it said, in themselves possess neither efficacy nor magic. While intimately connected with religion and teaching certain great and indispensable spiritual lessons, yet they do not constitute religion—just as the square and compass symbolize Masonry but are not identical with this ancient order, or as the stars and stripes symbolize the American union but are not identical with this land of freedom and opportunity.

A HEART DEVOTION TOWARD GOD

Further, religion is not the same as *morality*. I am aware that Matthew Arnold spoke of religion as "morality touched with emotion." And, of course, rightly conceived religion is moral both in its content and out-working in life, else it would never appeal to man's higher and better nature. Indeed, one of the most heartening signs of the time is that we are swinging back to the ideals of Jesus and the prophets as regards the ethical character of religion. Yet religion surely goes deeper than morality and is charged with a power that morality, as such, does not and never shall possess. Indeed it is this something "deeper" which constitutes religion what it is and differentiates it from every thing else, and which makes it more attractive to the soul than the magnet to the needle or the sun to the flowers.

Turning now to the positive side I would say that religion in its primary and essential character is an inner

or heart devotion toward God. Here indeed is the very soul of religion, its true nature and self-hood stripped of all accidents and accessories and accumulations. Hence religion in its deeper essence and meaning is a spirit, an attitude, an aspiration, an experience, a principle of action. Jesus pointed this out in his off-quoted words, "The kingdom of God is within you."

Prof. Haeckel defined religion as the "worship of the good, the beautiful and the true," and certainly the soul's reaction to these noble ideals and qualities is very close akin to religion. Schleiermacher conceived of religion as "the sense of absolute dependence," and who indeed has ever stood before some Niagara or Grand Canyon, or witnessed a storm at sea, or beheld a sweet babe perishing upon its mother's breast without being overwhelmed with a feeling of absolute dependence upon some higher and unseen power? But it remained for Dr. Lyman Abbott to give the most satisfactory definition of religion I have yet heard. "Religion," said Dr. Abbott, "is the life of God in the soul of man." Wherever, therefore, you find the divine life reigning in and inspiring the human soul—there is religion. Or, wherever you find the human soul reaching out after God and living in filial devotion toward Him—there likewise is religion. Thus the Psalmist prayed, "As the hart panteth after the water brooks so panteth my soul after Thee, O God." And in like fashion Augustine poured out his lofty spirit, "Thou madest us for Thyself and our hearts are restless until they rest in Thee." Also Pascal in the same calm confidence cried out, "Thou wouldst not have sought me hadst Thou not already found me." All these great souls in their high quest and aspiration have been moved by the religious impulse and motive. Indeed, Jesus touched the vital point and revealed the true secret of spiritual attainment when he declared, "This is life eternal, to know Thee, the only true God."

VERIFIED BY EXPERIENCE

It follows, therefore, that religion is essentially personal and experimental. It cannot be written in a book, painted on canvas, chiseled in marble, sung in oratorio or embodied in creed. It can only be incarnated in life and verified by experience. Upon this high altitude of spiritual insight and communion the prophets and poets and saints and seers of all the ages have lived and wrought—Isaiah and John and St. Francis and Tennyson and Whittier, and greatest of all the Incomparable One who said, "He that hath seen me hath seen the Father." Here the deepest, richest qualities of personality have been released and these lofty spirits have seen visions and dreamed dreams and spoken the universal language of the heart—the language of love and truth and good will toward men. Here they have experienced the inrush of a larger, diviner life and their pure sensitive souls have felt, as Lowell describes it—

> That perfect disenthrallment which is God.

Such a conception, which is at once both scriptural and rational, redeems religion from the tyranny and crassness of empty forms and meaningless dogmas, thereby keeping it fresh and vital, even as the warm pulsations of the Gulf Stream are felt amid the cold and ice of Arctic seas. Indeed, it is like the soft dews or gentle showers at springtime falling upon the thirsty earth and calling it into bursting bud and blossoming flower and ripening fruit. It is like the bracing ozone breathed at the summit of some Matterhorn or Pike's Peak setting the nerves a-tingle and flushing the face with radiant health. It is like the kiss of sunlight at early dawn awakening the world from its slumber, and making all nature vocal with joy and song.

> Speak to Him thou, for He heareth,
> And spirit with spirit can meet;
> Closer is He than breathing
> And nearer than hands and feet.

Masses and Mushrooms

By James H. Dillard

WHEREVER one goes today he can hear such expressions as these: "The whole world seems crazy," "There is nervousness in the air," "Everything is unsettled," "Nothing will be again as it was," "The devil is in the world with both feet," etc. One would think from the common speech of men that God is dead and that Christ never walked the earth preaching with calmness and confidence the doctrine of peace and good will. Nobody is singing Pippa's song,—

> God's in his heaven,
> All's well with the world.

And yet, if we read history, we ought to know that this present hysterical season will pass, that the world will become sober again, that many unsettled things will become settled, and that many things will be just about as they were before the earthquake. We ought also to know from history that many things will be better than they were before, and that we shall come back to the steady processes of social development. This fact of the sure return to the steady processes should be borne in mind in all our efforts toward reconstruction.

We should bear in mind the fact that even in hysterical and revolutionary epochs men do not change their old ways of thinking, their deep-seated prejudices, their old-time beliefs, their political creeds overnight. The growth of the masses is not like the growth of mushrooms. The evolution of public sentiment depends upon the increase of knowledge; upon education, upon the spread of truer conceptions of religion; and all this takes time.

For example, the relation between the races, especially in the South, is one of the problems that have become more acute in the midst of the general feeling of uneasiness and disturbance that has inevitably followed the debauch of war. It was natural that it should be so. It was natural that many should think that this time of upheaval would cause a great and immediate change in public sentiment regarding the relations between the races. But it is

not so. Public sentiment along traditional lines of thought and feeling does not change except by slow processes, and such changes as come in their due time are then permanent and salutary.

Meantime, and especially in a time of disturbance like the present, there is the clear call upon all who love the right to be wise and to preach and practice good will, by word and deed, in all possible ways. The increase of bad feeling—and no one can deny that there is danger of more—is most deplorable in every way. No good can come of it, and the man who says or does anything to promote hatred is an enemy to both races and to the good of the whole country.

Six months ago it was said that amid the many conflicts of races there had never been an instance in which two races, so unlike as the white and colored races in the South, had made in so short a time as half a century so great progress toward mutual understanding and cooperation. In spite of all troubles and complaints this statement could find much to support it. When we consider that both races in the South are but little more than fifty years out of a system that was an affliction to both sides, we may well marvel at the progress that has been made. Only those can fail to see this progress who have their eyes fastened on the bad things and will not realize the mutual allowances that ought to be made. That this advancement toward adjustment of the new relations should be set back by any widespread propaganda of race hatred would be a dire calamity.

Let us get back to work. The schools have opened, and they will be at least a little better than ever before. And perhaps the preachers of both races will preach a little better than ever before the gospel of the two great commandments.

CORRESPONDENCE

A Mighty Creed

EDITOR THE CHRISTIAN CENTURY:

A writer in the "Century" on November 9, under the heading, "A Mighty Creed," says: "A certain type of mind would rather discuss the form of baptism than the relation of labor to capital. Jesus spoke of those who riveted their attention upon mint, anise and cummin, neglecting the corn, wheat and oats—as though one would become obsessed with the onions, beets and lettuce seeds in his little garden while neglecting the big crops in the big fields. Forms and ceremonies have a place, a very small place, compared to missions, labor difficulties and the big-righteousness of the world in which we live. To me there is something ghostly about the religion of a man who would stir up a lot of trouble about baptism, but who doesn't care enough about the laboring man's trouble to become intelligent upon that subject."

There is no necessary connection between lack of information and intelligent interest in problems of practical Christianity, such as the labor problem, and loyalty to the clear commands of the gospel which have to do with the relations between God and the individual. Granting that this writer has proceeded correctly in placing Christian baptism along with the tithing of mint, anise and cummin, as a matter of less weight than the pressing questions of practical Christianity, is the belittling effect of his comparison in keeping with the teaching of Jesus in this very scriptural connection? He says: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone."

The transparent teaching of Jesus in this reference is, that no command of God can rightfully be overemphasized to the neglect or disparagement of others. There is nothing gained for truth by casting odium, intentionally or unintentionally, upon a plain command of the gospel even in the attempt to lift great problems of practical Christianity into a proper perspective. Neither the formalist nor the iconoclast can serve the present needs of the church helpfully. We venture to assert that the little garden seeds are as important in their place in the great food demands of the world as the big crops in the big fields. Without the insignificant seeds of the garden, the big crops of the big fields would fail to supply the pressing requirements of the world. God gave both to men. Each has its place of necessary importance; and neither can say to the other, "I have no need of thee."

Again, our writer says: "It is important what you believe. Yes, indeed it is. For instance, do you believe that Jesus taught the way of life in which we ought to walk? Jesus did not die on a cross to teach you the physical technique of baptism, but to help you to see the value of sacrificial social-mindedness—which is another name for brotherly love. Yes it is important what one believes, and it is time we believed some big, powerful, transforming thing, worthy of mature men with brains."

We recognize that the death of Jesus on the cross was not to teach the "physical technique of baptism"; but the Master in bowing his will to that of his Father, in humble obedience, as he faced the great and awful tragedy of man's rebellion against the will of God. taught us how to say, "nevertheless not as I will, but as thou wilt." When Jesus came to John the Baptist over some sixty miles of the hills and vales of the Holy Land, and, when the great preacher hesitated to perform the rite of baptism for him, said, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness," he certainly set an example worthy of the imitation of "mature men with brains."

This act, which involved form, preceded the Master's assumption of his office as a teacher who taught as never man taught, the lessons regarding the practical questions that involve man's relations both to God and his fellows. No experience with a repulsive formalism should ever lead one to minimize a command of the gospel or to belittle the importance of the original form of obedience to it, in teaching the Word of God.

J. W. HILTON.

Lincoln, Neb.

Contributors to This Issue

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

German Christians Confess Wrong to Belgium

The International Committee of the World Alliance for Promoting International Friendship through the Churches met at The Hague, September 30-October 3. At the beginning of the meeting there was a voluntary declaration on the part of the German delegates that Germany had committed a moral wrong in invading Belgium. This declaration brought to the meeting a sense of amity and a possibility of thorough understanding. There were sixty delegates present from fourteen countries. Among these were Dr. Arthur J. Brown, Dr. Frederick Lynch, Dr. Charles S. Macfarland, Dr. Worth M. Tippy, and Dr. George Nasmyth.

Bishop Makes Liberal Decisions

When the Bishop of Hereford was appointed on the nomination of Lloyd George, there was a great hue and cry on the part of high churchmen. Recently the bishop has been called upon to make two decisions which indicate that he is a true liberal. A rector desired permission to have a nonconformist preach in his pulpit. The permission was granted since the bishop has stood for this idea. Another rector desired to use incense in connection with the service of vespers for the dead. Though the bishop personally does not have interest in this sort of ritualism, he gave the necessary permission to the rector provided it could be shown that the ritual in question was not objected to by the lay people of the parish.

Dr. Horton Makes Proposal for Poor Ministers

The Congregational Union of England met at Bradford in November and among the noteworthy addresses was one by Dr. Horton in which he proposed that churches paying their ministers more than a thousand dollars a year should be assessed on a percentage basis to bring up the salaries of ministers getting less than that. Sir John D. McClure was the chairman and in his address he deplored a modern tendency to discredit the value of sound learning. He accused the modern church of starving the modern ministers' brains by paying them so little salary that they are not able to buy the books which are necessary for their profession.

Anglican and Orthodox Rapprochement

The Anglican and Eastern Churches Association held its thirteenth anniversary in London the last week in October. Among the prominent members of the Greek church present at the meeting were Archbishop Cyril of Cyprus, and the very Rev. Archpriest Leluchin, of Archangel. The meeting passed resolutions protesting the continued rule of the Turk over Christian subjects and insisted that the orient should have a visible evidence of the end of the rule of the Turk by the establishment of Christian worship in St. Sophia's in Constantinople.

A New Note in the Preaching of Dr. Jowett

The thousands of admirers of Dr. J. H. Jowett on both sides of the Atlantic have never had but one criticism of him and that was the lack of the social note in his message. Recent reports of his preaching in England indicate that there has been a considerable change of emphasis since his return to his native land. While still setting forth the mystical note, he has become interested in social reform and has spoken boldly with regard to England's factory system, international jealousy and many other evils of the day.

Swedenborgians Build Beautiful Cathedral

The followers of the Swedish mystic, Swedenborg, are not numerous in this country but they have recently completed a Swedenborgian cathedral which rivals in beauty any ecclesiastical building in America. It is located fifteen miles out from Philadelphia, at Brynathyn, and cost several millions of dollars, being six years in the building. The structure is located on a high eminence overlooking the Huntingdon valley. It is of Gothic architecture.

Millennial Dawnites Return to Brooklyn

The reversal of the court sentence which sent eight leaders of the Millennial Dawn sect to the federal prison at Atlanta has resulted in a revival of the activities of the sect. These leaders have set up an establishment in Brooklyn again where they do a large printing business. Judge Rutherford is the self-appointed successor to the founder of the sect, Pastor Russell.

Interchurch Movement Active in Illinois

Two state conferences of the Interchurch World Movement were held in Illinois early in December. One of these was in the Hotel LaSalle in Chicago and the other was in First Christian church, Springfield, Ill. Each of these meetings had a program of discussion which followed a printed syllabus. The remarks from the floor were recorded and these will be the basis of future amendments in the plans of the movement. As soon as these state conferences are completed throughout the nation, each state will have a meeting in which an effort will be made to secure the presence of every protestant minister. Following this there will be a county conference in every county and last of all a township conference.

Aid for Mexican Missions

Interest in the welfare of Mexico has resulted in conflicting opinions and policies in this country. A group of laymen in the east has offered a considerable sum of money for the development of missionary interests in Mexico as a stabilizing influence. This proffer of money has been regarded with suspicion by some Protestant leaders as being in the form of bribe from those who were interested in intervention. One prominent denomination, however, has decided to accept the money. This denomination will secure the permission of the Mexican government for all of its plans for education and philanthropy. Meanwhile, Protestant missionaries are seeking more liberal treatment at the hands of the present government. The constitution of Mexico now forbids any foreigner to conduct a religious service. While aimed primarily at Spanish priests, this works a hardship upon the evangelical work of the country.

Korean Missionaries in Trouble

The persecution of Christians and missionaries by the Japanese government continues and was recently made the subject of a speech in the Senate of the United States by

Senator George W. Norris, of Nebraska. His address showed the most horrible application of German methods in the government of Korea with special hostility to all Christian interests. This address has been printed by the government printing office.

Irish Presbyterians Send Deputation to the United States.

The General Assembly of the Presbyterian church in Ireland at its meeting in October voted to send a deputation to the United States to counteract the Sinn Fein propaganda in his country. These representatives are now in this country and are Rev. A. Wylie Blue of May Street church, and Rev. Alexander Corkey of Alexander church, Belfast, and William Coote, M. P., County Tyrone. This deputation accuses the Sinn Fein movement of having cooperated with Germany against the freedom of the world and of being a movement to give one religion in Ireland an opportunity to tyrannize over all others.

Innovation in Protestant Worship

A new feature has been introduced in the worship of the Fourth Presbyterian church, in Chicago, where Dr. John Timothy Stone is pastor. At a certain point in the service the organ plays an interlude and in the calendar there is the suggestion of a scripture reading to be read silently by all the worshippers from the Bibles in the pews. By this means the well-known minister hopes to accustom his people to a personal handling of the Bible.

Active Program for the Hebrew Christian Alliance.

The annual conference of the Hebrew Christian Alliance was held in Cleveland recently. There is a plan to reach the 3,500,000 Jews in America. The large numbers of Jews that are going to Palestine are to be evangelized by a Christian colony that will be established in their midst. It is planned to send missionaries and evangelists to Russia and Poland where there are 7,000,000 Jews. On one night of the conference pledges were taken which amounted to five thousand dollars.

Presbyterians Lead in State University

The religious census of the state university of Washington reveals the outstanding religious opportunity of that school which is located at Seattle. There are 5,000 students in attendance this year and of these 3,000 have given definite church preferences. The Presbyterians lead with a group of 900 students.

Pastor of Great Church Will Make Calls

In recent years Fifth Avenue Presbyterian church of New York has not been accustomed to have its pastor make calls. The new pastor, Dr. John Kelman, has announced that before the winter is over, he will call on all the members. As many persons live outside the city, the announcement is construed to mean city members only. The church roll shows that at present there are about 2,800 members.

Colored and White Ministers will Meet Together in Texas.

The Pastors' Association in Dallas recently took radical action with regard to the race question as it affects the ministers. It was voted that colored and white ministers should sit together in the meetings. The colored ministers were not given a vote, as they are in a majority.

Presbyterian Settlement Enlarges Service

The Olivet Institute is the outstanding church and social settlement of the Presbyterian denomination in Chicago. It has recently arranged an extension of its service to working mothers in its neighborhood. Not only are the tiny children kept in a creche but the children that go to school are kept after school hours until the mother gets home. The pastor of this institutional church is Rev. Norman B. Barr.

New Secretary for Federation of Religious Liberals.

The Federation of Religious Liberals includes within its fellowship Unitarians, Universalists, Jews and Friends. For eleven years Rev. Charles W. Wendte has been the secretary of the organization. Dr. Wendte resigned recently and in his place has been chosen a layman, Mr. Frank H. Burt, a stenographer, who has been prominent in Unitarian circles for many years. Dr. Wendte is to spend his time this year promoting the seventh International Liberal Congress which will be held in Boston in September, 1920, in commemoration of the landing of the Pilgrims. The international gathering brings together a wider range of religious belief than the national. Liberals in orthodox communions often attend the latter gathering.

The Science of Power

By BENJAMIN KIDD

Author of "Social Evolution," "Principles of Western Civilization," etc.

WITH AN INTRODUCTION BY

FRANKLIN H. GIDDINGS

Professor of Sociology and the History of Civilization in Columbia University

DR. EDGAR DE WITT JONES, in his Convention address at Cincinnati, referred to this book as "perhaps the most thoughtful book of the past year." A reading of the book confirms his estimate. The author has grasped the fundamental character of the present age. He has put his finger on the tendencies that have imperilled Western civilization and has traced these to their source. The author crosses swords with many of the leaders of modern thought, and it is a sharp-edged weapon he wields with skill and power. The book is a protest against making the Darwinian hypothesis the basis of a science of civilization, and emphasizes the value, too little recognized, of social heredity.

Price, $1.50 plus 12 cents postage.

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BOOKS

THOUGHTS ON THINGS ETERNAL. By John Kelman. Any book bearing the name of the eminent successor of Dr. J. H. Jowett in New York will receive attention, especially by ministers. Some of the subjects treated in this new volume are: Leadership, False and True; Thought and Action; Loyalty to Vision; Christ's Lessons in Prayer; The Power of Words; The More Excellent Way; The Spirit and the Intellect; The Unknown Christ; The Unknown Self; Opinion and Knowledge; The Open Air Treatment of Souls; The Gospel of Healthy-Mindedness; The End of the Year. In clear and illuminating thinking on religious themes, Dr. Kelman has few equals. (Doran, $1.50.)

THE SCHOOL IN THE MODERN CHURCH. By Henry F. Cope. In this new work Dr. Cope endeavors to give light on the adjustment of the educational work of the church in its church school to the new world which is now here. Among the chapter titles are: "The Scientific Basis of the New School," "The New Progress of Teaching," "The Week Day School," "The School Training for Service,' "Crises as Opportunities," etc. Not only city schools, but also those of small towns and rural districts are considered. (Doran. $1.50.)

A MAN FOR THE AGES. By Irving Bachellor. Those who have enjoyed "Eben Holden" and "The Light in the Clearing," by Mr. Bachellor, will know the possibilities when such a writer works on material like that afforded in the story of Lincoln. He has had access to diaries and reminiscences of old friends of the great Emancipator and the new book is filled with biographical material of great value in the study of the development of Lincoln, amid the crudity of the early middle west, into the greatest of Americans. (Bobbs, Merrill. $1.75.)

STARVED ROCK. By Edgar Lee Masters. Some modern critics hold that Masters is now defunct, but this new book of his disproves the allegation. "The Spoon River Anthology" won Masters his fame by its daring realism, but "Starved Rock" has more of genuine poetry in it than several "Spoon Rivers." Among the finest things in the new collection are "Pallas Athene," "Winged Victory," "At Sagamore Hill," and "Chicago." (Macmillan. $1.75.)

THE STORY OF GEORGE FOX. By Rufus M. Jones. A book written primarily for young people, but a charming narrative of the personality and career of the great exponent of the "inner light." (Macmillan. $1.50.)

THE GREATER GLORY. By William D. Palley. A novel of a New England town—and of many other small towns of America—in its atmosphere and happenings. "Mary Wood" leaves her small town home and goes to a larger community, where she finds work in a newspaper office, then falls in love and marries a man with a debt, and in the meantime grows strong character. A thoroughly human story, with many real people within its covers. (Little, Brown. $1.75.)

OSCAR MONTAGUE: PARANOIAC. By George Walton. The author of "Why Worry?" tells here of a victim of a common mental ailment: Oscar Montague was badly out of joint with his surroundings, his wife was a worrier, his children were spoiled—and there were others who made conditions still worse. Dr. Walton—who is really an M. D.—treats the case with a good deal of humor and common sense, and offers in the book a pretty good course of treatment for a hundred thousand American families whom we all know. (Lippincott. $1.50.)

YELLOWLEAF. By Sacha Gregory. "Yellowleaf" is the London home of the Dampierre family. A famous musician brings storm and tragedy into the life of the widowed Lily, daughter-in-law of the wise Lady Mary; but the latter's courage and strategy brings happiness out of chaos. (Lippincott, $1.50.)

SINGING MOUNTAINS. By Albert Benjamin Cunningham. A storyof American family life with the mountains of West Virginia as a background. A minister's home of some years ago furnishes material for a delightful tale, and the atmosphere of wild nature makes an appeal to those who feel the call of the wild in their nature. This author entered the field of writing last year with his "The Manse at Barren Rocks." (Doran. $1.50 net.)

PIONEERS OF AMERICA. The earlier history of America has ample material for the training of children in an historical point of view, and in this attractive volume are presented the stories of such adventurers as Daniel Boone, Simon Kenton, George Rogers Clark, Brady, Lincoln, etc. (Little, Brown. $1.)

SLAMS OF LIFE. By J. P. McEvoy. Rollicking verse written "with malice for all and charity toward none," as the author puts it. Some of his titles are: "Baby Shoes," "High Cost of Living," "Porterhouse Steak," "Summer Furs," "The Player Piano Upstairs," "Billy Sunday," etc. All of which show this poet to be strictly up to date. Many of the verses have appeared in the Chicago Tribune, to which Mr. McEvoy is a regular contributor. There is much of common sense philosophy mixed with the sprightly humor of these pages. (P. F. Volland Company.)

THE BOY HIKERS HOMEWARD BOUND. By C. C. Fraser. After a visit in New York City, having travelled afoot to that city across the state of Pennsylvania, the hikers make their way home, and meet with some interesting—and from their viewpoint, thrilling—adventures. (Crowell.)

A LITTLE MAID OF PICARDY WITH HER PEOPLE. By Amy E. Blanchard. An exciting and realistic story of a little maid of France who with her people was forced by the German inva-

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The Christian Century Press

700 East 40th Street **Chicago, Ill.**

sions to become a refugee. The pictures of Northern France here given are true to geographical facts. (Wilde. $1.35.)

FRENCH FAIRY TALES. Translated by M. Cary. Thirty or more "once-upon-a-time" tales taken direct from old French sources. As German fairy tales are for the time out of style, these of France are thrice welcome. (Crowell.)

THE LITTLE LAME PRINCE AND OTHER STORIES. By Miss Mulock. These are old stories but good, including beside the title story, "The Adventures of a Brownie" and "Poor Prim." The illustrations are exquisite. (Lippincott. $1.50.)

CHILD'S GARDEN OF VERSES. By R. L. Stevenson. The old yet ever new children's classics in verse by that lover of children, "R. L. S." These rhymes are refreshing to oldsters who have been rapidly aged by "war stuff." Stevenson found the fountain of youth in his love of earth's little citizens. (Lippincott. $1.50.)

LITTLE FOLKS' ILLUSTRATED ANNUAL. A book intended "for youngest readers, little liesteners and lookers at pictures." Edited by C. S. Pratt and Ella F. Pratt. Contains sufficient material for a whole year of rainy days and long winter evenings. (Small, Maynard. $1.25.)

MRS. PETER RABBIT. By Thornton W. Burgess. Another Burgess book, which is saying all that is necessary. Mr. Burgess has a corner on these rabbit stories since the passing of Joel Chandler Harris. (Little, Brown. $1.35.)

MAKING THE FARM PAY. By C. C. Bowsfield. Revised edition. Thousands of farmers have found that this book is not simply theoretical and they have profited greatly from reading former editions. Nor is it a dry treatise; for Mr. Bowsfield's enthusiasm makes farming and farm life the most attractive of all vocations. (Forbes. $1.25.)

APPRECIATIONS

I read every issue of The Christian Century with great interest. What it has to say always stimulates thought and interest, whether one agrees with its positions or not. This, it seems to me, is the most valuable sort of journalism.

Lexington, Ky. R. H. CROSSFIELD.

I have wished that more of the people of our churches were regular subscribers to The Christian Century; when they have read it a year they will be.

Philadelphia, Pa. I. S. CHENOWETH.

I am going to make an effort to secure several new subscriptions to The Christian Century on the basis of your generous premium offers. I believe that I can make no contribution to a home that will equal that of a year's subscription to this real Christian paper.

Pineville, Ky. J. L. ALDERSON.

I wish to say that you are rendering a valuable service to us ministers in your book advertisments and book reviews. I have not bought one book through your recommendation that I regret having purchased.

Nelsonville, O. C. L. JOHNSON.

I find great pleasure in reading The Christian Century. Especially have I enjoyed the articles and editorials on the present industrial crisis. CHARLES M. ROSS.

Winnipeg, Can.

We are delighted with The Christian Century.

Cincinnati, O. MRS. ROBERT M. HOPKINS.

What thinking person can doubt that The Christian Century holds our future in its hands? It is certain that a few years from now the paper that voices the highest ideals of the Disciples and speaks the deciding voice in their tendencies, will be The Christian Century or a paper like it. Therefore, to labor in its interests is to choose that which abides.

Mexico, Mo. R. W. GENTRY.

The future years will demonstrate the service The Christian Century has rendered to our religious movement.

Cleveland, O. HARRIS R. COOLEY.

Enclosed find my check for another's year's subscription —a little late, but none the less willingly given. We are enjoying the paper very much.

The use of The Daily Altar in the homes will link them up with the church as nothing else will, and will make both greater instruments for the bringing in of the kingdom of God. I believe the movement is of God and will give it my hearty co-operation. C. O. COSSABOOM.

Mt. Healthy, O.

The Lyman Beecher Lectures for 1919

THE WAR AND PREACHING

By Rev. Dr. JOHN KELMAN

Minister of St. George's United Free Church, Edinburgh, and recently called to Fifth Avenue Presbyterian Church, New York City.

Throughout the war Dr. Kelman spent much of his time at the British front with the Y. M. C. A. and was awarded the Order of Officer of the British Empire for his work there. In this volume Dr. Kelman shows how all religious theory and all church life have been brought to the test of individual experience by the war, which has resulted in the rebuilding of the Christian faith, often unconsciously or semi-consciously at first, but leaving with the men who have passed through the war the material for a new and living interpretation of Christianity.

Some Chapter Titles: The Preacher as Expert, The Preacher as Statesman, The Preacher as Priest, The Preacher as Prophet, The Soldier's Creed, etc., etc.

The book comprises the Lyman Beecher Lectures for 1919, delivered at the Yale School of Religion.

Price, $1.25, plus 6 to 16 cents postage.

The Christian Century Press

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THE SUNDAY SCHOOL

Power*

THERE has been much discussion about the secondary things of Pentecost. Various opinions have been expressed about the nature of the tongues of fire that rested upon the apostles' heads. The gift of tongues seems also to have fascinated another group of fanatics. Weird theories of the Holy Ghost have outraged the intelligent. It is high time we were riveting our attention upon the central and vital element in the situation. That central fact is that in some way or other the apostles had power and that they were able to bring things to pass.

First of all, these apostles had enjoyed a definite experience. They knew Jesus. To them he was real. They had no doubts about him. They had found him and he had found them. This is the fundamental fact. Some way in our homes and in our churches we must cause children and adults to know and love Jesus. It is not enough to know him, he must be loved. He will be loved when he is seen as he is, the Master in his beauty. We must make very vivid those pages that tell of him. He must be regarded not as a dead hero but as an ongoing life, as alive forever more. One might know most of the facts about the Bible and yet possess no burning heart, no vital faith, no earnest love. The disciples knew Jesus and adored him. When his bodily presence was no longer with them his spiritual presence was vividly there. We must ask ourselves whether we possess merely a dead creed ,a formal set of facts, a dry scheme, a wooden theology, a mummy faith or a living, spiritual love for the Eternal Personality.

Second, the power that the apostles had came from heaven down into their hearts. They reached up and laid hold on God. Let us cease to worry about the form, let us grasp the big fact—they had in their hearts, divine, heavenly power. What they had was not merely intellectual. A glowing coal from off the altar had touched their lips. At one of the World's Fairs I noticed, in the vast machinery hall, how each separate machine reached up its arm and connected with the mighty shaft above. Back in the engine rooms the fires were burning and out along that shaft the power was coming. Each machine reached up and touched that power. Then each machine did its peculiar work. One wove silk; one ground glass; one mixed paint; one churned butter; one pumped water; one whirled the wheels of a locomotive, but all got the power from on high. Now the trouble with many church people is that all the power they have they got from a school, or from mere personality. They have certain charm and they trust in that. Many a time physical magnetism has been sadly mistaken for heavenly power, and always with disastrous results. The only power that can form and reform life comes from God; comes from heaven. These apostles had that power and had it from that source only. Mark down that fact clearly—the power came down from above.

Third, they passed it on to the hearts of men and got spiritual results. Spiritual life is only born from above. When these good men took this sacred power into their own souls they were able to so direct others that they could find and grasp that heavenly power. Faith turns the face toward the Living Christ. Repentance cleans the mirror so that it may catch the light. Confession fixes the position. Baptism confirms the willingness to obey. The Holy Spirit is the warmer rays of God's light streaming into the hearts of rightly adjusted disciples. The apostles loved Jesus; they reached up and laid hold on his power, they reached out and brought things to pass among men. They were right in their own hearts, right with God and right with men. The results were happy.

JOHN R. EWERS.

*Lesson for January 4, "Peter Preaches at Pentecost." Acts 2:14, 22-24, 32-42.

TRY IT!

Send us today the number of older students in your Sunday-school using the International Uniform Lessons, and we will furnish that number of copies of the 20th Century Quarterly (Thomas Curtis Clark, Editor), for the winter quarter, free of charge. Of course, this refers only to classes not already using the Quarterly. One quarter's trial of this very-much-alive publication almost invariably results in its permanent adoption. We are willing also to furnish a quarter's Bethany Graded supplies to schools not now using this superb system of literature. Write us.

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NEWS OF THE DISCIPLES

Big Anniversary Celebration at Frankfort, Ky.

The Frankfort, Ky., church celebrated the eighth anniversary of the pastorate of Roger T. Nooe, minister, Sunday, Dec. 7, with special services. In his anniversary sermon, "Retrospect and Prospect." Mr. Nooe gave a brief history of the eight years, showing progress in all phases of the church life: 700 additions to the church, growth in all missionary activities, the purchase of a community building which is open seven days in the week, and other special features. Among his recommendations for the future was the starting of a fund for a new church building, or an addition to the present one. The church is also planning the purchase of a parsonage in the near future. The thought of the community service in the evening was not only an appreciation of Mr. Nooe's service as it has been connected with the community, but that the church might become more definitely identified with community interests in the future. This was a unique and interesting service with packed house of church and community representatives.

Farewell Service in Old Church Building of New York

On a recent Sunday evening a farewell service was held at Ridgewood Heights church, New York City. The old building is being torn down to make way for the new $95,000 community church building which is to be erected in the immediate future. This new building is to have a large gymnasium, shower baths, game rooms, social parlors, club rooms, in addition to the auditorium for religious services and the class rooms for a modern department of religious education. It will be remembered that the International Convention at Cincinnati authorized the Board of Church Extension to make an outright gift of $20,000 and a loan of $20,000 to this church. In addition to this, the Board of Church Extension is placing this church on the budget of the Interchurch World Movement Campaign for a further gift of $55,000, payable after the campaign. The building was crowded to capacity for the farewell service, and when the gospel invitation was extended, sixteen persons came forward, all candidates for baptism, eight of them being heads of families and eight young people. The worship in the old building was brought to an end with a most impressive observance of the Lord's Supper. A store building on the main thoroughfare near the elevated station has been rented for use while the new building is being erected. The pastor of this church is Kirby Page, who is a graduate of Drake University, and who pursued graduate studies in the University of Chicago, Columbia University and Union Theological Seminary, and who was associated with Dr. Sherwood Eddy and Dr. John R. Mott for two and a half years, traveling extensively in Europe, Asia and America.

Anniversary Day at North Tonawanda, N. Y.

The minister of Payne Avenue church, of North Tonawanda, N. Y., Charles H. Bloom, preached his anniversary sermon recently before a large morning audience. His subject was "What is the real mission of a church of Christ?" Mr. Bloom stated that fifty-seven different organizations, missionary, benevolent, philanthropic and civic, sought the use of the pulpit and the church funds during the year. All could not be received or helped. The church missionary and benevolent budget totaled about $3,000 for the year; the local expense budget about $3,600; this in a church of less than 300 members. Mr. Bloom told his people that during the year to come, "special pleaders" would not be given the use of the Sunday morning hour; but that the service of worship, for which the Payne Avenue church is noted in its community, would receive special emphasis, and that the morning hour would be given entirely to worship and the presentation of the great undying themes of life and eternity. The elders of the Payne Avenue church say that the congregation has just closed a year which has been one of the best and strongest in many ways in its history.

New Sunday School Leader Hails from Indiana.

Roy N. Cloyd of Clinton, Ind., took up his duties as Secondary Division Superintendent for the Central Regional District of the Bible School Department of the A. C. M. S., November 1. He is now well started in his new work. Mr. Cloyd is a graduate of Wabash College and of the College of the Bible, Lexington, Ky. While in the College of the Bible he gave considerable attention to athletics, playing both basketball and football. He was assistant coach for one year. For the past two years Mr. Cloyd has been a chaplain in the U. S. Army. He spent eleven months in France. Mr. Cloyd takes up young peoples work because he is in love with young people. The Central Regional District — Indiana, Illinois, Michigan and Wisconsin—has about 1,550 Sunday schools. Many of the best schools are in this district. It is expected that in the near future an elementary superintendent will be added to the force, and when this is done, the district will maintain its own complete corps of departmental specialists. Mr. Cloyd may be addressed at the regional headquarters, 821 Occidental Bldg., Indianapolis, Ind.

* * *

—The church at Lincoln, Ill., closed an evangelistic effort of three weeks, November 25, which resulted in fifty-five accessions. The preaching was done by pastor James A. Barnett who was assisted by P. M. Kendall of Lisbon, O., who led the music. The services of the singer were of high order and greatly appreciated. The enterprise was a great financial success as more money was pledged at the beginning than was asked for and over $100 was turned in to the church treasury after all expenses were paid.

—Tolbert F. Reavis was professor of history in Culver-Stockton college when he accepted the call to go as a missionary to Buenos Aires, Argentina. Mr. and Mrs. Reavis are alumni of this school. They are now on furlough from South America and visited their old home recently after an absence of

This Is One Way To Do It

THE following is part of a letter just received from an alert young Disciples minister in Illinois:

Just this morning as I was going to town one of our good citizens here stopped me and asked how many of our people are taking The Christian Century. I told him. He asked me to submit to him the names of about five families, worthy and earnest, to whom he might send it. I have been letting this man read some copies of my "Century." He is now anxious to know your best terms, and I think he may send in at least twenty-five new subscriptions. He is a great lover of good books and has the finest religious library that I know of outside some of our schools. He requests that I submit the names to him and that I tell no one the name of the donor.

This is Only a Suggestion—to You

If you do not feel that you can send in *full year* gift subscriptions, send in a list of six months acquaintance subscriptions (new readers), at $1.00 each. If *every* CHRISTIAN CENTURY reader gets the same spirit that is in the hearts of hundreds of our friends who are now out getting *new readers,* we are going to be able to report after a few weeks the biggest achievement in subscription increase in the history of the "Century." *Don't you fail us!*

New York CENTRAL CHURCH
142 W. 81st Street
Finis Idleman, Minister

eight years. He spoke Sunday morning and evening in the Canton church, Monday afternoon they gave stirring messages to the C. W. B. M., Tuesday morning they delivered inspiring addresses before the college assembly, and he spoke to the ministerial students in the afternoon.

—J. Arthur Dillinger is just entering his fourth year at Salina, Kan. The year just ending has been the best in this ministry. Fifty-one persons have been added to the membership. The financial management has been the best in years. Church attendance steadily increases. A new building project has been started and half enough money secured for a $50,000 building has been raised. This is a church that has made a substantial gain with home forces, no special evangelistic efforts having been made.

—Addison L. Cole, after resting from a period of service across the seas with the Y. M. C. A., has accepted a call to become pastor of the church at Bowling Green, Mo. Before the war he was pastor of the church at Carthage, Ill.

—J. W. Shockley, a war worker, assumes the pastorate at Rogers, Ark.

—Editor C. C. Morrison, of the Christian Century, is recovering from a slight surgical operation performed in one of the Chicago hospitals.

—Seventh Street church, Richmond, Va., reports a good year. The annual reports show that 89 persons were added to the membership of the church and a total of $24,575.74 was raised for all purposes. The pastor, H. D. C. Maclachlan, grows stronger every year in the affections of his people.

—The ministers who served as war chaplains have formed an organization. The officers are James A. Moore, president; James Small, vice president, and K. T. Nance, secretary. These men will not only keep alive the memories of the great struggle but will try to preserve for the church whatever wisdom was begotten from the war.

—The number of women preachers among the Disciples is on the increase and recently Mrs. S. B. Waggoner, wife of the minister at Ipava, Ill., was ordained by the church. She has been preaching for several years in nearby congregations.

—J. Randall Farris has been pastor for four years of First church, Union City, Tenn., but has resigned to go to First church, Savannah, Ga. The visible results of his ministry are most complimentary to him and include the reception of 170 new members, the paying off of a church debt of $7,000, the repairing of church building and parsonage, and the purchase of new hymn books and other improvements.

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THE AMERICAN CHRISTIAN MISSIONARY SOCIETY
108 Carew Building, Cincinnati, Ohio

—"Each One Win One" is the slogan of Linden Avenue church, Memphis, Tenn. Walter M. White, the pastor, has set the goal of securing three hundred new members during the coming year. On December 5, J. J. Castleberry addressed a men's banquet in the church.

—The closing of the ministry of L. W. McCreary at Hamilton Avenue church, St. Louis, brings to an end a most fruitful ministry. Mr. McCreary went to this church two years after he had graduated from college and found there a group of eighty-five members. He leaves a congregation of seven hundred, and in place of a tiny chapel is a building valued at a hundred thousand dollars. Mr. McCreary becomes church federation secretary in Baltimore.

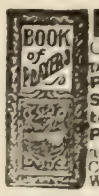
—Central church, Buffalo, N. Y., hopes to erect a $150,000 building the coming year and great strides have recently been made in financing this enterprise.

—There was special cause for Thanksgiving in Waterloo, Ia., on the eve of Thanksgiving day. A large crowd gathered at the church to celebrate the clearing up of a debt of long standing. Neighboring ministers were present to bring their felicitations and three elders of the church took part in the program. A new lot has been purchased in another part of the city and on this lot it is hoped a new building may be erected in the not distant future.

—A feature of the annual every member canvass at Santa Barbara, Cal., was a printed chart showing the percentage of non-contributors both to local work and to missions. Last year the non-contributors to local work were 37 per cent of the congregation, to missions 62 per cent. The chart indicated that 8 per cent had paid nothing on their pledges. This graphic representation would prove startling in most churches. The new budget in this church calls for an increase of 30 per cent.

—Judge Haymaker's class of men in Wichita, Kans., has eighty-four members enrolled this year. The total enrolment in the school is 564. The Wichita church has large audiences this year and there are frequent accessions to the membership. Walter Scott Priest is pastor.

—The Southern District in Illinois, where R. H. Robertson is superintendent, is teeming with life. Those conducting evangelistic meetings in that district recently are as follows: Jesse A. Story, of West Frankfort, at Mulkeytown; J. J. Harris at West Frankfort; J. E. Tomerlin in his church at Lawrenceville; J. E. Tomerlin at Russellville; Orville Hawkins in his own church at Mt. Vernon. The churches at Lawrenceville and at DuQuoin are giving serious consideration to new building enterprises.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—The evangelistic work at Laoag station in the Philippines has during the past month made the best record in its entire history. Frank V. Stipp, missionary, reports 33 baptisms. The Bible school reached a high water mark of 2,550 on the last Sunday in October and the schools of the province reached a total of 4,050.

—L. E. Sellers recently assisted F. W. Summer in evangelistic meetings held at Bargersville, Ind., which resulted in 45 accessions to the church. This church under modern financial methods is raising more than twice as much as under old methods.

—Cynthia Pearl Maus of the Department of Bible Schools of the American Christian Missionary Society announces that the society is issuing a booklet with the Christian Endeavor Missionary Programs for 1920.

—Two years ago Orville Hawkins went back to his home county and accepted the pastorate at Mt. Vernon, Ill. He has proved that a prophet in these days may have some honor in his own country, for his leadership has brought the church into financial efficiency and

has resulted in a considerable growth of membership. He recently led the church in a series of evangelistic meetings. The series was concluded by H. H. Peters, state secretary.

—J. W. Lowber, of Austin, Tex., is filling the pulpit of First Presbyterian church in his city until a pastor can be secured.

—A. A. Proffitt, of Drexel, Mo., is chairman of the program committee of the local Ministerial Alliance for the coming year. He recently delivered an assembly address before the high school students of his community.

—A. L. Wills has been sounding the evangelistic note in his preaching at Centralia, Mo., this year and there have been sixty-one accessions to his church. He recently conducted a series of special services with marked success.

—The project to have E. E. Violette continue his evangelistic activities in Des Moines in Central church after finishing at University Place church was cut short by the fuel-saving order which closed all public meetings in the city. It is the plan to have Mr. Violette return to Des Moines for a series of meetings in Central church where W. A. Shullenberger is minister.

—Joseph Myers, Jr., will represent the state of Kentucky in the Intercollegiate Prohibition Association in Des Moines January 5. The subject of his oration is "The Spirit of Liberty."

—The Home-Coming service of the Portland, Ind., church was held on November 23. The church set the goal of 200 present at the preaching service on that day. M. G. Long is pastor.

—The problem of ministerial supply is urgently felt in Mississippi. W. C. Ferguson, state secretaary, reports that while the state has imported nine ministers from outside her borders the past year, there is need for ten more. Five of these would be settled pastors and five would be of the type known there as pastor-evangelists.

—Evangelistic services are being conducted in Central church, New Albany, Ind., by Dr. Clarence Mitchell. A local paper gives an extended report of the impression his preaching is making on the community. H. G. Connelly is pastor.

—H. H. Peters announces that the state meeting of the Interchurch World Movement held in Springfield, Ill., recently, met with the greatest success of any held by that particular team. Mr. Peters takes great pride in the fact that the Disciples outnumbered by fifty per cent any other communion represented in the meeting.

—The church at Noblesville, Ind., conducted "A School of Science and Religion" in December, with Prof. A. Fairhurst, formerly of Transylvania University, as lecturer. Admission was charged to the five consecutive lectures. The topics were "God in Nature," "Evolution," "Theistic Evolution," "Evolution and the Public School," "Natural Selection and Paleontology."

—Grant K. Lewis, of the American Christian Missionary Society, makes the announcement that the clergy certificates issued for use on the railroads do not expire with the calendar year but are good one year from date. It is not necessary for all ministers to secure new certificates at this time of year.

—The attendance in city Sunday-schools at Oklahoma City, Okla., are reported in the local paper. This report for a recent Sunday shows that the Disciples schools are excelled by those of no other denomination except the Presbyterians and then only by a small margin. The Baptists are third in order, though they are the leading denomination in the south.

—Elvin Daniels, who has led the church at Kentland, Ind., for several years, goes on December 14 to Monticello, Ind.

—Edwin S. Priest was mustered out of service as army chaplain on September 3, after fifteen months in England and France. He has accepted a call to the work at Pittsfield, Ill., which work was for the past year federated with that of the Congregationalists.

—W. Paul Marsh, the aggressive pastor of Sixth Street church, Middletown, Ind., has recently conducted a series of evangelistic services which resulted in adding 63 persons to the membership of the church. One of the features of the enterprise was a worker's tract written by Mr. Marsh with directions for work and a prayer. The music was led by Mr. and Mrs. V. P. Brock.

—John Brogden and the other ministers at Milford, Ill., are interested in improving the influence exerted by business establishments in their community. Just now there is opportunity for a druggist of Christian ideals to enter upon a lucrative business. The local church led by Mr. Brodgen is making fine progress under his leadership.

—E. Grace Taylor, of Harlan, Ia., reports that word from the Sarvises brings word of their arrival at Shanghai October 21.

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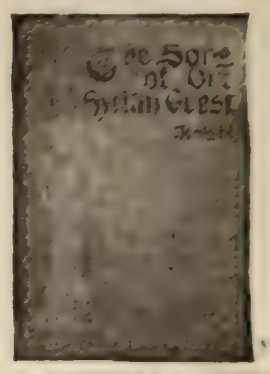

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